

What makes a canon?

Analysis of the *Prātimokṣasūtra* tradition in Mongolia in the context of canonical studies

Volume I

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Technical note

For the transliteration of Tibetan, the Wylie transliteration scheme was used. For additional marks the so-called Extended Wylie System, developed by the Tibetan and Himalayan Library at the University of Virginia was applied where necessary.

Classical Mongolian was transliterated according to the scheme presented in works such as “The Mongolian *Tanjur* Version of the *Bodhicaryāvatāra*” by I. de Rachewiltz [Rachewiltz 1996]; “Erdeni-yin tobci (‘Precious Summary’). Saṅg Secen. A Mongolian Chronicle of 1662.” by I. de Rachewiltz and J.R. Krueger [Rachewiltz/Krueger 1991]; “*Erdeni tunumal neretü sudur. (Sūtra Called Jewel-like Translucence)*. The Biography of the Altan Qayan of the Tümed-Mongols. A Word-Index of the manuscript preserved in the Institute for History and Literature of the Inner-Mongolian Academy of Social Sciences, Hohhot” by K. Kollmar-Paulenz [Kollmar-Paulenz 2005].

In the transcription of Classical Mongolian the letter “j” is used without the caron (“ˇ”).

In the transcription of Classical Mongolian and in the transliteration of Tibetan texts the sequence numbers of folios are given in parentheses in **bold type**. The *recto* and *verso* sides of a folio are given together with the folio number and indicated with the letters “a” and “b”, respectively.

In cases where words, phrases or sentences were inserted between the lines in the Classical Mongolian or Tibetan text the transcription of those added fragments is given in parentheses.

A forward slash is used in the transcription of Classical Mongolian in cases where a word is split between two lines, that is, the first part of the word ends one line and the second part of it starts the next line.

In the transliteration of Tibetan text a forward slash is used to indicate the Tibetan script punctuation mark *shad*.

In Volume I of the dissertation, that is, in the main body of the work, the transcription of original Classical Mongolian and the transliteration of original Tibetan texts are written *in italics*. In Volume II, that is, in the Appendices, the transliteration and the transcription are printed in Roman type.

The transliteration and transcription of the titles of Sanskrit, Tibetan and Classical Mongolian treatises, as well as official titles, names of monasteries and Buddhist schools, special terms in Sanskrit, Tibetan, Chinese, Modern and Classical Mongolian are written *in*

italics. Personal names and geographical names, including the names of cities, towns and regions, as well as the names of groups of the Mongolian people (Qaračın, Qalqa, Sönid etc.) are printed in Roman type.

The letters of the Cyrillic alphabet of Russian and Modern Mongolian are transliterated according to the following table.

Cyrillic alphabet	Latinic Alphabet	Cyrillic alphabet	Latinic Alphabet
А, а	A, a	Р, р	R, r
Б, б	B, a	С, с	S, s
В, в	V, v	Т, т	T, t
Г, г	G, g	У, у	U, u
Д, д	D, d	Ү, ү (Additional Mongolian letter to the Cyrillic alphabet)	Ü, ü
Е, е	Ye, ye (for transliteration of Mongolian) E, e (for transliteration of Russian)	Ф, ф	F, f
Ё, ё	Yo, yo	Х, х	Kh, kh
Ж, ж	Zh, zh (for Russian)/J, j (for Mongolian)	Ц, ц	C, c
З, з	Z, z	Ч, ч	Ch, ch
И, и	I, i	Ш, ш	Sh, sh
Й, й	I, i	Щ, щ	Shch, shch
К, к	K, k	Ъ	'
Л, л	L, l	Ы, ы	Y, y
М, м	M, m	Ь	'
Н, н	N, n	Э, э	E, e
О, о	O, o	Ю, ю	Yu, yu
Ө, ө (Additional Mongolian letter to the Cyrillic alphabet)	Ö, ö	Я, я	Ya, ya
П, п	P, p		

Sigla and abbreviations

Adh. – *adhikaraṇaśamatha dharma* of the *Bhikṣuprātimokṣasūtra*

AK – *Altan Kanjur*, Mongolian Kanjur manuscript, written in gold and preserved in the library of the Academy of Social Sciences of Inner Mongolia, Hohhot, China

An. – *aniyata dharma* of the *Bhikṣuprātimokṣasūtra*

B – Tibetan Kanjur manuscript, preserved in the Königlische Bibliothek in Berlin

BAdh. – *adhikaraṇaśamatha dharma* of the *Bhikṣuṇīprātimokṣasūtra*

BK – two volumes of the Mongolian Kanjur manuscript, discovered in the *Bayisingtu Keyid* and preserved in the State Library of Ulan Bator, Mongolia

BNiḥ. – *niḥsargika-pāyantika dharma* of the *Bhikṣuṇīprātimokṣasūtra*

BP. – *pāyantika dharma* of the *Bhikṣuṇīprātimokṣasūtra*

BPrd. – *pratideśanīya dharma* of the *Bhikṣuṇīprātimokṣasūtra*

BPrj. – *pārājika dharma* of the *Bhikṣuṇīprātimokṣasūtra*

BŚ. – *śaikṣa dharma* of the *Bhikṣuṇīprātimokṣasūtra*

BSṃh. – *saṃghāvaśeṣa dharma* of the *Bhikṣuṇīprātimokṣasūtra*

C – *Co ne* xylographic redaction of the Tibetan Kanjur printed in 1721-1731

Chin. – Chinese

D – *sDe dge* xylographic redaction of the Tibetan Kanjur printed in 1733

DBPr – Tibetan translation of the *Bhikṣuṇīprātimokṣasūtra*, *sDe dge* Kanjur

DPr – Tibetan translation of the *Bhikṣuprātimokṣasūtra*, *sDe dge* Kanjur

ed. – editor

eds – editors

f. – female

H – *Lha sa* xylographic redaction of the Tibetan Kanjur printed in 1934

HH – Mongolian Kanjur manuscript, preserved in the library of the Academy of Social Sciences of Inner Mongolia, Hohhot, China

HHBPr – Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*, Kanjur manuscript from Hohhot

HHP – Mongolian translation of the *Bhikṣuprātimokṣasūtra*, Kanjur manuscript from Hohhot

HK – *lHan kar ma*.

Illust. – illustration

J – '*Jang sa tham* xylographic redaction of the Tibetan Kanjur printed in 1609-1616; also known as the *Li thang* redaction

JIABS – Journal of the International Association of Buddhist Studies

K – Peking xylographic redaction of the Tibetan Kanjur printed in 1684-1692 and reprinted in 1700 and 1717-1720. In this work the redaction is cited according to the Peking xylograph preserved in the National Library of Mongolia, Ulan-Bator

KBPr – Tibetan translation of the *Bhikṣuṇīprātimokṣasūtra*, Peking (Kangxi) Kanjur

KPr – Tibetan translation of the *Bhikṣuprātimokṣasūtra*, Peking (Kangxi) Kanjur

L –Tibetan Kanjur manuscript, preserved in the British Museum in London

M – xylographic redaction of the Mongolian Kanjur printed in 1717-1720

m. – male

MBPr – Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*, xylographic Mongolian Kanjur

ModMong. – Modern Mongolian

Mong. – Mongolian

MPr – Mongolian translation of the *Bhikṣuprātimokṣasūtra*, xylographic Mongolian Kanjur

MS – Manuscript

N – *sNar thang* xylographic redaction of the Tibetan Kanjur printed in 1730-1732

n. – note

Niḥ. - *niḥsargika-pāyantika dharma* of the *Bhikṣuprātimokṣasūtra*

NO – Old *sNar thang* Kanjur

ON – *bsTan pa rgyas pa rgyan gyi nyi 'od* by bCom ldan rigs pa'i ral gri

P – Mongolian Kanjur manuscript, preserved in the library of the Oriental Faculty of the Saint-Petersburg State University, Saint-Petersburg, Russian Federation

P. – *pāyantika dharma* of the *Bhikṣuprātimokṣasūtra*

P1 – one volume of the Mongolian Kanjur manuscript, preserved in the Royal Library of Copenhagen, Denmark

PBPr – Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*, Kanjur manuscript from Saint-Petersburg.

Pic. – Picture

PPr – Mongolian translation of the *Bhikṣuprātimokṣasūtra*, Kanjur manuscript from Saint-Petersburg.

Prd. – *pratideśanīya dharma* of the *Bhikṣuprātimokṣasūtra*

Prj. – *pārājika dharma* of the *Bhikṣuprātimokṣasūtra*

PT – '*Phang thang ma*

Q – Peking xylographic redaction of the Tibetan Kanjur printed in 1737

Rus. – Russian

S – Tibetan Kanjur manuscript, preserved in the *sTog* palace, Ladakh

SBPr – Tibetan translation of the *Bhikṣuṇīprātimokṣasūtra*, *sTog* palace Kanjur

SPr – Tibetan translation of the *Bhikṣuprātimokṣasūtra*, *sTog* palace Kanjur

Ś. – *śaikṣa dharma* of the *Bhikṣuprātimokṣasūtra*

Skt. – Sanskrit

Sṃh. – *saṃghāvaśeṣa dharma* of the *Bhikṣuprātimokṣasūtra*

Sogd. – Sogdian

T – Tibetan Kanjur manuscript, preserved in Tokyo

TBRC – Tibetan Buddhist Resource Center

Tib. – Tibetan

transl. – translator

U – Tibetan Kanjur manuscript, preserved in the State Library of Ulan Bator, Mongolia

Uig. – Uigur

UU – Mongolian Kanjur manuscript, preserved in the Institute of Mongolian, Buddhist and Tibetan Studies of the Siberian Branch of the Russian Academy of Sciences, Ulan-Ude, Buryatia, Russian Federation

UUBPr – Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*, Kanjur manuscript from Ulan-Ude

UUPr – Mongolian translation of the *Bhikṣuprātimokṣasūtra*, Kanjur manuscript from Ulan-Ude

UUVv – Mongolian translation of the *Vinayavastu*, Kanjur manuscript from Ulan-Ude

Uxyl – *Urga* xylographic redaction of the Tibetan Kanjur printed in 1908-1910

W – *Wanli* xylographic redaction of the Tibetan Kanjur printed in 1606

Y – *Yongle* xylographic redaction of the Tibetan Kanjur printed in 1410

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INTRODUCTION

This thesis was written as part of a broader interdisciplinary project directed at integrating methods, approaches and research subjects from different disciplines. The main purpose of that project was to work out a new understanding of the relations between texts and normativity by discovering and analysing various aspects of these relations. For this reason, the present author, educated in classical philology and, thus, accustomed to building research on the comparative and historical analysis of textual material, made an attempt to adopt and master new research methods. Those methods were borrowed from fields such as ritual studies, cultural anthropology and ethnography. The application of such extended, complex methodology was aimed at the opening of new possibilities to open up the field of Central Asian studies in general and Mongolian studies in particular to a broader circle of scholars.

The main questions raised and discussed by this study concentrate on the concepts of text, normativity, and authority. In this particular case the whole range of features which characterize the interrelations between those phenomena are considered in the context of the Mongolian collection of Buddhist sacred texts – the Kanjur. According to the traditional definition the notion of “canon” necessarily involves such dimensions as textuality, normativity and authority as some of the basic formative criteria. Another characteristic feature attributed to a canon is its fixed, invariable form, obtained in the process of the canon’s closure. This characteristic, if assessed as defining and indispensable, prevents us from labelling the Mongolian Kanjur as a canon because of the significant differences between the existent versions of the collection.

The introduction of material originating from the Mongolian religious milieu will hopefully make it easier to reconsider the traditional definition of the term “canon” by taking into account an emic understanding of the term as well as various traits that are highly specific to the existence of religious texts in the cultural settings.

Thus, the general, theoretical problems which will be addressed in this study are the following: What are the mechanisms of sacred texts’ normativity and authority creation? Are these mechanisms based on internal, textual characteristics connected with the texts’ form and content, or it is the entire range of people’s activities which are performed in relation to those texts that should be considered while tackling this problem? What roles do

orality, ritual application and material treatment play in bestowing normative and authoritative status on sacred texts?

The main goal of this thesis is to contribute to the process of the reconsideration of the definition of the term “canon” understood as a generic category. This goal should be achieved in the course of studying the aforementioned problems on the basis of the material provided by the Mongolian Kanjur.

The Mongolian Kanjur is an immense collection of texts, many of which have their own, independent history and have developed full-fledged individual traditions of realization and veneration. Therefore, a systematic study of the entire collection within the framework of the canonical studies will inevitably be a large-scale enterprise. The objectives of such an enterprise can hardly be successfully accomplished by a single scholar within the limits of a PhD project. For this reason, one text, or to be precise, two texts which are different gender representations of the same tradition, and are both included in the Mongolian Kanjur, were chosen as the direct object of this research. Forming a representative part of the collection in question, these texts seem suitable for the analysis of the features that are already attributed to canonicity as a cultural phenomenon, or which are claimed to play an important role in the formation of canonicity but require corroboration and transformation from a special case to a general rule.

The core of the present research is formed by the *Bhikṣuprātimokṣasūtra* and the *Bhikṣuṇīprātimokṣasūtra*. In spite of the fact that the main part of the following considerations deals with the Mongolian translations of these texts and the realities of life in Mongolian Buddhist monasteries, I will stick to the Sanskrit names of the texts and consistently use them to denote the treatises in question. This, I believe, will make the material more suitable for cross-disciplinary reference and easier to comprehend for colleagues from other fields of study. This also reflects the state of affairs in the Mongolian tradition itself, where, when a Sanskrit text is conventionally considered to be the original of a Mongolian translation, it is referred to by its original title in the majority of the translations included in the Kanjur.

I would like to underline that in this study I consciously abandon the usual goals of textual criticism, such as the identification or reconstruction of the *urtext* by means of revealing any possible errors or alteration introduced in a text deliberately or accidentally by scribes, editors and other persons who actively took part in the transmission of a text. I also do not seek to realize the basic goals of historical criticism, and thus do not try to clear up the original meaning of the text, which is conditioned by and impossible to be

understood without its original historical background. The texts around which my work is concentrated are secondary translations and are chronologically separated by hundreds of years from the creation and utilization of their original Sanskrit sources. By studying the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtras* I intend to benefit from all the advantages of both higher and lower methods of literary criticism to solve anthropological rather than philological problems. Thus, I am especially interested not in tracing and rectifying scribal or editorial errors, but in looking for an explanation as to why an error has occurred, or why a text has been deliberately altered. Together with a detailed philological study of the other peculiarities of the texts, this should lead to a better understanding of the attitude of the Mongolian people not only to the texts in question, but also to the whole sacred collection, as well as to the Buddhist tradition as it was developed in Mongolia and as it existed in Tibet and India. I expect that the proper assessment of the results will help build a picture of the formation of the self-identification of the Mongols and their understanding of their own position in the context of the Buddhist history and culture.

The study of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtras* in this case is not reduced to the textual dimension of the treatises. A certain practical purpose attached to the texts at the earliest stage of their existence came to be an inseparable part of this existence. In spite of the fact that this purpose transformed its nature over the course of time from practical to purely ritualistic, the utilitarian aspect of the texts remained central when the texts were translated and transmitted from one tradition to others. It is this practical dimension that allows the methodological boundaries of this research to be broadened to address not only the texts, but also the tradition of the *Prātimokṣasūtra* in Mongolia.

Three focal points which served as the points of departure for this research should be made clear before proceeding to the analysis and conclusions: (1) the history of the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtras*; (2) the complex cultural phenomenon I refer to as the tradition of the *Prātimokṣasūtra*; and (3) the theoretical approaches adopted here to deal with this phenomenon. The next three subchapters of this introduction will therefore present a concise but explicit elucidation of these points. These aspects should build a proper foundation and provide a reasonable argumentation for the logic, structure and general intention of this research.

1. The history of the *Prātimokṣasūtra* as a text

It has almost become unwritten law to start any examination of the *Prātimokṣasūtra* with an etymological account. Many indologists and sanskritologists have made contributions addressing this question. However, there is still no single common opinion that is acceptable for all scholars about the original meaning of the term *prātimokṣa*. At the same time, the majority of scholars might agree that the disclosure of this original meaning can be crucial for the correct assessment of the place that the text, and the tradition which has developed around it, occupied in the social and spiritual life of the Buddhist community during the earliest days of its existence.

The problems in establishing an acceptable etymology begin with the determination of a precise grammatical form of the expression subjected to etymological investigation. The uncertainty about this precise form is caused by the fact that the earliest Sanskrit written sources containing the term are later than the Pāli sources. For this reason, some scholars tend to analyse the Pāli version of the term – *pāṭimokkha* – as the primary and correct one. The commonly known and accepted Sanskrit form is, in the opinion of some, a false adaptation of Pāli, i.e., the term should read *pratimokṣya* instead of *prātimokṣa*.¹

Be that as it may, all the theories proposed and supported by the various scholars can be reduced to two interpretations. The first can be traced back to the work of Rhys Davids and Oldenberg, whose studies of the Pāli *Vinaya* led to the conclusion that the term should have been derived from the root *muc*² combined with prefix *prati*- [Rhys Davids/Oldenberg 1881: XXVII; Monier-Williams 1960: 661], and should be taken in the sense of “disburdening” or “getting free”. A similar rendering is provided by the “Sanskrit-English Dictionary” by Monier-Williams, which gives the form *pratimokṣa* in the sense of “liberation, deliverance” [Monier-Williams 1960: 669].

The second interpretation giving quite the opposite meaning was suggested and explained by Dutt, who noted that the term *prātimokṣa* “from its etymological parts can be easily and naturally interpreted as something serving for a bond, the prefix *prati* meaning

¹ According to the “Pāli-English Dictionary” [Rhys Davids/Stede 1989: 450] the term *pāṭimokkha*, derived from *paṭi+mokkha* (gerundive of *muc*) has the meaning of “binding, obligatory, obligation”. The proper Sanskrit form, *pratimokṣya*, should be understood as “that which should be made binding”.

² “Freeing or delivering from, letting go or letting fall, dropping, discharging, shooting, sending; deliverance” [Monier-Williams 1960: 820].

‘against’ and the root *mokṣa* meaning ‘scattering’ [Dutt 1924: 89-90]. This interpretation was shared, with a slight correction, by Thomas, who proposed a translation of “that which binds, obligatory” [Thomas 1953: 15]. Prebish, who has devoted a lot of attention to the study of the history and the essence of the *Prātimokṣasūtra*, is also inclined to support the definition of the term within the same semantic field. Dutt closely connected the successful ascertainment of the etymology of the term with the historical investigation of the original content of the text and the nature of its significance for the Buddhist community. Following this logic, Prebish analysed the process of the formation of the text, its transformation into a ritual, its various versions developed by different schools of Buddhism, and references to it in the canonical Buddhist literature. On the basis of this analysis he came to the conclusion that after the *Prātimokṣasūtra* had already been turned into a formalized ritual it was “not just monastic “glue” holding the saṃgha together but the common ground on which the internally enforced ethical life is manifested externally in the community” [Prebish 1996: 27].

The majority of the researchers who have written on this subject agree that the term dates back to the pre-Buddhist epoch and that it was adopted by the early Buddhists from the vocabulary of other religious groups that already existed in India when Buddhism appeared. So, it might be safer and more efficient to speak about the interpretation of the term by Buddhists themselves than about the original etymology in the context of the Buddhist culture. Such an emic understanding of the term is found in almost every scholarly account on the etymology of the *prātimokṣa*; it is, however, often seen as fanciful or impossible [Winternitz 1977: 2, 22; Thomas 1953: 15]. Pachow gives a short but very informative outline of the term’s traditional translations and the explanations that can be found in the sources by different schools of Buddhism [Pachow 2007: 4-7]. His survey shows that the “northern tradition”, as he calls it, namely the Chinese and Tibetan translations of the *Vinaya*, “base their explanation on the root *muc*’ and render *prāti* as ‘each, every’” [Ibid.: 5-7]. As this study is concentrated on the indigenous Mongolian attitude to and perception of the tradition of the *Prātimokṣasūtra* the Tibetan interpretation is of particular interest for us.

The Tibetan term for the *prātimokṣa* is *so sor thar pa*. The expression can be translated literally as “individual liberation” or “liberation for everyone”. The Mongolian translation is a verbatim rendering of the Tibetan expression. However, it reads differently in various versions of the text according to the lexical units used for conveying Tibetan *so sor* and consequently Sanskrit *prāti*-. The first variant found in the translation of the Kanjur

collection in Mongolian is *anggida tonilyayči*. The second variant, which is less frequent, reads as *öber-e öber-e tonilyayči*.³

The history of the text in its early stages is as vague as the etymology of the term, due to the same problem we always encounter when we try to speak about the earliest days of Buddhism – the lack of written sources. According to what we know about the *Prātimokṣasūtra* from the Buddhist treatises included in Buddhist sacred collections and commentaries, the concept and the text were put to use within the tradition as early as during the lifetime of the Buddha, that is, at the turn of the fifth and fourth centuries BC. It is common knowledge, however, that the Buddha himself left no writings and the first written documents produced by the Buddhist tradition and available to us date back to the first century BC [Winternitz 1977: 8]. Here, I first address the so-called *Tripiṭaka* (Skt.; Pāli *Tipiṭaka*), often also referred to as the Pāli canon.⁴

The *Tripiṭaka* is believed to have been transmitted orally for several centuries and to have been committed to writing in Sri Lanka in the first century BC under King Vattagāmaṇi. The collection consists of three parts, as the name suggests.⁵ These parts are the *Vinaya piṭaka* (Skt. and Pāli), the *Sūtra* (Skt.; Pāli *Sutta*) *piṭaka* and the *Abhidharma* (Skt.; Pāli *Abhidhamma*) *piṭaka*. The *Sūtra piṭaka* is usually translated as “the basket of the *sūtras*” or “the basket of the teaching”. The texts which comprise this section are usually composed in the form of a discourse held by the Buddha in the company of his disciples or opponents, and related to various doctrinal questions. The *Abhidharma piṭaka*, which can be rendered as “the basket of the higher subtleties of the doctrine”, includes texts dealing with religious issues. The explanation here is more sophisticated and abstract.

The *Vinaya piṭaka* or “the basket of the discipline” contains all the rules and norms regulating everyday life within the monastic community, relations with the laity, the performance of special rituals and activities. The *Vinaya piṭaka* is discussed here last because this part of the *Tripiṭaka* is the most important one for the present research. More detailed discussion follows.

³ The reduplicated reflexive pronoun *öber* used in this case in combination with the dative case ending *-e* has some synonymous meanings with the adverb *anggida*. It is those meanings – “apart, separately, each by itself” [Kowalewski 1844-1849: 19, 504] – that allowed the Mongolian translators to use those expressions interchangeably for rendering the Tibetan phrase *so sor*. The word *tonilyayči* is formed by the root *tonil-* (“to become free, to escape” [Kowalewski 1844-1849: 1789]), to which the transitive-factitive suffix *-ya-* and the *nomen actoris* suffix *-yči* is attached.

⁴ The Pāli canon, which is considered to be the earliest written Buddhist source that has survived till the present day, has been thoroughly analysed and entirely translated into English. For the history and detailed investigation of this collection, see, for example, Winternitz 1977 and Norman 1983.

⁵ In the European scholarly tradition, the term *tripiṭaka* is conventionally translated as “three baskets”. Different authors, however, propose various meanings and explanations for this term.

Chronologically, this part of the Pāli canon is believed to be the earliest. The texts of the *Vinaya piṭaka* are the most ancient written documents mentioning the term *prātimokṣa*, and provide us with information about the role of the text entitled with this term in the life of the Buddhist order in the first years of its existence.

The Pāli *Vinaya piṭaka* is divided into three parts: the *Suttavibhaṅga*, which includes the *Mahāvibhaṅga* and the *Bhikkhunīvibhaṅga*, the *Khandhaka*, consisting of the *Mahāvagga* and the *Cullavagga*, and the *Parivāra*. The *Prātimokṣasūtra* as an independent, separate text does not exist in the Pāli *Tipiṭaka*. The whole content of the text, however, is dispersed, or embedded, in the text of the *Suttavibhaṅga*, which appears to be a commentary on the *Prātimokṣasūtra*. The way in which the fragments of the *Prātimokṣasūtra* are placed in the body of the commentary serves as one-piece evidence supporting the theory the *Prātimokṣasūtra* came before the *Suttavibhaṅga* [Oldenberg 1879: XVI-XVII].

The *Prātimokṣasūtra*, although classified as a para-canonical treatise in respect of the Pāli *Tipiṭaka*, is considered to be the core of the *Vinaya piṭaka*, the nucleus from which all *Vinaya* literature developed. The content of the *Prātimokṣasūtra* is usually described as the enumeration of the rules defined to be followed by the Buddhist clergy. These rules are accompanied by the penalties prescribed in case of the violations of those rules. As the entries of the *Prātimokṣasūtra* are not always written in the imperative mood and the general character of the text seems to be rather descriptive than prescriptive, the present author prefers to define its content as a list of misdeeds or offences.

The *Prātimokṣasūtra* describes different actions that are considered to be reprehensible and punishable if committed by a Buddhist monk or nun. The number of misdeeds enumerated by the texts in its Pāli version is 227.⁶ All the misdeeds are divided into eight categories⁷ and arranged in the text according to their degree of gravity – the heaviest are put at the beginning while the slightest are placed at the end. The distribution of the offences between the categories is the following: *pārājika dhamma* (Pāli; Skt. *pārājika*

⁶ The *Suttavibhaṅga* is a systematic and structured commentary on the content of the *Prātimokṣasūtra*. The mode of commenting on every misdeed is the same. First, a story is told leading to the recognition of a particular action taken to be an offence. This is followed by the concise description of the misdeed. This description represents a passage taken from the *Prātimokṣasūtra*. The commentary proceeds with an explanation of all the words and expressions in which the description of an offence is formulated. The commentary ends with a story or several stories about the possible occasions when the described action can be excused and should entail no punishment [Horner 1992: XI]. The first part of the *Suttavibhaṅga*, the *Mahāvibhaṅga*, comments on the 227 misdeeds determined for monks. The number of actions which are considered to be misdeeds in respect of Buddhist nuns exceeds those for monks. In all they are 311, of which 227 are common to both monks and nuns. The *Bhikkhunīvibhaṅga*, which follows the *Mahāvibhaṅga*, appears to be a commentary on the remaining 84 offences determined specially for nuns.

⁷ Seven categories for the offences determined for nuns.

dharma) – 4; *saṃghādisesa dhamma* (Pāli; Skt. *saṃghāvaśeṣa dharma*) – 13; *aniyata dhamma* (Pāli; Skt. *aniyata dharma*) – 2; *nissaggiya-pācittiya dhamma* (Pāli; Skt. *niḥsargika-pāyantika dharma*) – 30; *pācittiya dhamma* (Pāli; Skt. *pāyantika dharma*) – 92; *pāṭidesaniya dhamma* (Pāli; Skt. *pratideśanīya dharma*) – 4; *sekkhiya dhamma* (Pāli; Skt. *śaikṣa dharma*) – 75; *adhikaraṇasamatha dhamma* (Pāli; Skt. *adhikaraṇaśamatha dharma*) – 7 [Pruitt/Norman 2001: XXXVIII-XXXIX].⁸

The number of offences given in the text is not identical for all the versions of the *Prātimokṣasūtra*. The *Vinaya* collections, which are complete or in large fragments, and, together with them, the *Prātimokṣasūtras* of six different schools of Buddhism have survived. The first is the previously discussed Pāli *Vinaya*, representing the *Theravāda* tradition. Five more *Vinayas* are available to us in Chinese translations. The *Vinaya* of the *Sarvāstivāda* was translated into Chinese in 404 AD by Kumārajīva in collaboration with Puṇyatrāta and Dharmaruci. The *Vinaya* of the *Dharmaguptaka* was translated into Chinese in 408–413 AD by Buddhayaśas. The translation of the *Vinaya* from the *Mahāsāṃghika* school was performed in 416 AD by Buddhahadra and Faxian from the original found by the latter in Pāṭaliputra. The manuscript of the *Mahīśāsaka Vinaya* discovered in Sri Lanka by Faxian served as the source for one more Chinese translation, made between 423 and 424 AD by Buddhajīva and his team. Lastly, the *Mūlasarvāstivāda Vinaya*, a complete translation of which exists in Tibetan, was also translated into Chinese between 700 and 712 AD, though not completely [Lamotte 1988: 167-170].

The Pāli canon which is the earliest extant written version of the Buddhist sacred collection, is believed for a number of reasons to be the closest to the original collection [Oldenberg 1879: XLVII-XLVIII]. Accounts of the events connected with the formation and fixation of this original collection of Buddhist sacred texts are included in the Pāli *Vinaya*. It has been extensively studied with the purpose of justifying or disclaiming the historicity of the data provided by these accounts. Careful analysis of the data, supported by archaeological investigations and study of relevant treatises which were not included in the collection, has led researchers to divergent conclusions. Therefore, it seems reasonable first to give a concise overview of the history drawn from the Pāli collection, which is considered authentic within the Buddhist tradition, and secondly to sum up those specialist opinions which are most relevant for the present research.

⁸ In the Pāli version of the *Bhikṣuṇīprātimokṣasūtra* the distribution of the offences in the categories is the following: *pārājika dhamma* – 8; *saṃghādisesa dhamma* – 17; *nissaggiya-pācittiya dhamma* – 30; *pācittiya dhamma* – 166; *pāṭidesaniya dhamma* – 8; *sekkhiya dhamma* – 75; *adhikaraṇasamatha dhamma* – 7 [Kabilsingh 1984: 47].

According to the *Theravāda* tradition, the first time the followers of the Buddha made an attempt to arrange the teachings of their master and put them into some fixed form was shortly after his death. Chapter XI of the Pāli *Cullavagga* states that one of the most respected disciples of the Buddha, Mahākassapa (Pāli; Skt. Mahākāśyapa), proposed organizing a council in order to establish the precise content of the doctrine according to the approval of 500 *arhat* monks participating in the meeting. During the meeting, which took place in Rājagaha (Pāli; Skt. Rājagṛha), Ānanda, who was a constant attendant and favourite disciple of the Buddha, was asked to recite the doctrine. What he recited was admitted to constitute the texts of the *Sutta piṭaka*. Upāli, who was known for his exceptional knowledge of the rules of the monastic discipline, recited the texts of the *Vinaya piṭaka*. The procedure of the sanctioning of the form of the collection was accomplished by the common recitation of the texts by all the monks assembled.

The second council is reported in Chapter XII of the Pāli *Cullavagga* to have been summoned in Veśali (Pāli; Skt. Vaiśālī) 100 or 110 years after the death of the Buddha. The reason for the organization of this council was misbehaviour of the monks of the Vajji (Pāli; Skt. Vṛjī) lineage, who resided in Veśali. These were 10 tenets practiced by these monks despite contradicting the prescriptions of the *Prātimokṣa*. The *sthavira* Yaśas, who arrived at that time to Veśali, noticed these practices, condemned them and called 700 *sthaviras* from various regions to come and give a lawful judgement of the case. After it was officially decided that the 10 tenets of the Vajji monks were violations of the established rules, the whole *Vinaya* was rehearsed by all the participants present at the council [Rhys Davids/Oldenbergh 1885: 370-414].

The third council, which is, however, not reported in the Pāli collection, plays a crucial role in the Buddhist tradition in Sri Lanka and should be mentioned here in order to keep the logic of the narrative. Accounts about the third council can be found in the Singhalese literary sources, which were not included in the Buddhist collection of sacred texts. These sources include historical chronicles such as the *Dīpavaṃsa* and *Mahāvaṃsa*, or the *Samantapāsādikā* by Buddhaghosa.

The third council is known within Sri Lankan tradition to have taken place at Pāṭaliputta (Pāli; Skt. Pāṭaliputra) at the time of King Aśoka's reign, 236 years after the Buddha had passed. It was the king – a follower of Buddhism and great patron of the Buddhist community – who asked the learned monk Tissa Moggaliputta for his help in expelling the heretics from the Buddhist community, whose proper functioning was being corrupted by their activities. Moggaliputta then convened an assembly of 1000 monks.

During nine months, this gathering of monks compiled a collection of texts representing the true teaching. The identification and excommunication of those who adhered to and propagated false doctrine was carried out on the grounds of this fixed collection. Moggaliputta also proposed sending missions to different countries with the aim of propagating Buddhism. The tradition states that a monk called Mahendra, who was a son of Aśoka, came to Sri Lanka and brought to the country the text collection which had been prepared and authorized during the council in Pāṭaliputta. This collection was transmitted orally for several centuries, and was written down in the first century BC, as mentioned above. The Pāli Buddhist text collection that is known to us today is believed by the followers of the tradition to be the very collection that was formed by the third council and introduced to the Sinhalese by Mahendra [Lamotte 1988: 272-73, 292-95].

According to the opinion of scholars, the historicity of all three councils can be questioned. The information provided by the accounts included in the Pāli *Tipiṭaka*, and the reports about them which are included in works that do not belong to the collection, should not be taken for granted, and needs to be treated with a great deal of caution. However, scholars agree on the following comparative chronology of the development of the *Vinaya* texts.

What was recited and fixed by the first council might have been a bare code of the *Prātimokṣasūtra*, i.e., the list of acts reckoned to be offences if committed by a Buddhist monk or nun. Some time later, a word-for-word commentary on the *Prātimokṣasūtra* was composed; after that, a set of introductory stories narrating the circumstances under which the Buddha proclaimed some particular act to be an offence was added. Thus, was the compilation of the first part of the *Vinaya* – the *Vibhaṅga*, as we know it in the Pāli version – completed. The next step in the formation of the *Vinaya* was the composition of the *Khandhaka* (Pāli; Skt. *Skandhaka*). Both parts – the *Mahāvagga* and the *Cullavagga* – with the exception of the two last parts of the latter, had been already settled before the second council. The Pāli version of the *Vinaya piṭaka* as it is known to us acquired its final form some time before the third council. The *Vinaya piṭaka* arrived in Sri Lanka already in an established, fixed form, and with a high reputation as a sacred text that was not to be altered any more [Oldenberg 1879: XXVII-XXVIII; Rhys Davids/Oldenberg 1881: XXII-XXIII; Dutt 1924: 18; Frauwallner 1956: 192].

According to Frauwallner, the next stage of the *Vinaya* corpus's development was connected with the split of the Buddhist tradition into several schools. The close similarities between the extant *Vinaya* texts of four out of the six schools, namely the *Sarvāstivāda*, the

Dharmaguptaka, the *Mahīśāsaka* and the *Theravāda* schools, point to a common origin, a basic text derived from the same source. This common source supposedly was some version of the *Vinaya* that was current in the region of Vidiśā around 250 BC [Frauwallner 1956: 23]. It was this version that travelled with the missionaries of Aśoka to different countries. The aforementioned four schools appeared and functioned as a result of the work of the Buddhist communities founded by those missionaries. As a result, the *Vinayas* of the *Sarvāstivāda*, *Dharmaguptaka*, *Mahīśāsaka* and *Theravāda* schools show a higher degree of similarity in respect of the structure and content than the *Vinayas* of the *Mūlasarvāstivāda* and *Mahāsāṃghika* schools.

The *Vinaya* of the *Mahāsāṃghika* school distinguishes itself by the different structure of the *Skandhaka* [Ibid.: 198-207]. It contains, however, essentially the same set of *Prātimokṣa* offences as the above-discussed collections. It also possesses some features which allow scholars to state that it preserves an older form of the text than the other schools [Pachow 2007: 38-39].

The *Mūlasarvāstivāda Vinaya* that interests us most is of a special kind. As far as its origin is concerned, Pachow identifies it as an off-shoot of the *Sarvāstivāda* tradition, and consequently a branch of the *Sthaviravāda* lineage. Frauwallner, however, states that Mathurā should be considered the home of the *Mūlasarvāstivāda Vinaya*, and that its relation with the *Sarvāstivāda* school is not successive, but parallel; this is supported by analysis of the text of the *Vinaya* in question as well as other original treatises. He concludes that if the origin of the *Sarvāstivāda* was in missionary activity of Aśoka's time, the *Mūlasarvāstivāda* is definitely older than this enterprise and “represents an independent older branch of the *Sthavira*” [Frauwallner 1956: 37-38].

As to the content of the *Mūlasarvāstivāda Vinaya*, it can be rightfully called the most voluminous of all the versions. The immense size of this *Vinaya* is a result of the inclusion of a substantial number of various ‘new’ tales and legends which cannot be found in other versions of the *Vinaya*, and of the elaboration of the ‘old’ narratives with a lot of details. The *Mūlasarvāstivāda Vinaya* was also enlarged by texts included elsewhere in the *Sūtra* section of the *Tripiṭaka*. If, however, all the additional material is set aside in search of the basic structure of the *Vinaya*, that is the *Sūtravibhaṅga* and the *Skandhaka*, the offences of the *Prātimokṣa* and the 20 sections of the *Skandhaka* can be found in the *Mūlasarvāstivāda Vinaya* in a form that is generally identical to what is found in the other *Vinayas*.

One further distinctive feature of the *Mūlasarvāstivāda Vinaya* is related to its structure and is very important for this research. The *Mūlasarvāstivāda Vinaya* is the only available Indian *Vinaya* collection in which the *Prātimokṣasūtra* is separated from the commentary and presented as an individual text. It is also the only *Vinaya* in all the Indian collections of Buddhist sacred texts in which the *Bhikṣuṇīprātimokṣasūtra* is found in its entirety and as an independent treatise.

The dating of the *Mūlasarvāstivāda Vinaya* is a matter of dispute. The final revision of the collection in the original language might have taken place in the first or second century AD in northwest India [Schopen 2004: 573]. Later, when the Tibetans adopted Buddhism and started building clerical institutions in their country, this process was accompanied by the translation of the Buddhist literature and compilation of the more-or-less authoritative local collections of sacred texts. Original Tibetan sources report that 12 monks of the *Sarvāstivāda* school were invited to Tibet in 791 AD to test whether the Tibetans could become monks or not [HB 1996: 190]. The content of the translated treatises as well as the comparison with the *Vinaya* collections existing in Chinese and the extant parts of the *Vinaya* in Sanskrit prove that it was the *Vinaya* of the *Mūlasarvāstivāda* that came to be translated into Tibetan and practiced as fundamental guidelines in the life of the Tibetan Buddhist community.

The Tibetan translation of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* is relatively early, being made at the end of the eighth or beginning of the ninth century AD. Both translations were included in one of the first catalogues of Tibetan translations of the Buddhist treatises, called *lHan kar ma*, compiled in 812 AD [HKM: 280-81]. It seems that this early translation was the only Tibetan translation of the texts. It was later included in various collections of sacred texts, with slight alterations. According to the data provided by the colophons of different editions of the texts this translation was prepared by a Kashmiri scholar and master of the *Vinaya* called Jinamitra, together with a Tibetan learned monk called Klu'i rgyal mtshan. This translation of both the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* can be found in the **K, N, D, H, Uxyl, J, C, and S** redactions of the Tibetan Kanjur.

The titles of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* were rendered into Tibetan as *so sor thar pa'i mdo* and *dge slong ma'i so sor thar pa'i mdo* respectively [DPr: 1b; DBPr:

1b]. The number of precepts listed in the Tibetan and consequently Mongolian versions of the *Prātimokṣasūtra* is 262⁹ for monks and 371¹⁰ for nuns.

The Mongols who adopted Buddhism from the Tibetans became, in consequence of this, the followers of the same *Vinaya* tradition that was practiced in Tibet – the *Vinaya* of the *Mūlasarvāstivāda*. When they launched the translation of Buddhist sacred texts from Tibetan the whole *Vinaya* of the *Mūlasarvāstivāda*, including the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* of this tradition, was translated by them and put to use.

The history of the translation of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* into Mongolian, the peculiarities of the texts found in different redactions of the Mongolian Kanjur, similarities and differences between them, socio-historical circumstances which accompanied the translating work and could have caused and explained the textual features characteristic of all available translations – these are all direct objects of the present research.

The textual dimension, however, is not the only angle taken into consideration while studying the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* in particular and the Mongolian Kanjur collections in general. The life of the texts in question has had more than a silent existence in a scriptural form occasionally disturbed by translators or editors. The texts have always played an important practical role in the life of the Buddhist clergy. The totality of various aspects of this practice comprises what I call the tradition of the *Prātimokṣasūtra*. It embraces all the possible ways in which the text was and is utilized including hermeneutic uses like reading for specific meaning, translating, commenting and editing and non-hermeneutic uses like chanting, copying, preserving, decorating, worshipping, and so on.

The next sub-chapter presents a short explanation of the phenomenon of the tradition of the *Prātimokṣasūtra*, and provides some grounds for my choice of terminology.

⁹ According to the Sanskrit text that was discovered in Gilgit in Kashmir and edited and published by Banerjee and (later) by Lokesh Chandra and translated into English by Prebish, the total number of precepts is 258 [Prebish 1996: 51-109]. The translation into Chinese prepared by Yijing, and referred to by him as the *Mūlasarvāstivāda Vinaya*, enumerates only 248 offences [Pachow 2007: 11-13]. My own calculations based on the original Tibetan texts of **D**, **S**, **H** and **K** gave me a total of 262 precepts.

¹⁰ Establishing the final number of the offences enumerated by the Tibetan *Bhikṣuṇīprātimokṣasūtra* according to the secondary sources seems somehow problematic. Hirakawa gives it as 366 [Hirakawa 1982: 40], Waldschmidt as 371 [Waldschmidt 1926: 2], Jampa Tsedroen as 364 [Jampa Tsedroen 1992: 63], Tsomo as 372 [Tsomo 1996]. According to my own calculations the transgressions listed by the text amount to 371.

2. The tradition of the *Prātimokṣasūtra*

Scholars' opinions vary concerning the initial form of the *Prātimokṣasūtra* and the date it was first composed. The majority, however, agree that it was created with a view to regular usage, or even specially for the purpose of constant practical application.

According to the Buddhist sacred texts, the history of the *Prātimokṣasūtra*'s practical utilization begins at the moment when the king of Magadha Bimbisāra noticed that the members of the other religious groups gathered on the 8th and the 14th or 15th day of each half-month and recited their teaching. By doing this they gained popularity and increased the number of their followers. The king came to the Buddha and suggested that he would introduce this custom within the Buddhist monastic community. So, the Buddha prescribed his brethren to gather together on the days mentioned above. When they did so, however, they just sat silently, which made the people who came to listen to their doctrine angry. So, at first the Buddha ordered them to recite his teachings during the meetings. Afterwards, though, it occurred to him that it should be the offences which comprised the *Prātimokṣasūtra* that should be recited, and the gatherings should be organized just twice a month – on the 14th or 15th day of every half-month [Rhys Davids/Oldenberg 1881: 239-42]. In this way, according to the Buddhist texts, the tradition of *poṣadha*, or fasting day, was instituted by the Buddha, which was to be conducted on the full and new moons every month and to include recitation of the *Prātimokṣasūtra*.

As the canonical account states, the idea of the special celebration of the full and new moon was not a Buddhist innovation. The Vedic tradition of ancient India treated the full and new moon days as sacred and observed them by making the *darśūrṇamāsa* sacrifice. The preceding days were called *upavasatha* and had to be kept holy by fasting. The custom apparently was adopted by different groups of Indian *śramaṇas* and adjusted to the needs of their doctrines [Rhys Davids/Oldenberg 1881: X-XI; Pachow 2007: 56; Dutt 1924: 99-101]. The Buddhists also adopted the custom of regular meetings, adding modifications to which allowed the events to be characterized as exclusively Buddhist.

Some scholars believe that the *Prātimokṣasūtra* existed first in the form of a mere list of the acts which were considered offences when committed by a Buddhist monk or nun. The comparative chronology of the parts of the *Vinaya* should serve as a confirmation of this supposition since “the *Suttavibhanga*, in fact, regards the Pātimokkha as a mere code, while the *Mahāvagga* regards it as a liturgy” [Dutt 1924: 92]. The ritual form of the text which is known to us is directly connected with making it the main part of the *poṣadha*

ceremony. For the purpose of adjusting the initial text to the liturgical needs, an introduction was added as well as interrogatory parts after every class of offences. The content of these (presumably) later insertions defined the general aim of the recital in relation to the text. Thus, relying on the present text of the *Prātimokṣasūtra* and the commentary on it, the procedure of the *Prātimokṣasūtra* recitation was to be executed as follows. One of the Elders – a learned, competent monk – called for the attention of the gathering and declared the day to be the 15th of the half-month, i.e., the day to conduct the *poṣadha* service. He announced the beginning of the *Prātimokṣasūtra* recitation and called for concentrated listening with a fixed mind. He explained that if any of the monks present in the assembly were guilty of an offence enumerated by the *Prātimokṣasūtra* then he was to confess immediately. If nobody was sinful, silence should be kept. The silence was proclaimed to be a mark of the total purity of all the monks in respect of the offences recited. The monk asked the assembled monks thrice if they were completely pure. Then, all the offences contained in the *Prātimokṣasūtra* were recited by the Elder one by one. After the recitation of each group of offences, the Elder followed the same procedure as at the beginning of the ceremony, and asked the fraternity thrice if they were completely pure in relation to what had just been recited. He also repeated that silence was understood as a sign of purity.

The composition of the *Prātimokṣasūtra* that is known to us shows that the recitation of the text served as an occasion to confess to having committed sinful acts mentioned by the *sūtra*; complete purity in respect of all the offences enumerated by the text, however, was to be declared not after the recitation but before it. The commentaries also state that the recitation of the *Prātimokṣasūtra* could not be conducted in the presence of a monk guilty of any of the offences.

This *prima facie* contradiction has led scholars to several conclusions about the development of both the text and the ritual. Some believe that initially, when the arrangement of the text was simpler and consisted of the offences only, the purpose of the recitation ceremony was direct and genuinely pragmatic. Historically, the order of Buddhist monks emerged and developed out of a group of wandering ascetics. This form of spiritual life was widespread in India at the time of the Buddha, and his followers were just one of numerous similar formations. The Buddha's adherents were united principally by their high reverence for their leader and devotion to him. Their cohesion was also guaranteed by accepting and following the teaching promulgated by the Buddha. This distinguished them from other similar groups [Dutt 1962: 52]. The wandering of Buddhist renunciates was suspended only in the rainy season. This custom of spending the rainy season in retreat was

not an exclusively Buddhist tradition and was practiced by other spiritual communities as well [Dutt 1962: 52; Prebish 1996: 4]. However, one feature seems to have become characteristic of only the Buddhist rain-retreat: “not to live anywhere or alone and companionless or in promiscuous company, but to settle in a congregation of fellow-monks” [Dutt 1962: 54]. For this purpose, temporal dwellings were created. At first, they were used strictly for residence limited to the three rainy months. Even such a short period of communal life needed many regulations and facilities to be worked out and established. Thus, the monks “developed a collective life which found active expression in institutions, customs and practices of a congregational character” [Ibid.: 55]. The recital of the *Prātimokṣasūtra* in these circumstances united the community of Buddhist monks “on a basis of a recognized and accepted rule and standard of living” [Ibid.: 71], and was “the chief instrument of communal self-government of the Buddhist Sangha” [Dutt 1924: 100]. The goal of the *Prātimokṣasūtra* recital might have been both religious and legal. The ceremony was aimed at the confirmation of the community’s absolute awareness of and adherence to what was accepted as the superior teaching of the Buddha. At the same time, it played the role of a legal procedure, with the help of which the community was expected to exercise its judicial power over its own members. This judicial power was thus based on principles approved by the entire community that was required to be present during the ceremony.

Not long after, between the time when the wandering life-style was abandoned by the Buddhist monks in favour of an organized and settled community existence and the time of the closure of at least two first parts of the *Vinaya*, the ceremony of the *Prātimokṣasūtra* recitation turned into a “formalized ritual” [Prebish 1996: 20]. The text was ritualized by furnishing it with an introduction, a conclusion and interrogatory formulas after every class of offence. The ritualization of the ceremony was marked by the loss of the direct focus of its meaning, i.e., the confession to misdeeds committed. The ritually reedited text of the *sūtra* itself shows that the purity of all the participants in respect of the entirety of the transgression – the complete purity – was required to be declared before the recitation took place. The same later stage of the development of the recitation, i.e., when it was transformed into a ritual, is reflected in both parts of the *Khandhaka* – the *Mahāvagga* and the *Cullavagga*.¹¹

¹¹ The explanation given by the *Mahāvagga* clearly states that it was the Buddha himself who forbade a monk guilty of one of the offences to hold the *poṣadha* and to be present during the *Prātimokṣasūtra* recitation [Rhys David/Oldenburger 1881: 282]. In one of the stories narrated by the *Cullavagga* an example is given

Dutt suggests that this shift in the meaning of the *Prātimokṣasūtra* recital and its fall in practical value can be explained by the rapid growth in the corpus of the *Vinaya* texts that revoked the *Prātimokṣasūtra*'s privilege of being the main source of the communal law. He notes:

“The *Pātimokkha* was thereafter preserved by the Saṅgha only as a holy text; it was treated as liturgical and its recital formed the content of the congregational *Upasatha* service at each monk-settlement. The service itself was given the form of a ‘confessional service’ to make it accord with the original disciplinary purpose of the *Pātimokkha*. But reality had vanished from it” [Dutt 1962: 72].

Considering the process and effect of the *Prātimokṣasūtra* recital ritualization, Prebish remarks that even the place of this recital within the whole *poṣadha* ceremony moved from being the only and central act to becoming peripheral. The *poṣadha* ceremony obtained new functions and other issues came to be tackled during its conduct. Prebish connects this change with the growth and development of the Buddhist monastic order and its institutions:

“With the maturation of the monastic order in Buddhism it also became critically apparent that pragmatic considerations indeed had to be reckoned with. By having all the offences confessed and dealt with *before* the actual Poṣadha ceremony, more time was freed for other monastic concerns. Thus the ritualized recitation of the Prātimokṣa becomes intensely meaningful. It seems to become the *formal embodiment* of a tradition, by this time long in practice, of expecting and demanding the highest cultivation of an ethical life by practitioners of Buddhism” [Prebish 1996: 26-27].

One more interesting interpretation of the *Prātimokṣasūtra* recitation in its ritualized form is proposed by Holt. In his reflections on the question he distances himself to some extent from the utilitarian or social dimensions of the ritual's meaning, and involves philosophical aspects in his clarifications. He attempts to show how the idea of the three *Vajras* is realized in the procedure of the ritual:

where the Buddha refuses to recite the *Prātimokṣasūtra* because the assembly gathered for the ceremony is not pure [Rhys Davids/Oldenberg 1885: 299].

“The expression of one’s inner state is communicated through three modes: body, speech and thought. The *Pāṭimokkha* recitation is designed to express the inward purity of the *Saṅgha* through those same modes. All *bhikkhus* are required to be physically (bodily) gathered together as one. They are required to chant each and every disciplinary rule in unison. And, they are required to have absolutely no doubt in their minds with regard to their own behavior in relation to each rule. Thus, proper execution of the *Pāṭimokkha* ritual expresses the pure quality of the inward state of the collective community *in toto* through body, speech and thought. It is this unified, collective expression of purity that acknowledges, legitimates, and perpetuates the *bhikkhusaṅgha* as the authentic bearer of the spiritual path that was articulated by the Buddha” [Holt 1995: 130].

It would be reasonable to connect the ritualization of the *Prātimokṣasūtra* recital with the development of the Buddhist order, or rather with the establishment and gradual formation of the full-fledged monastic order out of the community of wandering renunciates. The offences comprising the text of the *Prātimokṣasūtra* to a large extent addressed the realities of the wandering life and dealt with its details. As the Buddhist monks went over to a settled way of living, with permanent residences, the content of the *Prātimokṣasūtra* at least partly lost its relevance. The offences presented by the text belonged to a previous stage of the Buddhist order’s development, when they could have been rightfully and sensibly applied. New circumstances dictated change or serious adjustment of the precepts. This was done by creating a vast corpus of commentaries, in which many particular cases were considered and possible exceptions to the rules were described. It was through these commentaries – direct and secondary, as well as other legal documents such as, for example, collections of the monastic ordinances in Tibet (Tib. *bca’ yig*) [Smith 2001: 156; Cabezón 1997] – that the task of managing all the various aspects of later Buddhist monasticism was undertaken.

The reality, therefore, vanished first of all not from the ceremony of the *Prātimokṣasūtra* recitation, but from the text itself. At the same time, the ritualization of the ceremony might have gone hand in hand with the canonization of the text. The text’s attainment of canonical status made it resistant to any significant alterations. Being revered and worshiped as “the Word of the Buddha” (*buddhavacana*) at a certain stage of its existence, the text gained an ultimate value that no longer depended on practical usefulness or the relevance of the text’s direct meaning. For this reason, the text was not ‘updated’ to reflect the changes in the setup of Buddhist communal life. The meaning of the ritual that the recitation turned into was grounded in the canonical status of the text. Its presumed role,

that of a bond that tied the community of the Buddha's adherents together, became superfluous. The better established the order became, the less possibility there was of its losing its members and the less need for regular effort to keep the community united. The ritual more likely served as a confirmation not of the purity of the order but of its existent unity. It legitimized the functioning and all the activities of the order as being, so to say, Buddhist. It confirmed the authenticity of the order and became an instrument giving any group of Buddhist monks conducting the ritual properly full rights to operate as a legitimate *saṃgha*, with all the ensuing consequences.

However, the question of the meaning of the ritual of the *Prātimokṣasūtra* recitation is a tricky one as perhaps with the majority of rituals. The problem arises in the nature of the very phenomenon of "ritual", which is directly connected neither with the meaning of the sequence of actions prescribed to be carried out during the ritual, nor with the meaning of the text or texts involved in its performance. This meaning is stated to be symbolical, and thus presupposes multiple meanings. It is also important that those multiple meanings can have both the conventional realizations accepted and agreed upon by the majority of persons taking part in the ritual, and individual realizations, which appear from the personal experience and reflections of every single participant and can differ significantly from the convention.

The overwhelming majority of the scholarly accounts regarding the procedure and the meaning of the *Prātimokṣasūtra* recitation were written on the basis of the literary sources. The choice of those sources was made mainly preferring the Pāli texts. This is because the Pāli sources were considered to be the earliest available Buddhist written treatises. Interestingly, the main objectives and concerns of literary criticism, which was initially the leading method of studying ancient Buddhist texts, greatly influenced the way in which scholars approached investigations of the *Prātimokṣasūtra* recitation ceremony. Attention was definitely focused on assessment of all the descriptions and informative mentions of the ceremony found in the Pāli and Sanskrit texts in respect of credibility and verisimilitude. Usually both of those qualities were granted to the texts. As a result, the ritual has been insistently depicted in the scholarly works through the prism of the written sources alone. The absence of thorough research based on anthropological, ethnographical and other related materials has created impression that the data provided by the texts totally coincides with the social reality.

Supposing that the origin of the ritual of the *Prātimokṣasūtra* recitation dates back to the lifetime of the Buddha or to the first century after his decease, the ritual appears to have

a history of almost 2500 years. Taking into consideration the significant changes in the cultural environment caused by the geographical spread of Buddhism and the temporal development of the religion, as well as the societies in which it has functioned, it is important to consider the high possibility of modifications having taken place in the formal procedure of the ritual's performance. Those changes might have also altered the communal and individual appraisal and understanding by the members of the monastic order of the place that the ritual occupied in the life of the community. The identification and description of such modifications necessarily involves the study of what I have chosen to call the tradition of the *Prātimokṣasūtra*.

The tradition of the *Prātimokṣasūtra* is specified by various factors which are characteristic of the place where it is practiced at a particular point in time. The question of time should be paid some attention, as in the course of time the tradition might have undergone changes even as a part of the same local Buddhist tradition. The localization is important, as the tradition may assume dissimilar forms at the same point of time within the same local Buddhist tradition, but when observed in different Buddhist communities belonging to this tradition, i.e., in different monasteries. The tradition, according to my understanding, embraces all the acts performed in relation to the text of the *Prātimokṣasūtra*, on both material and spiritual level.

This investigation of the development of the tradition of the *Prātimokṣasūtra* in Mongolia will hopefully shed light on the nature of the Mongolian Kanjur. Currently, the problem with seeing the Mongolian Kanjur as canon is the absence of a precise definition of “canon” as a generic category. My point of departure is a provisional definition that says that a canonic text is one bestowed by a community with absolute authority and traditionally treated as being of ultimate normativity, for which the authority of the text is the main justification. Canonicity is therefore not an intrinsic textual feature, but an attitude of people towards a text whereby they believe it to be sacred or holy. This quality of the text has a relational or contextual character. “No text, written or oral or both, is sacred or authoritative in isolation from a community” [Graham 1987a: 5]. Canonicity is formed by a web of the whole variety of historical, social, and cultural circumstances. That is why the study of canonical text should be “focused upon its contextual meaning, interpretation, and use – that is, the ongoing role the text has played in the tradition, not only in formal exegesis, but in every sector of life” [Ibid.: 6].

To develop the definition of “canon” proposed above I will make use of a number of scholarly approaches applied in the studies of the phenomenon of sacred texts as well as

methodological tools which are, in my opinion, relevant to the subject and to the main goal of this research. A concise description of my methodological apparatus is presented in the next sub-chapter.

3. Methods and approaches

Any investigation of the phenomenon of sacred texts is problematic, and not only because there is no commonly accepted scholarly definition of the concept. The terms used to describe the phenomenon have also been heatedly discussed by scholars, without any consensus being reached so far.

Since Max Muller laid the foundations of the systematic comparative study of sacred texts, various terms have been used to designate such texts in different religions. “Canon”, “scripture”, “holy text”, “sacred text” and a number of other terms have been applied interchangeably without any deeper reflection on their precise meaning.

Currently the terms “canon” and “scripture” are those most frequently encountered in scholarly works dealing with sacred texts. However, it seems difficult to understand the relationship between the terms and the principal differences in their meaning, if any exist. The grounds for preferring one of these terms to the other can be provided by their etymology and historical usage.

The earliest applications of both terms to designate sacred religious texts were limited to the Judo-Christian world. Etymologically, the words originate from different sources. The word *kanōn*, from which European and English equivalents are derived, is a Greek word basically signifying “reed”. It is a loan word from the Semitic languages. The extended semantic field of this word includes among others the description of a standard of length. The Greeks used the term not only for the “definition of various instruments of measure and design” but also “came to regard lists, catalogs and tables in the science as “canons”. They also applied the term for describing “the norm” in grammar, aesthetic, music, ethics, physical beauty, and so on. When the era of Christianity began the term obtained a new and important meaning, being used to “signify almost any binding norm of true Christianity”. At the same time, the term “could characterize any authorized list or collection of decisions or persons” [Sheppard 2005: 1406].

The term “scripture” is a derivation from the Latin *scriptura*, meaning “writing”. In later antiquity, the term, in the singular as well as in the plural, was used in the

Mediterranean world “to refer to various kinds of written texts in the Hebrew Bible, the Greek Septuagint, and the Old Testament books of the Latin Vulgate”. Gradually, the term came to denote especially sacred texts, “above all the three divisions of the Hebrew scriptures.” The Christian fathers used the term for the designation of both Old and New Testament texts [Graham 1987b: 135-36].

The initial usage of the terms “canon” and “scripture” in close connection with the Christian and Hebrew Bible significantly influenced understanding of them when they became generalized, and their usage was extended to denote any sacred text in other religions and cultures. This resulted in a tendency among scholars to transfer all the major characteristics of the Bible onto non-Western religious texts and to describe them as “canon” or “scripture”:

“The study of non-Western religions began with an overemphasis on texts as the best source of information concerning the beliefs and practices of unfamiliar religious traditions. A great interest in discovering, translating, and studying of the origins and content of the “scriptures” or “sacred books” of other traditions followed. In general during this period, scholars tended to assume unconsciously that each such text occupied a place in the religious life of its community and tradition similar to that occupied by the Bible in some branches of Protestant life: a free-standing source of religious doctrine, authority, and inspiration, whose meaning could be grasped without too much reference to original or later contexts” [Levering 1989a: 3].

Formally, a text of canonical status has been understood as written down and fixed, i.e., closed to any further alterations. These features, attributed to the sacred text after the Bible’s pattern, eventually caused a problem in the application of the concepts of “canon” or “scripture” as generic categories. It turned out that written form and formal closure sometimes play a minor role in the existence of the sacred texts of non-Western religions. Moreover, those texts are often transmitted orally and are open for changes.

Written form and formal closure were comprehended as the defining features of the phenomenon of sacred text. The terms “canon” and “scripture” each emphatically reflect one of these aspects. The term “scripture” etymologically conveys the meaning of “written text”, and creates a strong connection with the idea of writing. The term “canon”, in its turn, came to be closely associated with fixity and closure.

The oral dimension of sacred texts’ existence, as opposed to the written form, has long been neglected by scholars. Graham remarked:

“In the academy, as well as more widely in the modern world – in particular the high-literacy world of the contemporary West – the accepted understanding of scripture has been focused all but exclusively on scriptural texts as written documents or artifacts: that is, as physical objects, as “sacred books” in the most trivial, objectified sense of the term. Scripture is highly understood today to be the antithesis of a community’s oral tradition. (...) Too often lost to us is the central place of the scriptural word recited, read aloud, chanted, sung, quoted in debate, memorized in childhood, meditated upon in murmur and full voice, or consciously and unconsciously used as the major building block of public and private discourse” [Graham 1987a: IX].

To return to Buddhist sacred texts in particular, it is a well-known fact that the early Buddhist culture was an oral culture. Sacred texts were transmitted orally. The traditional method of Buddhist monastic education, which is still used, was based exclusively on oral transmission from a teacher to a student. Apart from being the way in which sacred texts have been preserved and transmitted in the Buddhist tradition, orality also played a crucial role in the creation of the mechanism of the authentication of texts’ authority. Oral tradition also worked on the transcendent level, as “by chanting or listening to the rhythmic words of a sacred text, the teaching and inspiration in the words becomes renewed and reinforced” [Coward 1988: 146]. In other words, according to traditional Buddhist understanding, sacred texts must not stay silent, because without being orally performed they lose the spiritual powers which are believed to be one of the main realizations of their sanctity. Taking into consideration the eminent role that orality played in Buddhist sacred texts, it seems inappropriate to use for the designation of those texts a term emphasizing the written nature of the phenomenon to the extent that the term “scripture” does. For this reason, I will refrain from adopting the term “scripture” to denote the phenomenon of sacred texts as a comparative category in general, and to denote the Mongolian collection of Buddhist sacred texts in particular.

I suggest adhering to the term “canon” for the designation of the collections of Buddhist sacred texts belonging to the Mongolian and Tibetan cultures, as scholarly tradition has it. The term is valid if its association with fixity and closure is reconsidered. I will therefore try to negotiate the discrepancies between the commonly accepted meaning of the term “canon” and the peculiarities of the Buddhist sacred texts’ actuality.

Sheppard noted:

“The term inherently vacillates between two distinct poles, in both secular and religious usage. On the one hand, it can be used to refer to a rule, standard, ideal, norm, or authoritative office or literature, whether oral or written. On the other hand, it can signify a temporarily or perpetual fixation, standardization, enumeration, listing, chronology, register, or catalog of exemplary or normative persons, places, or things. The former dimension emphasizes internal signs of an elevated status. The latter puts stress on the precise boundary, limits, or measure of what, from some preunderstood standard, belongs within or falls outside of a specific “canon” [Sheppard 2005: 1407].

Smith tried to explain the nature of “canon” relying on the second dimension described by Sheppard. He argued that “canon” is best related not to categories such as authority or sacred book, but rather to its enumerative nature” [Smith 1998: 303]. He classified “canon” within a genre of “list” and underlined that lists or catalogues should not necessarily be closed and may have no distinctive principles in relation to the selection and order of the items included. In Smith’s opinion, the element of closure that is needed to transform a list into a canon may be understood as a relative category in view of some historical traditions.

In my opinion, the idea of limitedness derived from one of the parts of a wide semantic range of the term “canon” is not central to the phenomenon’s definition. If, however, we have to speak about any kind of closure involved in the process of canon creation, I would say that a text becomes a canon in a particular religious tradition not when its form is fixed and its content is closed, but when the formation of the concept of a unique text granted ultimate authority and normativity is completed. This concept comes to be expressed exclusively with a certain designation which is simultaneously the title of the text or collection of texts which obtain from that moment a special and unequalled status. Since the titles of such texts are definitive and are readily and unmistakably associated with the utmost authority relative to all the other texts, the canon can be considered closed. The attitude of people towards such a text is then determined by the title. As long as the title is invariable, the alterations made to the content will not question the stability of the text’s canonical status.

I understand the term “canon” when applied to the phenomenon of sacred texts in religion in the sense of “norm” or “standard”. Some specific definitions of religion, the idea of religious truth-claims, and the epistemological function of sacred texts may be needed to elaborate this point of view.

Biderman, interpreting religion as a framework rather than a system, suggested the following definition:

“Religion is a framework that offers a comprehensive understanding of the world and endows human actions with meaning and significance. As such, it is a world-view that consists of both ideas and practices” [Biderman 1995: 81].

The extent of the acceptance of this worldview, and the productivity of its realization, might have been much smaller if it were not for religions’ “conviction of the fundamental correctness of their vision of reality, which both shapes and is generated by their adherents’ experience in the world” [Neusner 1998: XVII]. In other words, the knowledge about the world which religion offers to its followers is believed to be true. The main goal of any religion is a soteriological one, and this relies on the correctness of the religious worldview. Religion not only provides people with knowledge about the real nature of all things, but also suggests ways of salvation, which is understood as an optimum completion of the earthly life. Supposing the whole picture of the world outlined by religion is false, the very idea of salvation, which is embedded in and explained by the religious worldview, fails probably along with the very essence of religion.¹² In this scheme, sacred texts serve as a means of the transmission of such knowledge and of guaranteeing its truth. They are a quintessence of the religious worldview expressed by language. Biderman states in this context that the status of a sacred text in a religion “lies in its presentation of a world-view that is taken to be justified and true” [Biderman 1995: 96]. At the same time, sacred texts are an essential element of this worldview, as they are a constituent part of reality and a tool for creating and manipulating it by the force of their ability to evoke a multifaceted, comprehensive response to the very fact of their existence.

The term “canon”, with the emphasis on “norm” or “standard”, can thus be correctly applied to the designation of the phenomenon of sacred texts in religion, regarded as a generic category. Making use of functional and epistemological approaches to the studies of sacred texts, we can comprehend a sacred text as a representation of a norm being expressed in both a descriptive and a prescriptive manner. This normative aspect of sacred texts

¹² Speaking about Buddhism, Clough even suggests that the soteriological function of sacred texts is primary for their authentication. He claims that “texts are valued according to how efficacious they are in enabling persons to engage in ethical and meditative practices leading to an enlightened state of salvific insight and compassion, known as *bodhi*, which liberates them from suffering” [Clough 1998: 64]. This criterion, in the opinion of Clough, is the major one for the process of texts’ selection and inclusion in the canon.

reveals itself not only via the content, and the apprehension of this content by the believers as containing true knowledge about the world, but also via their ability to determine and regulate people's behaviour in respect of the texts themselves as well as a wide variety of other phenomena of life. The normativity of a sacred text provides a standard with which every aspect of the material, spiritual, and transcendent world can potentially be measured. The normalizing aptitude of a sacred text also extends to self-organization, as it can be used as a measuring tool for a text's canonical status.

Apart from normativity, another major element of the phenomenon of canon in religion is that of authority. Following Biderman, I argue that authority is the main means for a canon's normativity, the justification for its claims to true knowledge.

The concept of authority has been clarified differently within various scholarly paradigms. The well-known traditional classifications of authority presented by Weber [Weber 1947: 328-29] or Wach [Wach 1951: 375-427] should prevent us from assessing authority as a homogeneous, unified phenomenon encountered in the same form in different times and cultures. I do not claim, therefore, that the definition of authority that I consider appropriate for application to the studies of canon in religion is completely valid or justified for any case in which the notion of authority is concerned.

The authority which is inherent to a canon should not be associated with violence. Although speaking rather about the concept of authority in politics, Hannah Arendt phrased this problem very accurately:

“Since authority always demands obedience, it is commonly mistaken for some form of power or violence. Yet authority precludes the use of external means of coercion; where force is used, authority itself has failed. Authority, on the other hand, is incompatible with persuasion, which presupposes equality and works through a process of argumentation. Where arguments are used, authority is left in abeyance. (...) If authority is to be defined at all, then, it must be in contradistinction to both coercion by force and persuasion through arguments” [Arendt 1961: 92-93].

Violence may be applied during the process of authority construction, but it becomes unnecessary as soon as the authority is present. Basically, authority rests on the act of acknowledgement that Gadamer defined as “der Erkenntnis nämlich, daß der andere einem an Urteil und Einsicht überlegen ist und daß daher sein Urteil vorgeht, d.h. vor dem eigenen Urteil den Vorrang hat” [Gadamer 1986: 284]. But, if Gadamer suggests that

authority “beruht auf Anerkennung und insofern auf einer Handlung der Vernunft selbst, ihrer Grenzen inne, anderen bessere Einsicht zutraut” [Ibid.], I share rather the opinion of Arendt, who claims that the relationship involving authority “rests neither on common reason nor on the power of the one who commands”. Both sides of such relations – the side that acknowledges the authority and the side that is bestowed with the authority – have in common “the hierarchy itself, whose rightness and legitimacy both recognize and where both have their predetermined stable place” [Arendt 1961: 93]. Authority’s most characteristic feature might therefore be that the knowledge of another’s superiority over oneself does not need any justification.

Establishing a general definition of authority could seem problematic, as it was personal authority that first attracted the attention of scholars in different disciplines, such as social, political, and law studies. It is therefore the concept of personal authority that has been actively elaborated by those disciplines. However, the authority that interests us in connection with canonicity is impersonal in character, although personal authority frequently plays an important role in its establishment.

According to Max Weber’s classification, there are three types of authority: **(1)** legal authority, legitimated by “a belief in the ‘legality’ of patterns of normative rules and the right of those elevated to authority under such rules to issue commands”; **(2)** traditional authority, legitimated by “an established belief in the sanctity of immemorial traditions and the legitimacy of the status of those exercising authority under them”; and **(3)** charismatic authority, whose claims to legitimacy are validated by “devotion to the specific and exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him” [Weber 1947: 328]. Weber himself characterized these three types of authority as pure, and unlikely to be found in real historical cases in these pure forms. He also defined only the first type, namely legal authority, as being impersonal in nature. He described the other two types as directly connected to a particular personality.

The case of authority inherent to canonicity is, in my opinion, none of these three pure types proposed by Weber, but a combination of all of them. The authority of a canon is legal, as a canon contains normative rules and standards of being. It is traditional, as both a canon and its authority are transmitted by tradition. And finally, it is charismatic, because the authority of some charismatic person perhaps an author, a transmitter or a preserver of a canonical text – is sometimes extended to the text or actively used in the process of the text’s own authority creation.

I also argue that authority of any type needs no justification. Being an internal relation canonical authority is accepted by a community as such, and is followed voluntarily. It is followed unconsciously and unreflectively, as it is transmitted by tradition.

Tradition is the last important notion to deal with in any attempt to understand the nature of canonicity in religion. Tradition is an extremely complicated and troublesome concept that is, very much like the concept of “canon”, both taken for granted and resistant to valid definition. There are a lot of theories developed by scholars from the fields of anthropology or social sciences. These theories express polarised views, or at least remain far from presenting a consensus on how tradition should be defined. The barest meaning of the word “tradition” as derived from the Latin original is “anything which is transmitted or handed down from the past to the present” [Shils 1981: 12]. In imposing the concept on various cultural phenomena, scholars are first of all concerned with the question of what exactly is transmitted by tradition and the reason for people to transmit this. Understood in the broadest sense, tradition is everything that “a society of a given time possesses and which already existed when its present possessors came upon it and which is not solely the product of physical processes in the external world or exclusively the result ecological and physiological necessity” [Ibid.].

Shils remarks that what is transmitted in the practices and institutions of human actions is not the actual actions themselves, but “patterns or images of actions which they imply or present and the beliefs requiring, recommending, regulating, permitting, or prohibiting the reenactment of those patterns” [Ibid.]. Boyer meanwhile suggests that traditions are “clusters of repeated, salient, etc. *events*”, with actions and utterances primarily meant by events [Boyer 1990: 10]. Boyer insists that the objects of traditional transmission, i.e., repetition in supposedly unchanged form with constant references to the past, are actual events that can be observed for instance by anthropologists. Those objects are not mere abstract conceptions – underlying ideas which can be hypothesized on the basis of such observations. Both scholars agree upon the fact that tradition, whatever it is, does not need to be justified.

“Those who accept a tradition need not call it a tradition; its acceptability might be self-evident to them. When a tradition is accepted, it is as vivid and as vital to those who accept it as any other part of their action or belief” [Shils 1981: 13].

“An important feature of traditional practice is that, in most cases, the actors do not bother to justify or rationalise it. (...) This of course does not mean that traditional practice is without rhyme or reason, but, more precisely, that traditional things seem to provide their own justification. Performing a certain ritual, for instance, is of course justified in terms of practical goals: solving a conflict, healing a person or placating the ancestors. But the fact that the ritual has to be performed in a specific way, by specific people, does not seem to require any explanation; it is amply justified by the ritual itself. (...) I do not mean to deny that in some places people are eager to explicate, justify and rationalise their traditional rituals. I am only suggesting that such explanations are not a *necessary* condition of such rituals, since (i) they are absent in many societies and (ii) when they are present, even anthropologists take them for *a posteriori* constructions rather than the *raison d’être* of ritual action” [Boyer 1990: 11].

The second crucial question about the essence of tradition concerns the reason why particular things are transmitted within the tradition. This question can be partly cleared up by the same general assumption of the self-evidence of the tradition and its claims to truth.

Truth-claims, which have already been mentioned in connection with the concepts of canon and authority, seem to be that nexus which binds all the three notions together, even causing them to fuse or get entangled or mixed up.

For clarification, it is necessary to say that the notion of “tradition” is the widest of the three phenomena in question. Actually, it embraces the other two: both a canon and its authority exist as a part of a tradition. For this reason, the two former phenomena share the basic features of the latter. Being traditional in nature, canonical truth-claims are fully justified by the respective religious belief and the authority accorded to the text by the bearers of the tradition. The question of belief involves psychological and philosophical aspects of the phenomena under investigation. An examination of this question would go beyond the frames of the present research.

Authority, when understood as an approved and accepted right of superiority, is a relational concept. It is an attitude that can be studied only through its expressions, i.e., actual actions performed by people. Applying the terminology of Boyer, authority is an underlying intellectual conception that cannot be empirically observed and measured, but can be hypothesized. What can be subjected to investigation is the expression of this conception realized in the actions performed in relation to the object, i.e., a sacred text, in our case. Analysis of such expressions related to the Mongolian Kanjur in general and the *Prātimokṣasūtra* in particular will comprise the main part of this thesis.

Levering proposed calling expressions of people's attitudes to canonical texts "modes of reception". She suggested trying to define the constitutive characteristics of a canon by "examining all of the ways in which individuals and communities receive these words and texts: the ways people respond to the texts, the uses they make of them, the contexts in which they turn to them, their understanding of what it is to read them, or to understand them, and the roles they find such words and texts can have in their religious projects" [Levering 1989b: 59].

I prefer to designate these expressions of attitude 'ways of response' and provide initially a simple classification dividing them into two basic groups – hermeneutic and non-hermeneutic. These hermeneutic and non-hermeneutic ways of response to the canonical status of the *Prātimokṣasūtra* will be analysed using the textual sources taken from various editions of the Tibetan and Mongolian Kanjur and from secondary literature and documents, visual and audio information, and artefacts observed and recorded in the course of my field research. I will try to use the results of this analysis in order to broaden our understanding of "canon" as a generic concept. I will also attempt to come closer to establishing an understanding of the role that the Mongolian Kanjur played in the formation of the Mongolian Buddhist tradition and of the place that the Kanjur as a religious canon has occupied in Mongolian culture.

STATE OF RESEARCH

1. *Prātimokṣasūtra* studies

It can be said with confidence that systematic *Prātimokṣasūtra* studies on a massive scale began as early as the study of the Buddhist corpus of *Vinaya*. The origin of these studies can be dated from the second part of the nineteenth century, when the first full translation of the *Prātimokṣasūtra* appeared, both separated out and incorporated into related treatises. At that time scholars were concentrating their attention first of all on the canonical Buddhist texts in Pāli, as these were the most accessible. The focus of study shifted to the sources in Sanskrit some time later. The philological approach, which was the leading scholarly approach in the humanities at that period, defined the aims of these studies, as well as the methods applied and general direction the studies would be developed. Investigations of any aspect of culture were text-oriented, as far as possible. Texts were supposed to be the best and most reliable sources of information about various cultural phenomena, including religion. This was all the more the case for ancient cultures, which were no longer available for observation and direct examination. The main objective of the philological investigation of texts was not only to provide a relevant translation but “to establish the original form of the text” [Norman 1997: 12] used for the translation. The text was conceived “as the beginning and the end of the scholarly enterprise” and the purpose of its investigation was “to reconstruct the original text (there is *only one* best reconstruction): to restore it and to contextualize it historically to the point where the author’s original intention can be gleaned” [Cabezón 1995: 245].

Thus, the fundamental critical editions of the *Vinaya* texts in the original languages and the thoroughly commented translations served as the starting point of the survey of the *Prātimokṣasūtra* tradition. The first to be mentioned is an edition of the Pāli text of the *Vinaya piṭaka* edited by Hermann Oldenberg and published in transliteration in five volumes in 1879–83 [Oldenberg 1879-83]. Two translations were based on this edition. The first was done by Oldenberg himself, in collaboration with Rhys Davids. It was partial translation and was issued within the “Sacred Books of the East” series in three volumes in 1881, 1882 and 1885 [Rhys Davids/Oldenberg 1881, 1882, 1885]. The second translation, which covered the full text, was the result of the great efforts made by I.B. Horner. Her translation of the Pāli *Vinaya piṭaka* was published in six volumes under the title “The Book

of the Discipline (Vinaya-Piṭaka)” between 1938 and 1966 [Horner 1938, 1940, 1942, 1951, 1952, 1966]. Horner saw the need for a complete English translation of the treatises to be only one of the reasons for her enterprise. The other reason was the necessity to revise interpretations of the vast lexicological material included in the text. This revision came to be possible due to the large number of translations of the Pāli canonical and post-canonical treatises and commentaries that had appeared since the first translation attempt. Such extensive translational work allowed Horner to compare “passages, phrases and words occurring in scattered parts of the Canon” and to present “a more definite and perhaps less tentative interpretation of the significance of some of them, as they appear in the Vinaya” [Horner 1992: VI].

One more edition of the full text of the *Vinaya piṭaka* was commissioned by the government of India and the state government of Bihar. It was aimed at bridging the gap in the accessibility of the original sources by making the text of the Pāli *Tipiṭaka* available in Devanāgarī script. Included in the full collection of the *Tipiṭaka* texts, the *Vinaya piṭaka* was edited under the general supervision of *bhikkhu* J. Kashyap and published in five volumes between 1956 and 1958 [Kashyap 1956a, 1956b, 1958a, 1958b, 1958c].

As mentioned above, the Pāli *Vinaya* does not contain the *Prātimokṣasūtra* as an independent text, although all the offences or ordinances of the *sūtra* can be found there accompanied by commentaries, examples and case stories. The text, however, has been considered to have a special status and importance in the Buddhist tradition – it is believed by some scholars to be the earliest Buddhist *Vinaya* literature. For this reason, scholars had particular interest in addressing the body of the text in separation from additional commentaries. The translation of the Pāli text of the *Prātimokṣasūtra* extracted from the *Vinaya* corpus was first done by Gogerly¹³ and published as a journal article in 1858–59 [Gogerly 1958-59]; a later translation also appeared by Minaev. The latter work contained not only the translation but also an edition of the text in Devanāgarī, as well as supplement fragments of the *Prātimokṣasūtra* for nuns in translation and transliteration [Minaev 1869]. One further translation from Pāli was done by Dickson and published together with the text of the *sūtra* in the original language [Dickson 1876]. In the twentieth century, work upon the Pāli text continued and resulted in several more translations, for example, by Nanamoli Thera, issued in 1966 and accompanied by a few related texts from the *Tipiṭaka* [Nanamoli

¹³ The translation was first published in the “Journal of the Ceylon Branch of the Royal Asiatic Society” [Gogerly 1858-59] and republished later together with the text of the *Prātimokṣasūtra*, translated using the Chinese version from the *Dharmaguptaka* school of Buddhism [Gogerly/Beal 1862].

1966], by Thanissaro *bhikkhu*, issued in 1994 with detailed commentaries and explanation (and now widely and freely accessible on the Internet) [Thanissaro 2013], by Norman, published in 2001 together with a transliteration and the version of the text meant specially for nuns [Pruitt/Norman 2001].

The Sanskrit versions of the *Prātimokṣasūtra*, which belong to different Buddhist schools and were previously available only in Chinese translations, were discovered during the first part of the twentieth century during archaeological excavations and expeditions. The manuscripts containing the *Mahāsāṃghika* version of the text, written on palm leaves, were found by R. Sāṅkṛtyāyana in the *Zha lu* near Śi ga tse in Tibet. This text was edited and published in 1952 by Pachow and Mishra [Pachow/Mishra 1952]. The translation of this version was prepared by Prebish and published together with the translation of the text of the *Mūlasarvāstivāda Prātimokṣasūtra* [Prebish 1996]. The Sanskrit text of the latter was unearthed in 1931 in Gilgit in Kashmir, together with other Buddhist texts written on birch bark and dating from the fifth or sixth century AD. A transliteration and translation of a fragment of the *Mūlasarvāstivāda Prātimokṣasūtra* was done by Banerjee. However, this work was not complete and contained some gaps. Lokesh Chandra edited and published in facsimile form another fragment of the *Prātimokṣasūtra* from the same collection. This work greatly complemented the former publication [Lokesh Chandra 1960].

The text of the *Mūlasarvāstivāda Prātimokṣasūtra* was also translated in Tibetan and Chinese. The Tibetan version was included in the Tibetan collection of Buddhist sacred texts called the Kanjur (Tib. *bKa' 'gyur*). The translation of the Tibetan version was prepared and published in 1915 by Vidyabhusana [Vidyabhusana 1915]. This seems to be the only work concentrated solely on the Tibetan text of the *Prātimokṣasūtra*. Pachow [Pachow 2007], in a monograph, also gave a translation of this version but in comparison with eight other editions of the treatise.

One more Sanskrit version of the *Prātimokṣasūtra*, from the *Sarvāstivāda* school, previously known only via the Chinese translation by Kumārajīva (fifth century AD), became accessible after archaeological expeditions in Turfan and Kucha at the end of the nineteenth – beginning of the twentieth century. Manuscripts of the *Prātimokṣasūtra* discovered in the course of these excavations are preserved in Russia, France, Great Britain and Germany. In 1913 the text from the Pelliot collection, kept in the National Library of France in Paris, was published by Finot together with a French translation of Kumārajīva's Chinese version by Huber [Finot 1913]. A critical edition of the Sanskrit text found in Turfan and preserved in the Berlin State Library was prepared and issued in 1986 by von

Simson [Simson 1986]. A translation and index were attached to the work. Russian expeditions to Kucha also discovered several fragments of the *Prātimokṣasūtra* of the *Sarvāstivāda* school. Those fragments are currently stored in the Library of the Institute of Oriental Manuscripts of the Russian Academy of Sciences in Saint-Petersburg. The transliteration of these fragments with comments, a translation and indications of the variant readings found in comparison with the Finot edition, were included in a volume issued within the “Pis’mennye Pamyatniki Vostoka” series in 1990 [Bongard-Levin 1990].

The thorough philological work done by scholars during the second part of the nineteenth century and the first half of the twentieth century introduced almost all extant editions of the *Prātimokṣasūtra* in different languages and according to different schools of Buddhism. This work made possible a detailed comparison of the versions related to various traditions. One of the examples of such a comparison is the above-mentioned work by Pachow, who presented a juxtaposition of the Chinese versions of the text belonging to the *Sarvāstivāda*, *Mūlasarvāstivāda*, *Dharmaguptaka*, *Mahīśāka*, *Kāśyapīya* and *Mahāsāṃghika* schools of Buddhism, the Tibetan version of the *Mūlasarvāstivāda* tradition and the offences of the *Prātimokṣasūtra* given in the *Mahāvīyutpatti* dictionary, the Sanskrit version of the *Sarvāstivāda* school and the Pāli version of the text. This comparative work was written within the framework of the same scientific paradigm mentioned at the beginning of this chapter – where the prevailing research methods were historical criticism and classical philology. The investigation, therefore, is focused on ancient Indian tradition and the role that the *Prātimokṣasūtra* played in the history and culture of ancient India. Other numerous written sources are used in order to distinguish between authentic and interpolated fragments, to provide a “historical sense” [Pachow 2007: 3] that ancient Indian literature mostly lacks, and to extract from the text information about every possible detail of the social, political, economic and religious aspects of the life of the community of Buddhist renunciates and the surrounding society at the time of the Buddha. Going as deep as possible into the history and studying the origins of the text and the world it stemmed from remains the main objective of this research work.

The *Bhikṣuṇīprātimokṣasūtra* – the version of the *Prātimokṣasūtra* devoted to nuns – has not escaped scholars’ attention. Dispersed over the Pāli *Bhikṣuṇīvibhāṅga* (Skt.; Pāli *Bhikkhunīvibhaṅga*), the *Prātimokṣa* misdeeds for nuns cover only that part of the list of the offences that does not correspond to the offences for monks. The section of the Pāli *Vinaya* devoted to nuns presents and comments only on those misdeeds which are exclusive for nuns and are not included into the list of offences for monks. Offences common for clerics

of both genders are not discussed in the Pāli *Bhikṣuṇīvibhāṅga*. We can therefore say that the above-mentioned translations, editions and transliterations of the whole Pāli *Vinaya* provide fragments, but no full versions of the *Bhikṣuṇīprātimokṣasūtra* – which in fact does not exist as a whole in the *Vinaya* of the Pāli tradition. In 1997 a German translation of the incomplete Pāli *Bhikṣuṇīprātimokṣasūtra* was published by Hüsken [Hüsken 1997]. A complete edition and English translation of the text appeared in 2001 by Pruitt and Norman [Pruitt/Norman 2001].

Just like the *Bhikṣuprātimokṣasūtra*, the *Bhikṣuṇīprātimokṣasūtra* was transmitted with slight differences between versions in the traditions of various Buddhist schools. The text of the *sūtra* from schools such as *Mūlasarvāstivāda*, *Sarvāstivāda*, *Mahāsāṃghika*, *Dharmaguptaka* and *Mahīśāsaka* is currently extant in Chinese, Tibetan and Sanskrit.

Some fragments of the *Bhikṣuṇīprātimokṣasūtra* from the *Sarvāstivāda* school were found in Turfan. They were published along with detailed commentaries on the offences described by the text and a historical account of the transmission of the text in the traditions of different schools by Waldschmidt in 1926 [Waldschmidt 1926]. An edition of the Sanskrit text of the *Bhikṣuṇī Vinaya* of the *Mahāsāṃghika Lokkotaravāda* was prepared by Roth and published in Roman script with an introduction and index in 1970 [Roth 1970]. The Chinese version of the same text was translated into French by Nolot [Nolot 1991]. The *Bhikṣuṇī Vinaya* relating to the *Mahāsāṃghika* school and preserved in Chinese became the main subject of the monograph published by Hirakawa in 1982 [Hirakawa 1982]. Juxtapositioning and comparative analysis of the content of all the extant Chinese versions of the *Bhikṣuṇīprātimokṣasūtra* and the Pāli edition of the text were presented by Kabilsingh [Kabilsingh 1984], who later also issued a monograph containing the English translations from Chinese and Thai of the six different editions of the *Bhikṣuṇīprātimokṣasūtra* [Kabilsingh 1991a].

The translation of the Tibetan version of the *Bhikṣuṇīprātimokṣasūtra* was done by Tsomo and published in 1996 [Tsomo 1996]. This monograph includes translations from the Chinese *Dharmaguptaka* version and the Tibetan *Mūlasarvāstivāda* version. The translations are accompanied by a comparative analysis of the texts. The translations themselves are preceded by a short account of the history of Buddhist monasticism, the *Vinaya* tradition in general and the *Prātimokṣa* tradition in particular. The analysis of the texts concerns the structure and content of the treatises, with special emphasis on the differences between the two. The work is unique – no other translation of the *Mūlasarvāstivāda Bhikṣuṇīprātimokṣasūtra* yet exists. However, it is recommended rather

for readers interested in Tibetan Buddhist culture or the adepts of Buddhism than for scholarly work. Some fragments of the translation give rise to questions that are difficult to clear up because the work does not contain any text in the original language and does not provide sufficiently precise information on written sources.

The present author was unable to find any translations of the *Bhikṣu-* or *Bhikṣuṇīprātimokṣasūtra* from Mongolian, or indeed any scholarly research dealing with the Mongolian versions of the texts. Pozdneev does provide a translation from Mongolian of some text that he was recommended to consult by Mongolian Buddhist monks after he had asked about the treatise recited in Mongolian monasteries during the *poṣadha* ceremony [Pozdneev 1887]. He cited the title of this text as *Ayaya takimliy-un suryal*. This title does not correspond to the Mongolian title of the *Bhikṣuprātimokṣasūtra* as it appears in the Mongolian version of the Kanjur collection. Pozdneev also gives translations of the misdeeds enumerated by the text. The list of these misdeeds corresponds to the canonical text in the number of the offences, but not in their content. Pozdneev himself identifies the text as the *Prātimokṣasūtra* known to him through Minaev, and notes that the Mongolian text he studied differed significantly from the version translated by Minaev, as well as from other European translations of the *Prātimokṣasūtra*.

The monograph by Pozdneev is one of the most valuable and informative sources on the history of Mongolian monastic life and Buddhist practices. In his work Pozdneev managed to skillfully combine research methods characteristic of ethnography or anthropology with philological methods. He presented a detailed description of many objects belonging to the material and spiritual culture which formed the basis of the religious life of the Mongols. He based his account on observations, interviews, and participation substantiating the obtained data where possible or necessary through original written sources and lexical material.

In Pozdneev's work we can find one of the very few ethnographical accounts of the *poṣadha* ritual as a Buddhist ceremony of confession to committed misdeeds conducted by Buddhist monks [Ibid.: 346-48]. This ceremony is frequently mentioned and described in the Buddhist literature. The rules and conditions of its performance are specified by the scriptural texts. By reason of its importance for the life of the Buddhist monastic community and its antiquity, the ritual has been analysed by various scholars both alone and in connection with the *Prātimokṣasūtra*, which is supposed to be recited in the course of the ceremony. Remarks on the *poṣadha* can be found in the introductions to the translations of the *Vinaya* texts [Horner 1992: XI-XII; Pruitt/Norman 2001: XLIV-XLVI; Gogerly 1858-

59: 253-58; Prebish 1996: 17-27], as well as in general works devoted to the history of Buddhism in India or Buddhist literature [Frauwallner 1956: 78-82; Dutt 1962: 72-74, 83; Dutt 1924: 99-109; Kern 1896: 74-76; Wijayaratna 1990: 123-25; Holt 1995: 125-32]. The overwhelming majority of such notions, however, are exclusively text-oriented and based only on written sources. They do not involve actual data about living traditions. In fact, they are predominantly commentaries and explanations of the relevant passages of the scriptural texts of different Buddhist traditions concerning the ceremony and its performance.

2. Canonical studies

The phenomena of canon and canonicity have been discussed in scholarly works for many years. As the very term “canon” has changed its sense within the framework of different scientific disciplines that have dealt with it, so have changed the approaches used for its investigation. The term itself and subsequently its interpretations originally seemed a product of European civilization. When the era of Christianity began, the term came to be used as a definition of the Christian scripture – the Holy Bible. Biblical studies, which can be considered the foundation of the European scholarly tradition of canonical studies in a broader sense, are a full-fledged and extremely productive discipline that at a certain time set the tone for the development of the related branches of the humanities. The methods applied to the study of the Judeo-Christian Bible, such as classical and comparative philology, together with historical criticism, were immediately applied to the investigation of texts belonging to completely different cultural traditions but classified within the same category as the Bible when the study of those texts assumed systematic character in the second part of the nineteenth century. The term “canon” was also introduced without any hesitation into the terminological apparatus of the new discipline.

The research papers, articles and monographs that have been devoted to some particular religious text labelled as “scripture”, “sacred text”, “holy writing” or “canon” are really immense in number. The object of our particular interest, however, is not the tradition of an individual text of such kind but a theoretical basis developed for the research. The following passages will therefore give a short overview of the works which shaped the interpretation of the notion of canon and canonicity, influenced the development of the discourse on the study of the concept of canon as a generic category, or turned out to be

groundbreaking and caused a shift in the well-established logic of the realization of such studies.

One outstanding scholarly enterprise that greatly influenced the Western academic community and determined for decades its understanding of the concept of canon was the famous series “Sacred Books of the East” inspired by Max Müller. The theoretical basis for this project can be found in the series of lectures Max Müller delivered in 1870 at the Royal Society in London and in 1888 at the University of Glasgow. Later, the texts of the lectures were published and republished under the titles “Introduction to the Science of Religion” [Müller 1882] and “Natural Religion” [Müller 1907]. In these lectures Müller put forward a proposition that was revolutionary for his time. He called for comparative religious studies and explained the benefits and advantages of this new approach. Being a philologist, he assigned primary importance in the study of the history of religions to the knowledge of “the most ancient forms of every language” guaranteed by comparative philology, and to written texts. He stated that “a study of the original documents on which the principal religions of the world profess to be founded, carried on in this spirit, has enabled some of our best living scholars to distinguish in each religion between what is really ancient and what is comparatively modern; between what was the doctrine of the founders and their immediate disciples, and what were the afterthoughts and, generally, the corruptions of later ages” [Müller 1882: 20]. One of his main objectives was the investigation and translation of “the sacred books” of those religious traditions which succeeded in developing such texts. This objective was fulfilled with the publishing of the 50-volume “Sacred books of the East” series with Max Müller as general editor.

Müller applied the concept of canon not as a specialized term reserved only for the designation of the Bible, but as a generic category. However, he put the term into a synonymic row with expressions such as “religious books”, “canonical books”, “sacred books”, “sacred writings”, or “scriptures” without either distinguishing between the meanings of these expressions or explaining the precise meanings and pointing out the differences, which he evidently took for granted. Müller defined an exact number of spiritual traditions in the religious history of the world which produced and possessed canonical books eight, a final number.¹⁴ He vaguely commented on the problem of identifying whether a book is sacred or not, and suggested an emic estimation-oriented solution to treat as sacred books “all those which had been formally recognized by religious

¹⁴ Müller rated Brahmanism, Buddhism, Zoroastrianism, Islam, Judaism, Christianity, Confucianism and Taoism among the so-called “book-religions” [Müller 1882: 53-56].

communities as constituting the highest authority in matters of religion, which had received a kind of canonical sanction, and might therefore be appealed to for deciding any disputed point of faith, morality or ceremonial” [Müller 1907: 539].

In his works Müller tackled the task of the delimitation between texts which can be treated as canonical and those which can not. He never questioned, however, the existence of this phenomenon and its generic nature, thanks to which the separate instances representing the phenomenon can be traced and compared within different cultures. This mode of thinking about the category of canon as something evident and requiring no clarification was common in scholarly discourse up until the second part of the twentieth century.

It was not until the 1970-s when a number of articles, including ones by W.C. Smith [Smith 1971] and J.Z. Smith [Smith 1982b], appeared with special importance for the development of the scientific paradigm – they contained a call for the reconsideration of the notion of canon and for the specification of the terms used interchangeably for the designation of the phenomenon in question. Problems were addressed such as the determination of the social, psychological and historical mechanisms involved in the process of scripturalization or canonization of certain texts, characterization of canon as an analytical category with the identification and description of its distinctive features, and analysis of the role and importance of the oral tradition in the establishment and existence of what is called canon or scripture. These works inspired an active discussion and endeavours to develop and clarify points which arose together with a qualitatively new approach to the study of canon. Gradually it became obvious that the traditional approach, with its focus solely on the content of the texts, was no longer sufficient for further investigations. In order to be adequately understood, the phenomenon needed to be placed in a broader cultural context. This logic led to the application of methods borrowed from anthropology, ethnography, psychology, social studies, ritual studies and other disciplines, which had previously not been regularly considered in connection with canonical studies. The involvement of those disciplines resulted in a number of works that shed light on aspects of the phenomenon which had never been analysed before. It also allowed “canon” to be treated not as “a literary genre but a religiohistorical one” [Graham 1987a: 6].

Comparative research analysing various religious traditions and their sacred texts in order to come closer to a complete-as-possible apprehension of canon as a generic category and the process of canon formation or canonization appeared to be the most productive methodology. The monograph by Graham that deals with the oral/aural dimension of

canonical texts belonging to different religions should be mentioned among studies that adopted this approach. In his work Graham provides a thorough analysis of dimensions of canonical texts which had been almost absolutely neglected, for example orality. According to Graham, this special dimension is an inseparable part of the existence of written sacred texts and one of the aspects of the creation of textual canonical status. He also supports the application of the notion of “scripture” as a relational concept, in the sense that “the sacrality or holiness of a book is not an a priori attribute of a text” but something which arises from the interrelations between a text and the community, and reveals itself in people’s response to the text [Ibid.: 5]. Being a complex phenomenon from Graham’s point of view canon should be studied with a special focus on “its contextual meaning, interpretation, and use – that is, the ongoing role the text has played in a tradition, not only in formal exegesis, but in every sector of life” [Ibid.: 6].

Another important contribution to the study of canon as a cultural phenomenon was made by Smith, who presented the results of many years’ study in a book entitled “What is scripture?” Again, what distinguishes this work is the comparative approach applied. Like Graham, Smith adheres to an understanding of scripture as a relational, or, as he calls it, a “bilateral” concept. His main suggestion is that “scripture is a human activity”, and that what makes a text into a scripture, and keeps it scripture, is a given community that treats it in a certain way [Smith 1993: 18].

In search of ways to separate the general concept of scripture from its unconscious association with the phenomenon of the Bible, a number of scholars attempted to work with the same concept using material found in non-Western religious traditions. They attempted to put an emphasis, this time, not on the content and language features of the investigated texts but on their ritual application, materiality, and oral dimension, as well as various forms of reception seen in people’s treatment of those texts in geographically and culturally varied settings. Thus, several volumes of essays written from a comparative perspective appeared illustrating the functioning of the concept of canon with examples as diverse as possible [Levering 1989; Patton 1994; Timm 1997; Coward 1988].

A productive analytical typology of canon was worked out by Folkert, who specializes in Jain culture and literature. He pointed out the necessity of studying the problem of the existence of such phenomena as scriptures and their comparability. He defined the term “canon” as adequate for dealing with the phenomenon of scripture, and “not equivalent to Bible as the latter is generally viewed” [Folkert 1989: 173]. He suggested

that there were two types of canon¹⁵ and introduced the notion of vector¹⁶, the key factor distinguishing between the two types and explaining their nature. The typology proposed by Folkert presupposes the analysis of canon not in separation but in close connection to various religious activities related to a canon within a given tradition. Using a functional approach, Folkert concentrates particularly on the activity that is realized by means of a sacred text, or which is directed at such a text. According to him, a more profound understanding of the role of a text in a tradition and its relationships with ritual and symbol can be obtained by the application of this typology, which serves as a tool helping to come closer to the general comprehension of canonicity as a cultural phenomenon.

The entries on “canon” and “scripture” written for different redactions of the “Encyclopedia of Religions” by Sheppard [Sheppard 2005] and Graham [Graham 1987b], respectively, clear up the question over the terminology. Despite the normativity which is presupposed and expected in encyclopaedias, both articles are of rather analytical than prescriptive character. Summing up the results of earlier research and up-to-date trends in the study of the phenomena, both authors agree about the difficulty of the proper definition of the terms, which are often treated as commonplace and taken for granted. Sometimes the terms have become a subject of heated scholarly debate, also touched upon in both articles. Sheppard and Graham adopted approaches currently prevailing in academia, based on the generalization of the concepts of canon and scripture as well as their relational nature. They managed to successfully present the most recent views concerning the issue while providing a more-or-less fixed definition of the phenomena, the peculiarities and the existence of which have been questioned by some scholars.

In 1995 Biderman joined the theoretical debate with his monograph “Scripture and knowledge” [Biderman 1995]. Biderman skilfully summed up the theoretical apparatus applied by various scholars in the study of canon and drew up a short but explicit overview of the methodological approaches in use. He presented a constructive criticism of the two main modes of scholarly treatment of the concept of “canon”. With a reasonable degree of generalization, he identified these main modes as the textual and the functional approach.

¹⁵ Folkert chose to refer to those two types of canon simply as “Canon I” and “Canon II”. According to Folkert, “Canon I” “denotes normative texts, oral or written, that are present in a religious tradition principally by the force of a vector or vectors”. “Canon II”, in its turn, “refers to normative texts that are more independently and distinctively present within a tradition, i.e., as pieces of literature more or less as such are currently thought of, and which themselves often function as vectors” [Folkert 1993: 69]

¹⁶ “Vector” is understood by Folkert more in the biological than in the mathematical sense. He considers it to refer to the “means or mode by which something is carried”. He adds, however, that the intended sense “is not merely that of carrying”. The term rather refers to the “virtually organic relationship between carrier and thing carried, so that the two operate in more than a purely mechanical relationship” [Folkert 1993: 69-70].

His own contribution to the field was an introduction of a new, epistemological approach, understood by him as “seeing scripture as a provider of knowledge and supplier of the means by which this knowledge is justified” [Ibid.: 7]. Discussing authority as an inseparable part of “scripture” or “canon”, Biderman considered it to be a “necessary condition of the existence of scripture” and “a vehicle for justifying the scriptural knowledge-claims” that “expresses the willingness of religious communities to see their scriptures as sources of knowledge both of the world and what is assumed to lie beyond it” [Ibid.: 98-100.]. Biderman took up two case-studies drawn from the Jewish and Hindu traditions, respectively, in order to show distinct examples of an epistemological view of scripture.

Assmann, who for many years has been working on the theory of cultural memory, also made a significant contribution to the development of the concept of “canon” in religion. In his works based on the material taken from the ancient Egyptian, Mesopotamian and Jewish cultural milieu the scholar proposed a scheme of the canon establishment. He described the process of canonization, influenced by different social and political powers, explained the connection between the canon’s creation and written tradition, examined the mechanisms of the canon’s transmission and the role which ritual practices play in it [Assmann 2004; Assmann 2005]. Assmann considered the “closure” of canon to be one of the most important stages of its establishment. According to him, the sacred status of canon is created and supported by the absolute invariability of the canonical texts [Assmann 2005: 94]. He presented, as well, an interesting definition of canon which he understood as “jene Form von Tradition, in der sie ihre höchste inhaltliche Verbindlichkeit und äußerste formale Festlegung erreicht” [Assmann 2005:103].

The discussion has spread into narrow academic fields. The problems discussed in connection with “canon” as a cultural or generic category turned out to be very acute for such specific disciplines as buddhology, tibetology, and Mongolian studies. One of the reasons for the discussion has been the necessity for specific fields to open up to new approaches and remain an integral part of the processes and tendencies currently being developed within the scholarly discourse in the humanities in general. Sacred texts produced by the Buddhist tradition in different countries and societies from South-East Asia through Tibet and China to Mongolia and Japan represent that segment of religious culture which traditionally has been one of the main subjects of research for the disciplines listed above. Researchers working with Buddhist texts thus took up the ideas brought in by those whose major concern was to look at the phenomenon of canon from a comparative point of

view. They reflected upon the new theories that questioned the appropriateness of the usage of the term “canon” for the collections of Buddhist sacred texts found in different traditions. They called for the reconsideration of the term when applied to Buddhist texts, or at least for the working out of well-grounded reasoning for its further application in the context of Buddhist literature in particular and Buddhist culture in general.

Skilling was probably the first to express concern about the inconsistency of the usage of the term “canon” in relation to the Tibetan Buddhist collections of texts. He said that it was important to carefully examine the “attitude towards and description of the body or bodies of translated texts”. Taking into consideration all the specific features of the collections in question, and having analysed them with the traditional definition of “canon” in mind, he came to the opinion that “in the absence of a normative or standard collection, it is inaccurate to speak of a “canon” [Skilling 1997: 104]. Skilling’s opinion was echoed by Eimer who proposed treating the problem less radically, thinking about the adjustment and refinement of the term. According to Eimer, some modification could be made to reflect the specific cultural background of the texts traditionally referred by the term “canon” in the Buddhist context [Eimer 2002a: 8].

One of the main problems in the fields of buddhological, Tibetan and Mongolian studies is a sharp disagreement between the basic features ascribed by the conventional definition of canon and the distinctive characteristics inherent in the authoritative religious texts under study in these disciplines. The so-called Buddhist canon, a vast collection of treatises which tends to vary in number depending on a tradition, contradicts the idea of canon as a closed body of text or texts which have obtained a fixed, standardized form and are not supposed to be altered in any way. The content of the Buddhist canon differs significantly not only from tradition to tradition but even from redaction to redaction within the same tradition; this problem could potentially be solved by bringing the process of canonization into the investigation.

Not many works have been devoted to the process of canonization of Buddhist religious texts in the areas that interest us the most, namely Tibet and Mongolia. The question was touched upon, however, by Lancaster in a number of his contributions to the collective volumes on Buddhism and sacred texts [Lancaster 1977; Lancaster 1979]. Lancaster also authored the article “Buddhist Literature: Canonization” included in the “Encyclopaedia of Religion” [Lancaster 1987]. A collection of essays by various authors entitled “Buddhist Manuscript Cultures” [Berkwitz/Schober/Brown 2009] is another important publication that covers a lot of different aspects of the transmission of Buddhist

sacred texts at different times and in different cultures, from the conversion of texts into written form in ancient India [Skilling 2009] to the extraordinary tradition of the regular emendation of a text of canonical status in Nepal [Emmrich 2009].

3. Studies on the Mongolian Kanjur

The study of the history of the Mongolian collection of Buddhist sacred texts taken as such or in the context of canonical studies can hardly be called advanced. Heissig dealt with different problems of the transmission of the Buddhist sacred texts in Mongolia, devoting several works to the question and making an important contribution to the field. The circumstances and personalities related to the Mongolian translation of the Kanjur under the patronage of Liydan *qayan* in the first half of the seventeenth century was accorded special attention [Heissig 1957; Heissig 1962; Heissig 1973]. The conclusions and discoveries of Heissig's investigation are still most relevant, valuable and helpful for those proceeding with the research in this field.

One more scholar whose contribution to the studies on the Mongolian Kanjur cannot be overestimated is Z. Kas'yanenko. Working in the Saint-Petersburg State University Z. Kas'yanenko had a unique opportunity to concentrate her research on one of the rarest manuscript copies of the Mongolian Kanjur, which is preserved in the library of the Oriental department of the university. Painstaking investigation of this Kanjur resulted in a series of articles concerning the history of creation and transmission of the Liydan *qayan* redaction [Kas'yanenko 1986; Kas'yanenko 1993b; Kas'yanenko 1998]. Many years' hard work was eventually crowned with the publication of a full catalogue of the manuscript [Kas'yanenko 1993a].

The Liydan *qayan* redaction of the Mongolian Kanjur became more widely familiar to the general public thanks to Z. Kas'yanenko's work much later than the xylographic redaction issued in 1717-1720. Ligeti published a full catalogue of the redaction as early as 1942 [Ligeti 1942]. Later, Bischoff also contributed to the field with a translation and analysis of the colophons of the texts included into the Kangxi era redaction [Bischoff 1968].

The history of the Mongolian Kanjur and short descriptions of some extant copies of it were included in a collective work by Russian scholars. The book, edited by Pubaev, provided important information on the manuscript copy of the Mongolian Kanjur kept in the library

of the Buryatian Institute of Social Studies (currently kept in the Center of Oriental Manuscripts and Xylographs of the Institute for Mongolian, Buddhist and Tibetan studies of the Siberian Branch of the Russian Academy of Sciences). Prior to this publication next to nothing had been known about it [Pubaev 1989]. The results of the most recent research on the Ulan-Ude manuscript of the Mongolian Kanjur have been presented in the article by Alekseev, Tsyrempilov and Badmatsyrenov [Alekseev/Tsyrempilov/Badmatsyrenov 2016]. This valuable contribution to the Mongolian Kanjur studies includes a historical note on the acquisition of this copy, description of its structure, and a brief catalogue.

The Saint-Petersburg manuscript was studied and analysed by Uspenskii, who proposed a reconstruction of the Tibetan titles of the texts included in that Mongolian version of the Kanjur [Uspenskii 1997].

Studies on the Mongolian Kanjur have recently appeared in the context of an international working group involved in comparative analysis of various editions and copies of the Mongolian Kanjur. Scholars from Switzerland and the Russian Federation cooperated within a project directed at analytical study of the Kanjur's colophons, with the aim of discovering and describing those socio-cultural processes that accompanied the creation of the Mongolian Kanjur, which formed its foundation or which may have been started by it [Kollmar-Paulenz 2012; www.mongolganjur.com].

Our knowledge about the extant copies of the Mongolian Kanjur was greatly expanded by the information presented in the most recent article by Alekseev and Turanskaya. The authors provide the results of an examination of fragments of a unique manuscript of the Mongolian Kanjur, written in gold [Alekseev/Turanskaya 2013]. The text of the Kanjur is kept in the library of the Mongolian Academy of Social Sciences in Hohhot, Inner Mongolia, and had previously appeared in the academic literature only in a short mention by Uspenskii [Uspenskii 1997: 113-114; n.3]. A short historical philological overview of the history of the establishment of the Mongolian Kanjur by Alekseev introduced new data regarding the development of the collection, its sources and correlations between its different redactions [Alekseev 2015].

The Mongolian Kanjur has therefore been mostly studied as a written source rather than a cultural phenomenon. Kollmar-Paulenz seems to be the only scholar whose investigations have focuses both on the problem of the forming and transmission of the Mongolian Buddhist canon and on the nature of the canonical status of the collection. Kollmar-Paulenz uses the results of a critical textual analysis as well as relevant theoretical approaches adopted from disciplines such as cultural studies, social studies, or religious

studies. This combination of methodological tools allows her to place the Mongolian Kanjur within a broader socio-cultural context, and to examine it as a complex cultural phenomenon [Kollmar-Paulenz 2002; Kollmar-Paulenz 2011].

PART I

THE KANJUR AND THE PROBLEM OF ITS CANONICITY

The investigation of the concept of canon using the example of Buddhist religious texts is a complicated task, for a number of reasons. The Buddhist example appears to be a unique case among world religions. The development of Buddhist traditions within different cultures made it possible for people who practiced Buddhism to create several independent and fully legitimate collections of texts endowed with special authority and status. These collections, which I will refer to as being canonical, possess a range of characteristics worth particular attention when dealing both with the question of the phenomenon of the Buddhist canon itself and canon in religion as a generic category. Buddhism's adaptive and adjustive abilities resulted in the spread of the religion over a vast territory, and its penetration into diverse cultural environments. They also created favourable conditions for enabling the simultaneous existence of a few canonical collections, nominally belonging to the same religion but valid only within particular cultural milieux. It is impossible to speak, therefore, about one standard Buddhist canon, as there is no such thing. But we can speak about local or regional Buddhist canons attributed to a particular country or culture, such as, for example, the Chinese Buddhist canon, the Mongolian Buddhist canon, the Korean Buddhist canon, and so on.

Writing about the Buddhist collections of sacred texts in terms of canonical studies, Clough described the major features that distinguish the Buddhist canon from the canons of Christianity, Islam, and Judaism as the following: (1) large size and lack of a "common primary source of reference";¹⁷ (2) absence of unified and universal collection of texts; (3) no established body of authoritative specialists to govern the form and content of some universal canon; and (4) legitimization of the canon's authority not by its source but by its effectiveness [Clough 1998: 61-64].¹⁸

¹⁷ Clough gives the examples of the Tora, Bible and Qur'ān, which function in their respective religious traditions as texts of "focal importance" or "primary core texts". Although in Judaism, Christianity and Islam the canons extend beyond those primary core texts, these are constantly and inevitably referred to by the additional, supplementary treatises included into the canons. Buddhist canonical collections differ significantly in nature as they are "comprised of not one but many primary texts, whose functional relation to one another is largely complimentary" [Clough 1998: 62].

¹⁸ Clough makes a disputable remark in respect to this feature of the Buddhist canon, stating that the authoritative status of Buddhist sacred texts is based not on the recognition of their being "an exclusive revelation granted to humans by a supreme divine being", but on their ability to be an effective tool assisting an individual to reach the ultimate goal of the state of *bodhi*, i.e., "awakening" or *nirvāṇa* [Clough 1998: 64].

In an attempt to impose some order on the immense bulk of Buddhist literature bestowed with canonical status in different local traditions, Lancaster proposed the following classification:

- Type I The Buddhist Canons of India
 - (1) Pāli
 - (2) Sanskrit (also Prākṛit)
- Type II The Translated Buddhist Canons
 - (1) Chinese (Sanskrit [also Prākṛit])
 - (2) Tibetan (Sanskrit)
- Type III Secondary Translated Buddhist Canons
 - (1) Mongolian (Tibetan)
 - (2) Manchu (Chinese)
- Type IV The Transliterated Script Canons of Buddhism
 - (1) Script canons based on Pāli
 - (2) The Tangut canon (from the Chinese)
- Type V Scriptural Text (not belonging to a canon)
 - (1) Sanskrit (also Prākṛit)
 - (2) Central Asian Languages (Sanskrit [also Prākṛit]) [Lancaster 1979: 220].

This classification was presented in a contribution to a bigger volume on textual criticism applied to canonical studies. Consequently, the classification appears lopsided, as it is based solely on the textual features of the discussed literature and on the opposition between “original text” and “edition” or “original text” and “translation”, the role of which is so important when critical textual analysis is involved. The article also lacks precision and clarity in the terminological apparatus. The status of the texts belonging to Lancaster’s fifth type remains uncertain. Although they are designated as “scriptural”, it is stated that they do not belong to the canon. The term “scriptural” in this case definitely needs further explanation.

Bechert roughly summarized the extant collections of Buddhist sacred texts using as his principle of classification the regionally active tradition. He distinguished four collections that occupy a canonical position in their respective cultures: (1) “für die Theravāda-Buddhisten das Tipiṭaka („Dreikorb“) in Pāli („Pāli-Kanon“); (2) “für die ostasiatischen Buddhisten der meist mit der chinesischen Übersetzung des Wortes Tripiṭaka als San-ts’ang benannte chinesische buddhistische „Kanon“; (3) “für die tibetischen Buddhisten der Kandschur (bKa’-’gyur)”; (4) “für die Buddhisten Nepals eine Sammlung heiliger Texte, die oft als die „neun Dharmas“ bezeichnet wird” [Bechert 1985: 20].

Although thorough studies have been conducted on various individual Buddhist canonical traditions, no systematic comparative research on the canonical nature of the collections of sacred texts has been done. No comparative analysis of the characteristics of the collections, based for example on their compilation or treatment by a society has yet

been done. The material gathered by scholars up to the present time lead us to think that similarities and differences in such features will be of great importance in writing the common history of various canonical collections created within the Buddhist tradition. Findings in this field might contribute to the investigation and understanding of Buddhism as a religion and its history.

The strong heterogeneity and multiplicity of the collections of Buddhist sacred texts make it impossible to produce any kind of genealogical scheme that would be valid for these treatises. This is because the different collections did not spring from one another. At most, they were created under the influence of each other. The earliest example of the organized and structured collection of Buddhist sacred texts can thus be determined as the ancient Indian *Tripitaka*. However, it cannot be regarded as the origin of the later collections. It should rather be considered chronologically the first instance of a kind.

The Tibetan Kanjur is known to contain translations of a number of texts included into the *Tripitaka*.¹⁹ The proportion of the Kanjur taken up by these texts is, however, comparatively small. These texts have furthermore not been assigned any special place in the structure of the collection. The general arrangement of the treatises within the Kanjur might have been inspired by the organizational principles of texts in the *Tripitaka*. However, if the *Tripitaka* was taken to represent a pattern, its structure has been subjected to serious changes in order to adjust to the new content, which in the case of the Tibetan Kanjur, was immensely extended in comparison with the Indian collections.²⁰

To explore the history of the Mongolian Kanjur we first have to discuss the Tibetan Kanjur, for obvious reasons. While the *Tripitaka* served as a foundation for the later collections created outside India, the Chinese canonical tradition dominated the sphere of Buddhist canon-creation in Korea, Japan and some other areas of Central Asia inhabited by peoples who lived under Chinese dominion at one time or another. The influence which

¹⁹ Only the *Vinaya* and the *Prajñapti-śāstra* of the *Abhidharma*, which belonged to the canon of *Nikāya* Buddhism, was translated into Tibetan [Skilling 1997: 96].

²⁰ Snellgrove rightly remarked that the Tibetans were “the full inheritors of the whole Indian Buddhist tradition in the various forms in which it existed in India up to the thirteenth century” [Snellgrove 1987: 118]. The literary Buddhist tradition, which the Tibetans inherited, differed significantly from that cultivated by the early Buddhists before the turn of the millennium. The emergence of the *Mahāyāna* around the first century BC–first century AD and later of the *Vajrayāna*, enriched Buddhist literature with an immense quantity of new texts, many of which became highly authoritative and fundamental for the further development of Buddhist philosophical thought. Although the authorship of a great number of texts created within the framework of the *Mahāyāna* and *Vajrayāna* were attributed to the Buddha, as far as we are aware no new official canon was composed in India as an alternative to the *Tripitaka*. There was no ready-to-use pattern of canon construction that the Tibetans could have borrowed from Indian culture and immediately put to use. They had to deal with the entire bulk of diverse Buddhist literature themselves, and work out their own modes of text selection and evaluation of authenticity and status [Eimer 2002b: 58; Harrison 1996: 73].

Tibetan Buddhist culture had on the development of the Mongolian Buddhist tradition can hardly be underestimated. The very notion of the Kanjur as a canonical collection was formed in Tibet and adopted by the Mongols as an already full-fledged concept. For this reason, the history and dynamics of the formation of the Kanjur in Tibet will be examined in the following sub-chapters before I proceed to the question of the Mongolian Kanjur.

1. Diversity of collections and the formation of the canonical concept in Tibet

In the “Imagining religion” – collection of influential essays, J.Z. Smith attempted a reconsideration of the notion of “canon” [Smith 1982a]. To begin with, he defined “canon” as “the arbitrary fixing of a limited number of “texts” as immutable and authoritative” [Ibid.: 44]. He also classified both “canon” and “catalogue” to be subtypes of the genre “list”. According to Smith a list as well as a catalogue are characterized by being open-ended inventories of which the latter is distinguished from the former by the presence of some more or less distinctive principle of the order of items [Ibid.: 44-45].

If speaking about canon J.Z. Smith emphasized that the main feature in which it differs from a catalogue is its closure. To overcome this closure and make a canon universally applicable simultaneously keeping it unchanged is the task of an interpreter who appears to be an inseparable part of the canon’s existence [Ibid.: 48].

The history of the Tibetan Kanjur proves the validity of Smith’s observations on the close relationships between catalogues and canons. His theory contradicts the reality of the Tibetan case only in the context of formal closure, which is actually absent from the Tibetan Buddhist canon. A catalogue was probably only one stage of the Tibetan Buddhist canon formation, as the texts shifted from the descriptive nature of a catalogue to the prescriptive nature of a canon [Harrison 1996: 74].

1.1. Cataloguing Buddhist treatises in Imperial Tibet

We know that the Tibetans started translating Buddhist treatises as early as the seventh century AD. In the Tibetan tradition, this time is referred to as a period of “early propagation” (Tib. *snga dar*), which lasted until the second half of the ninth century. Initially, the translation of the Buddhist sacred texts was unsystematic. Translations were

made of Indian originals as well as Chinese treatises and texts written in other Central Asian languages [Skilling 1997: 87]. A lot of works created at that time were eventually lost, and information about them can only be obtained from later texts including historical chronicles and biographies of the eminent Buddhist personalities who operated in Tibet during the period. Information about the canonical translations can be found in chronicles such as, for example, the *lDe'u chos 'byung* and the *Yar lung chos 'byung*, which report on the translation of the complete *Tripitaka* into Tibetan during the reign of King Khri srong lde btsan (755-797 AD) [Ibid.: 89]. Such translations, if they ever existed, have not become a part of the Tibetan Buddhist canon and have not survived to modern times.

As the translation activity continued and the translated treatises rapidly increased in number, the necessity of putting this mass of literature into some order became obvious. The work of standardization and unification of the language of the translated Buddhist literature seems to have been started as early as the second half of the eighth century. The process of translation was expedited even more after the first Tibetan Buddhist monastery, *bSam yas* (779 AD), was constructed and the first Tibetans were ordained as Buddhist monks.²¹ Supposedly, the first 'official' translations of the Buddhist treatises instigated by royal decree were prepared during the reign of King Khri srong lde btsan. The first attempts to revise the already translated texts and to work out rules for further translations might have been made at the same period. This endeavour resulted in the beginnings of the famous bilingual terminological dictionary *Mahāvyutpatti* and the manual for the translators, *Sgra sbyor bam po gnyis pa*, which provided a detailed description of the translating techniques. The compilation of these works was accomplished by a central committee operating under royal patronage. The content of the works was approved and authenticated by an official royal decision prescribing the principles of translation established by the treatises to be strictly followed in the future [Scherrer-Schaub 2002: 309-315]. Later, under the kings Sad na legs (circa 800-815 AD) and Ral pa can (815-836 AD), the translating enterprise was developed further. Old translations were revised and corrected according to the fixed rules and using the established terminology. A lot of new texts were translated. Additional entries were added to the *Mahāvyutpatti*. In 814 AD the work on the dictionary was finished and the final version was officially ratified. In the same year the final edition of the *Sgra sbyor*

²¹ It was probably under the supervision of Śāntarakṣita that the first informal revision of the Buddhist texts circulating in Tibet was undertaken around 763 AD [Scherrer-Schaub 2002: 313]. The *Pad ma bka' thang*, the historicity of which is questionable, presents a comprehensive description of the translation and editorial work carried out on a great number of Buddhist texts (including the whole *Tripitaka*). According to the chronicle this work was undertaken on royal request by a gathering of Indian, Tibetan and Chinese learned monks in the presence of Śāntarakṣita and guided by Padmasambhava [PKT: 502-538].

bam po gnyis pa was also issued and “established as authentic” by royal decision [Ibid.: 316].

Activities aimed at the standardization and codification of the Tibetan translations of the Buddhist texts were not limited to lexicographical work. The first catalogues (Tib. *dkar chag*) of the Buddhist treatises translated into Tibetan supposedly came into being in the second half of the eighth century [Verhagen 1994: 10-11], but not later than the first quarter of the ninth century. We know about three such catalogues – the *lHan kar ma*²² (hereafter HK), the *bSams yas mchims phu ma* and the *'Phang thang ma* (hereafter PT). They were mentioned as reference sources by Bu ston and other Tibetan authors in their works. The catalogues are supposed to have been named after the monasteries or palaces in which the collections of the sacred texts were preserved. Although the Tibetan historical tradition has not come to any consensus in regard to the chronological order of the appearance of these catalogues,²³ all three of them can be attributed to the time of the “Great Revision” (Tib. *zhu chen*), the period of the reign of Sad na legs and Ral pa can. The beginning of their compilation dates back at the earliest to the second half of the eighth century [Skilling 1997: 91; Verhagen 1994: 10-11].

Two of these early catalogues, HK and PT, survive today.²⁴ The texts of the catalogues contain information about the time of their compilation and the authors. This information, however, is not very precise and the discussion over its interpretation is still on-going in the academic community.

The colophon of HK says that the work on the catalogue was finished in the Dragon-year, without specifying the sequence number of the *rab byung*. Provided the catalogue was compiled after the beginning of the systematic, royally-sanctioned translation of the Buddhist literature (780 AD) and before the end of King Ral pa can’s reign (836 AD), four possible dates come into play – 788, 800, 812, or 824 AD. The earliest possible date of the composition of HK given by the Tibetan tradition – 788 AD – is supported by Bu ston, who dated the catalogue to the reign of Khri srong lde btsan [HB: 191]. Textual and historical

²² The full title of the catalogue included in different Tanjur redactions is *Pho brang stod thang lhan dkar gyi chos 'gyur ro cog gi dkar chag* [HKM: XVIII].

²³ According to the catalogues of **D** and **N**, as well as the *Zab pa dang rgya che ba'i dam pa'i chos kyi thob yig gangga'i chu rgyan* composed by the Fifth Dalai Lama and the *gSung rab rnam dag chu'i dri ma sel byed nor bu ke ta ka* written by Sum pa mkhan po, PT was chronologically the first [Vostrikov 2007: 245, n. 588]. Bu ston, however, puts HK first.

²⁴ HK was included in the Tibetan Tanjur and has been transmitted as a part of it up to the present day. PT survived as a manuscript dating back presumably to the thirteenth or fourteenth century. It has been preserved in the manuscript library of the Fifth Dalai Lama [HKM XXIII] and has become known to wider circles of scholars only recently, when it was published in Beijing in 2003 [PT 2003].

analysis of the treatise, however, has led some scholars to believe that the most probable date of the catalogue's compilation is 812 AD [Tucci 1978: II, 46-48, n.1; HKM: XIX-XXI].

The date of the completion of PT is defined by the text itself as the Dog-year, and thus could be 782, 794, 806, 818, or 830 AD. Relying on the relative chronology and stating that HK definitely precedes PT, Halkias argues that the opinion of those who connect PT with the name of King Khri lde srong btsan is wrong.²⁵ Although Halkias does not declare this directly, we can understand from his considerations that he attributes the composition of PT to the reign of Khri gtsug lde btsan and therefore reduces the number of possible dates to two – 818 and 830 AD [Halkias 2004: 51-54]. Meanwhile, Herrmann-Pfandt comes to the opposite conclusion based on the comparison of the content of HK and PT. She asserts that in terms of structure PT represents an earlier stage of the development of the principles of the sacred texts' collection, while HK stays closer to the general organization of the Kanjur and the Tanjur. As a result, she proposes 806 AD as the date of PT's first appearance [HKM: XXIV-XXV].

The colophons of both HK and PT name dPal brtsegs the chief compiler of the works. Another well-known translator of the time, Nam mkha'i snying po, is mentioned as the co-author of HK.²⁶ As to PT, Chos kyi snying po, Devendra and lHun po are named as the members of the team that worked on the creation of the catalogue.

The HK and PT catalogues are inventories of the Buddhist treatises translated into the Tibetan language and preserved in the depository of the *sTong thang lhan kar*²⁷ and 'Phang thang ka med palaces, respectively. Analysis of the content of the catalogues shows, however, that the inventories comprise most probably not only the translations that had actually been preserved in the palaces, but also other available translations, which could have been encountered in other collections at that time.

²⁵ Halkias bases his opinion about PT being the last of the three royal-decree catalogues on the heading of one of the divisions of the text. He translates the heading as follows: "A few titles of scriptures are listed in three registers. Many titles, which are not available in three, are generally accepted if they are listed in two registers". In Halkias's opinion this division and its sub-divisions shed light on the editorial process of PT compilation, in the course of which the titles of the texts to be registered were checked and compared across the two older catalogues currently available, namely HK and the *mChims phu ma* [Halkias 2004: 75].

²⁶ These two Buddhist scholars are known to have been active during the second part of the eighth century and are mentioned at the beginning of the catalogue. Later in the text the compilers are indicated again, but this time Klu'i dbang po, instead of Nam mkha'i snying po, is presented as a co-author together with dPal brtsegs. The name of Klu'i dbang po can be found among the main collaborators of the *Mahāvīyutpatti* and the *sGra sbyor bam po gnyis pa* along with the name of dPal brtsegs [HKM: XVII].

²⁷ Other variant of the name of the palace can also be found in the original sources. It reads as *sTong thang ldan dkar* [HKM: XVI, n. 28].

The organization of the titles of the texts included in HK and PT should be paid special attention, as it reflects the early stage of the development of the tradition that later conditioned the principles of the formation of the Kanjur canonical collection.

HK contains 736 titles organized into 30 main divisions [Ibid.: XXXVIII]. PT includes 960 titles distributed across 32 main divisions [Halkias 2004: 79-81]. The organizational principles which are followed by both catalogues are mostly the same. The texts are organized into divisions and sub-divisions mainly according to criteria such as “vehicle” (Skt. *yāna*), “basket” (Skt. *piṭaka*), doctrine and length. The general structure of the catalogues, described without taking into consideration minor details, is the following: *Sūtra*, *Tantra*, *Vinaya*.²⁸ The internal structure of the sections of both catalogues is based on the criterion of length and follows descending order, which means that the longest texts are placed at the beginning of the section and the shortest at the end.

Sūtras, in the sense of “the Word of the Buddha”, are generally placed in the first part of the catalogues with *śāstras* or commentaries following in the second part. It is, however, too early to speak about any strict division between these two types of Buddhist texts at this stage. The separation is visible but not complete. Within Section X of HK the *sūtras* belonging to the early Buddhist schools, for example, are followed by the *śāstras* created within the same tradition. Section XIX of the *Vinaya* contains the *Vinaya śāstras* along with the *Vinaya sūtras*. Section XII of the *Tantra* also gives several root-texts together with commentaries [HKM: XXXIII-XLV; Skilling 1997: 92-93].

Interestingly, both catalogues separate the *Mahāyāna sūtras* translated from Chinese into an individual section. The number of such translations, however, decreases considerably between HK and PT. Both catalogues are also not supposed to be exhaustive, as they contain sections enumerating the texts under revision or unrevised, or whose translations were incomplete (Section XXIX of HK and Section XXVIII of PT). The open nature of the catalogues can be confirmed by the appearance of the two later translations that were obviously added to PT after its final edition had been officially ratified.²⁹

Certain similarities are easily recognized between the structure of HK and PT and different versions of the Kanjur when you compare the organization of the catalogues and

²⁸ Scholars agree that the basic divisions of *Sūtra*, *Vinaya*, *Abhidharma*, etc., applied to the Buddhist sacred literature from India. The more specific criteria of classification used for the compilation of the catalogues are not clear and could have been patterned after Chinese models [Skilling 1997: 92].

²⁹ These texts are the *Kosalālamkāra* translated according to the colophon by Rin chen bzang po and the *gNod sbyin gar mkhan mchod gi rgyud* [Halkias 2004: 78] which according to the TBRC was translated by the Rab zhi lo tsA ba alias Tshul khribs 'byung gnas (tenth century) together with the Kashmirian scholar Dānagupta [TBRC: W22084].

the canonical collections. At the same time, there are evident discrepancies that can be explained, in my opinion, by a lower degree of definiteness and clearness of segregation and classification of texts in the early catalogues.³⁰ We cannot judge whether all the principles identified in the structure of the catalogues were to any extent universal because no other catalogues belonging to the same period are available to us. It is, however, quite clear that both catalogues are arranged in accordance with similar principles that were under the process of elaboration and specification at the time. What we can state is that HK, PT and the Tibetan Kanjur are parts of the same uninterrupted line of the Tibetan tradition of dealing with Buddhist sacred texts. Those tendencies that began to take shape at the end of the eighth and the beginning of the ninth century, and that can be observed in the examples of the catalogues, developed eventually into a well-ordered system of canonical production.

The description and systematization of the Buddhist literature by creating catalogues of the available works has become a tradition in Tibetan culture. Other catalogues similar to HK and PT were compiled both at that early time and later on. The mechanisms and methods of the production of such catalogues have presumably developed into the technical schemes and philosophical grounds used for the creation of the first Tibetan Buddhist canonical collection. That is why the information that can be obtained while studying the extant catalogues from such an early date, that is, the time of the beginning of the Tibetan Buddhist tradition, is very important for the investigation of the history of the Tibetan Kanjur.

1.2. Translating Buddhist treatises after the fall of the Empire

One of the most important features of the development of Buddhism in Tibet, as earlier in India, was royal support and sponsorship. The official royal patronage that had been granted to Buddhism since the time of King Khri srong lde btsan played a crucial role in laying a solid foundation for the cultural and social institutions, as well as lineages of philosophical discourse and ritual traditions which determined the character of the Tibetan Buddhist cultural environment as it developed after the tenth century. It was under royal supervision that the choice was made between Chinese and Indian Buddhist teaching systems in favour of the latter. The process of selection and elimination involved not only

³⁰ For a comparison of the structure of HK and the Kanjur and Tanjur see HKM: XXXV-XXXVI.

doctrines, but also religious texts, especially tantric treatises, some of which were withdrawn from circulation and prohibited from being translated and used. The large-scale enterprise of translation and codification of the Buddhist literature undertaken by the Tibetan kings at the end of the eighth and the beginning of the ninth centuries was only possible with royal sponsorship because of the financial challenges and degree of coordination demanded. Due to this royal sponsorship and control, the outline of the Tibetan Buddhist literary culture, which was to a large degree a descendant of this translation policy, appeared to be conditioned in the first place by social and political factors. This factor of political influence, present all along the history of the Tibetan and Mongolian Buddhist canon, should be paid special attention and treated as one of the main formative factors for the construction of the very phenomenon of religious canon in the Tibetan and Mongolian cultures.

The work of translation and codification of the Buddhist treatises flourished under the patronage of a succession of devout kings – Khri srong lde btsan, Sad na legs and Ral pa can. Being hostile to Buddhism, the next ruler, gLang dar ma, managed to destroy the religious organization and monastic community, which had been actively built during the reign of his predecessors, in a period of just three years. The suppression of Buddhism by gLang dar ma caused an interruption in the tradition. This ‘dark period’ of the Tibetan Buddhist history lasted for about a century.

Later Tibetan historiography draws a vivid picture of the cruel and relentless persecution to which Buddhism was subjected under King gLang dar ma. This picture was initially accepted by Western scholars, but as studies of the early history of Tibet advanced it became clear that the Tibetan historical tradition is not necessarily trustworthy. According to Kapstein, the persecution could have been merely “a withdrawal of patronage, no doubt due to a poor current accounts balance rather than to anti-Buddhist sentiment, which came to be very much exaggerated in its retellings” [Kapstein 2000: 12]. This does not, however, mean that Buddhism stopped being practiced in Tibet. What was interrupted was a “scholastic tradition, which was certainly renewed thanks largely to the initiative of the religious kings of Western Tibet, but there can have been no break in the actual diffusion of Buddhism in its more practical applications” [Snellgrove 1987: 469]. No systematic translating work was done during that period and a lot of already existing translations were lost. The underlying reason for this was not only the temporal persecution of Buddhist monks and closure of the temples but also the disintegration of the united kingdom of Tibet,

and thus the disappearance of the centralized highest authority that instigated and supervised the process of massive translation.

The beginning of the revival of Buddhism in Tibet, or the so-called “second propagation” (Tib. *phyi dar*), “represented a new beginning only so far as the collation and translating of Indian Buddhist scriptures were concerned” [Ibid.: 70]. This new phase of the organized translating activities was connected with the branch of the royal dynasty that was established in Western Tibet in the second half of the ninth century as well as with the personality of Rin chen bzang po (958-1055 AD) who enjoyed the support of the kings of this dynasty.³¹

One of the most prominent figures in the history of Tibet in the tenth and eleventh centuries was a descendant of the Yarlung royal dynasty, a king of sPu rangs called Srong nge (947-1024 AD). The activities undertaken by this king were directly aimed at restoration and purification of Buddhism in Tibet. Srong nge, who is much better known by his religious name Ye shes ’od³², was the first representative of the royal family of Tibet whose devotion developed to something more than a sponsorship of Buddhist monks and their enterprises. He himself took monastic vows and adopted religious life, as did his grandsons Byang chub ’od and Zhi ba ’od, with the latter becoming a famous translator [Ibid.: 471-72].

Due to the benevolence towards Buddhism and financial support of the kings of Western Tibet a whole range of activities, including the invitation of foreign scholars, organization of expeditions in search of religious books, building of monasteries and temples, and establishment of coordinated translating work was undertaken. There is no information available about any systematization or cataloguing of the Buddhist treatises

³¹ The dynasty was founded by a descendant of gLang dar ma, who fled to the Western from the Central provinces when the civil war broke out in Central Tibet around 866 AD. The three kingdoms of Mar yul, Gu ge and sPu rangs were located on the territory now commonly called mNga’ ris, which was united under the power of the new dynasty. The first descendant of the Yarlung royal family to be proclaimed King of mNga’ ris was most probably a great-grandson of gLang dar ma called Nyi ma mgon. After his death, the kingdom was divided between his sons, but by the time of the life of Rin chen bzang po the sPu rangs and Gu ge seem to have been united again. [Snellgrove/Richardson 1995: 112; Snellgrove 1987: 471-72].

³² The genealogy of the kings of Western Tibet is rather obscure due to the divergences contained in the original sources. The question of identification of Ye shes ’od is still discussed by the scholars. Various Tibetan sources report that a person generally known as Ye shes ’od was one of the two brothers, ’Khor re and Srong nge. The accounts, however, differ with regard to the name of their father, and consequently with regard to the part of mNga’ ris over which their branch of the family ruled [Tucci 1988: 16-22]. The problem becomes even more complicated because the sources are not in agreement as to which of the two brothers became a monk and obtained the name Ye shes ’od. Some indicate that it was ’Khor re who has become known as Ye shes ’od, and others that it was Srong nge. Here, identifying Ye shes ’od with Srong nge, I follow Vitali, Karmay and Snellgrove [Karmay 1980b: 150-151; Vitali 1996: 171-177; Snellgrove 1987: 471-72].

either collected by the royal benefactors of Buddhism at that time or newly translated and re-translated by Rin chen bzang po and other Tibetan and foreign scholars with whom he collaborated.³³ We can judge, however, from later historical chronicles, the biography of Rin chen bzang po and colophons of the translated texts that the number of Buddhist treatises available to Rin chen bzang po, and which he processed, was considerable.

The biography of Rin chen bzang po, written by his disciple dPal ye shes, reports that there was an entire *Tripitaka* which numbered 468 volumes in possession of the scholar. The Tibetan term *sde snod*, which was used for rendering the Sanskrit *tripitaka*, can be misleading here if understood in its direct sense. As Snellgrove accurately noted, in India itself the term *tripitaka* originally referred to the threefold collection of Buddhist sacred texts consisting of the *Vinaya*, the *Sūtra* and the *Abhidharma*, and gradually lost its precise meaning. It came to be used “much more loosely in the later period to include any work regarded by their proponents as authentic Buddhist teaching” [Snellgrove 1987: 476]. In this rather indefinite sense, the term was adopted by the Tibetans. Taking this into consideration, as well as the fact that there are no reliable data on whether the whole *Tripitaka* was ever translated into the Tibetan language, we can assume that in the text of Rin chen bzang po’s biography the term was applied for the definition of a vast collection of various authoritative Buddhist texts preserved by Rin chen bzang po, rather than for referring to the authentic threefold collection as it was known by the schools of ancient Indian Buddhism.

As to the extensiveness of Rin chen bzang po’s work as a translator, there are 17 translations of *sūtras* and *tantras* of his authorship. These works can be found in the Tibetan Kanjur. There are also 32 commentaries on *sūtras* and 108 commentaries on *tantras* attributed to Rin chen bzang po. The major part of them was incorporated into the Tibetan Tanjur [Tucci 1988: 40-49].

The tradition of the involvement of the royal family in the matter of the selection of Buddhist sacred texts and the assessment of their authenticity was kept by the kings of the Western Tibet. The very introduction of Buddhism into the region by Ye shes ’od in 986 AD was accompanied and sanctioned by the *chos rtsigs*, issued in 988 AD. The decree declared the primacy of religious affairs over secular ones and imposed the responsibility

³³ Historical chronicles report only one attempt to make a revision of the Buddhist texts undertaken during the period in question in Western Tibet. This took place in 1076 AD when King rTse lde is said to have organized with the assistance of his uncle Zhi ba ’od a meeting of learned scholars from dBus, gTsang, Khams, mNga’ ris and India in the monastery of *Tho ling*. The work of these scholars was aimed at the revision of the previously translated Buddhist texts and the production of new translations [Kramer 2007: 37; Shastri 1997: 874-78; Vitali 1996: 319-320].

for sustaining the religion and its teachings on the ecclesiastical and lay members of the royal family [Vitali 1996: 193, 210]. The *bka' shog*, or open letter to the tantrists of Central Tibet, written by Ye shes 'od after 988 AD, dealt with the problem of the purity of the Buddhist tantric practices and teachings.³⁴ Giving no titles of particular works, Ye shes 'od heavily criticized the doctrine of *rDzogs chen* as well as other, in his opinion, impious practices which had massively spread across the country. He called for the abandonment of these 'false practices' and for the return to the pure teaching of the *Tripitaka* [Karmay 1980b: 154-155].

Zhi ba 'od, who was the youngest grandson of Ye shes 'od, also took monastic vows and occupied himself with religious matters. He spent a lot of time at the *Tho ling* monastery, which became at that time an important centre of Buddhist science and education. Zhi ba 'od acted as a translator and an initiator of the translation of religious texts.³⁵ Continuing the policy of royal control over religious texts and doctrines practiced in the country, he issued a *bka' shog*, which, unlike the one prepared by his grandfather Ye shes 'od, contained a whole list of titles of Buddhist works the authenticity of which was questioned or totally denied by Zhi ba 'od.³⁶

The period from the middle of the tenth to the beginning of the thirteenth century, sometimes referred to as the "Tibetan renaissance", or the time of the revival of Buddhism in Tibet, is characterized by the energetic activity of individual renowned translators like Mar pa chos kyi blo gros (1012-96), 'Bro g mi shAkya ye shes (992-1072) or rNgog blo ldan shes rab (1059-1109).³⁷ The work of such personalities in many cases laid a spiritual foundation for the lineages of transmission of particular texts and practices, as well as for the establishment of new Buddhist schools and monasteries in Tibet.

³⁴ The date of the issue of the *bka' shog* is questionable. It is not indicated in the text of the document itself. Secondary Tibetan sources meanwhile provide contradictory information. Karmay is of the opinion that the letter was issued before 985 AD [Karmay 1980b: 152], while Vitali supports the hypothesis of the *bka' shog* being written after 988 AD [Vitali 1996: 237].

³⁵ The Tibetan Kanjur and Tanjur contain 6 texts translated under the name of Zhi ba 'od and three translations that were prepared at the command of the scholar and his nephew rTse lde [Karmay 1980a: 4].

³⁶ In the opinion of Karmay, the most probable date of the issuing of the *bka' shog* is 1092 AD. The texts enumerated in it as being of suspected or false authenticity are *tantras* which belong to different Tibetan traditions including *rDzogs chen* [Karmay 1980a: 12-17].

³⁷ Although rNgog blo ldan shes rab was born into a noble family in Central Tibet, it was the royal dynasty of Western Tibet that played a key role in his destiny. It was dBang lde – the future king of Gu ge – who sponsored the trip of rNgog blo ldan shes rab to India and Kashmir for education. After coming back to Tibet, rNgog blo ldan shes rab, however, did not stay in Western Tibet. He returned to his native region, where he succeeded his uncle rNgog legs pa'i shes rab as an abbot of the monastery of *gSang phu sne'u thog*, founded by the latter. Among the translations by rNgog blo ldan shes rab there are three works that can be found in the Tibetan Kanjur and 55 that have been placed in the Tanjur [Kramer 2007: 31-44, 52-68].

The tradition that goes back to 'Broḡ mi is of particular interest for us, as it played an important role in the process of the formation of the canonical collections in Tibet. One of 'Broḡ mi's main disciples, dKon mchog rgyal po, founded in 1073 AD the monastery of *Sa skya*. Dkon mchog rgyal po was descended from the 'Khon family, an ancient Tibetan aristocratic clan. The family had followed Buddhist teachings and, particularly, tantric practices such as the *Vajrakīla* and *Heruka* rites for many years. Looking for new texts and instructions, dKon mchog rgyal po became a disciple of 'Broḡ mi, who bestowed on him teachings on several tantric treatises, including the texts of the *Hevajra* cycle. He continued to study with many celebrated Buddhist scholars and practitioners of his time. Once, travelling with his pupils, he came across a site that amazed him. He managed to get permission from the local landlord and the people of the adjacent settlements to build in this area, and constructed the monastery of *Sa skya*, which gave its name to and was the cradle of the future *Sa skya pa* school of Tibetan Buddhism [Davidson 2005: 267-74].

The rapid growth and development of the *Sa skya pa* school apparently was accompanied not only by the strengthening of the schools' social and political position. The *Sa skya pa* monasteries were developing into important centres of Buddhist science and education; their hierarchs and followers were becoming more and more authoritative and known for their mastery of Buddhist sacred texts. By the middle of the thirteenth century, when the *Sa skya pa* school entered into special relations with the Mongolian empire,³⁸ its libraries seem to have been very rich and the monasteries well prepared for the production of larger collections of Buddhist sacred texts of various types.

³⁸ The Tibetans were engaged in the new political and religious institutions' construction, which was accompanied by armed conflicts between aristocratic families ruling over certain districts of the country, when the troops of the Mongolian Empire, ever-growing in power, crossed the borders of Tibet. A military mission to Tibet was initiated in 1240 by the prince Godan, Ögödei's second son, who was granted the western part of the former Tangut Empire with headquarters in Liangzhou. After Mongolian troops entered Tibetan territories, destroying monasteries and killing monks, a decision was made to send *Sa skya paṇḍita* Kun dga' rgyal mtshan, a head of the *Sa skya pa* school, to Godan's encampment. It is not clear whether the prince himself chose *Sa skya paṇḍita* to be invited or whether the monk was sent as a representative by other Tibetan lay and religious authorities [Peteḡ 1990: 7-8; Sagaster 2007: 383-84].

1.3. Mongolian rulers and their contribution to the formation of the Tibetan Kanjur

The patronage first of the Mongolian prince Godan³⁹ and later of Qubilai,⁴⁰ an emperor of the Mongolian Empire, had an effect on the history of *Sa skya pa* not only in terms of political power. The collected writings of the fifth great *Sa skya pa* hierarch 'Phags pa blo gros rgyal mtshan mention that it was as early as 1272-1273 AD when the production of the copies of such Buddhist treatises as the *Avataṃsakasūtra*, *Suvarṇaprabhāśottamasūtra* and *Śatasāhasrikāprajñāpāramitāsūtra* was sponsored by the son of the prince Godan Jibig Temur [Schaeffer/Kuijp 2009: 14]. Two years later, in 1275 AD the preparation of the copies of the *Prajñāpāramitāsūtra* was sponsored by the third son of Qubilai Mangala and his wife [Ibid.: 24]. There are also references to the presence of some Kanjur texts in the monastery of *Sa skya* around this period. These references, however, should be treated with reserve as they are found in later sources from the fifteenth and even seventeenth centuries.⁴¹

The writings of the great *Sa skya pa* hierarch 'Phags pa blo gros rgyal mtshan also contain information about the compilation of a huge collection of Buddhist sacred texts prepared with the financial help of Qubilai's second son Zhenjin (1243-1286). 'Phags pa blo gros gave a detailed account of the process of the collection's production, including dates,

³⁹ In 1247 *Sa skya paṇḍita* met Godan in his encampment. As a result of the negotiations *Sa skya paṇḍita* became entrusted with carrying out Mongolian policy in Tibet. *Sa skya paṇḍita* sent a letter to the authorities in Tibet describing the conditions of Tibet's subordination stated by the Mongols. This letter "tried to put forward *Sa-skya* as the sole representative of the Mongol interests in Tibet; the position of the abbot was going to be that of a feudatory chief under Mongol suzerainty" [Petech 1990: 9]. These special relations with the *Sa skya pa* were not, however, sanctioned and recognized by the emperor. When in 1251 Möngke was elected new great *qayan* he undertook a redistribution of appanages in Tibet. He also issued a decree that made the *Sa skya pa*'s precepts the only ones to be followed in religious matters, with no mentioning of its superiority in political matters [Ibid.: 10-12].

⁴⁰ Cooperation of the *Sa skya pa* with the ruling authorities of the Mongolian Empire reached a new level when Qubilai became great *qayan* in 1260. Already in 1253, when Qubilai was a prince-governor of the Mongol territories in North China, he demonstrated interest in the *Sa skya pa* and invited two nephews of *Sa skya paṇḍita* 'Phags pa blo gros rgyal mtshan and Phyag na rdo rje to his camp. By that time, *Sa skya paṇḍita* himself was already dead, and 'Phags pa blo gros had succeeded him as head of *Sa skya pa*. Impressed by the erudition and wisdom of 'Phags pa blo gros, Qubilai made him his spiritual advisor. The authority of 'Phags pa blo gros grew together with the political career of his patron. Becoming an emperor, Qubilai officially appointed 'Phags pa blo gros to the position of "state teacher" (Chin. *guo shi*). The emperor also entrusted the monk with the administration of Tibet and control over the whole Buddhist clergy of the empire. The power of 'Phags pa blo gros increased even more when in 1270 he was granted the title of "imperial teacher" (Chin. *di shi*) [Petech 1990: 14-17; Sagaster 2007: 387, 391-92].

⁴¹ Stag tshang Lo tsā ba Shes rab rin chen (1405-77) in his history of the 'Khon family entitled *Sa skya pa'i gdung rabs 'dod dgu'i rgya mtsho*, gTsang pa byams pa (1424-98) in his inventory of precious and sacred objects of *Sa skya* entitled *Sa skya mkhon gyi gdungs rab rin po che'i 'phreng ba*, and the Fifth Dalai Lama in his history of Tibet, *Bod kyi deb ther dpyid kyi rgyal mo'i glu dbyangs*, communicated the production and preservation of sets of the Kanjur in the *Sa skya* monastery during the lifetime of 'Phags pa bla ma [Schaeffer/Kuijp 2009: 19-20].

sponsors and kinds of texts arranged in the collection.⁴² It is worth noting, however, that the collection in question was not mentioned by the author under the designation *bka' 'gyur*. It was entitled *bde bar gshegs pa'i gsung rab 'gyur ro 'tshal*. While Schaeffer and van der Kuijp suggest that “the transition from *gsung rab 'gyur ro 'tshal* to what later became the more common *bka' 'gyur ro 'tshal* is not altogether significant” [Ibid.: 20], this variance should be kept in mind because of the importance of designation for the establishment and support of the canonical status of a text.

The collections of Buddhist sacred texts were not prepared exclusively by the *Sa skya pa* scholars during the time of Mongolian domination in Tibet. Tibetan sources mention the Kanjur manuscript produced by the Second Karma pa Karma pak shi (1204/6-1283)⁴³ in the 1260s, when he still enjoyed the favour of the Mongolian court, or the ‘golden’ Kanjur compiled by the descendant of one of the ruling families of the Tshal myriarchy *bla ma Ri bo ba Rin chen bzang po* (1243-1319) in the second half of the thirteenth century [Ibid.: 13, 36-37]. What all these collections prepared in the eleventh-twelfth centuries seem to have in common is (1) the lack of normativity and unified designation, (2) the criteria of the selection and choice of the texts determined by local eminent individuals or small groups of scholars headed by such an individual, but not by the bigger councils of scientists, (3) the fact that the compilation was made on the request or by order of a member of the local aristocratic ruling family or representative of the royal Mongolian house. These collections most probably shared some sections such as *Prajñāpāramitā*, *Avataṃsaka*, *Tantra*, *Ratnakūṭa*, *Sūtra* or *Vinaya* that were regarded as necessary to include on the grounds of their unquestionably high level of sanctity and the tradition founded by the earlier catalogues. The compilation of the collections was, however, a one-time enterprise and there was no intention of establishing a lineage of transmission. The collections were retrospectively described as Kanjurs by the authors of later historical chronicles. This label can be attached only if the term “Kanjur” is understood

⁴² The project lasted about three years from the autumn of 1275 to the summer of 1278. The texts were processed and organized into a collection by sections in the following order: *Prajñāpāramitā*, *Avataṃsaka*, *Tantra*, *Ratnakūṭa*, *Sūtra* and *Vinaya* [Schaeffer/Kuijp 2009: 21-25].

⁴³ Karma pak shi, the second incarnation of the head of the *Karma pa* school attracted the attention of the Mongolian rulers by the transcendent power to perform miracles that he was famous for. Although in 1252 Möngke issued an official degree that gave the *Sa skya pa* a superior position in relation to other schools in terms of religious matters, the *Sa skya pa* did not gain an exclusive right to represent Tibetan Buddhism at the royal court. Even Qubilai, who eventually gave preference to the *Sa skya pa*, was for some time fascinated by the skills of the Second Karma pa, whom he invited to his camp in Amdo. Later, in 1261 Karma pak shi was arrested and accused of supporting to Ariyböge – the younger brother of Qubilai and his main rival in the fight for the emperor’s throne. The Karma pa was sent into exile, supposedly to Yunnan, but was allowed to return to Tibet only eight years later [Petech 1990: 12-16].

in its direct sense – “the translation of the Word of the Buddha” because they contain the texts traditionally believed to come from the sermons of the Buddha or his closest disciples. We do not know, however, whether the separation of “the Word of the Buddha” from the commentaries was strict at this period and whether it was already a matter of principle for the compilers to exclude the commentaries from those collections that were denominated Kanjurs by later historians.

1.4. Fixation of the title and the first redactions⁴⁴ of the Tibetan Kanjur

The situation radically changed at the beginning of the fourteenth century. A shift in the history of the Tibetan Kanjur occurred thanks to the efforts of the Buddhist scholars of the *bKa' gdams pa* school. The appearance of this school of Tibetan Buddhism dates back to the time of the “Buddhist renaissance” discussed above. Its foundation was instigated by the activity of one of the most prominent persons of the period – the Indian teacher Atīśa, who took part in the restoration of Buddhism in Tibet and greatly influenced its further development.

Atīśa came to Western Tibet in 1042 on the invitation of the royal family, represented by King 'Od lde, his two brothers Byang chub 'od and Zhi ba 'od, and their ageing grandfather Ye shes 'od. Although Atīśa was an expert in certain tantric practices, and it was he who introduced the *Kālacakratantra* tradition in Tibet, he put special emphasis on the monastic discipline that at the time, according to the official Tibetan historiography, was a weak point of Tibetan Buddhism. The chosen Tibetan disciple of Atīśa, 'Brom ston, after the death of his master in 1056 founded the monastery of *Rwa sgreng*, which became a centre of the *bKa' gdams pa* school. *Bka' gdams pa*, therefore, appeared to become the first school of Buddhism that appeared in Tibet during the period of the so-called “later propagation”.

The three main disciples of 'Brom ston, Po to ba rin chen gsal (1027/1031-1105), Phu chung ba gzhon nu rgyal mtshan (1031-106) and Spyān snga tshul khriṃs 'bar (1038-1103), to whom he passed various lineages of Atīśa's teachings [Roesler 2008: 395-96], conducted extensive propagating activity, travelling through Central Tibet and delivering

⁴⁴ Some versions of the Tibetan Kanjur are known to be very similar to each other, with only minor differences between them, as, for example, when two different versions are printed from the same set of wooden blocks. Being aware of this fact, I, however, chose to refer to all the versions of the Tibetan Kanjur, mentioned in this work, as redactions for the sake of terminological uniformity.

sermons. The increasing number of newly ordained monks and converts made the foundation of new monasteries an acute need. As a result, the *bKa' gdams pa* experienced a veritable monastery-building boom during the eleventh century [Davidson 2005: 278-79]. In that period important monastic centre such as *Snye thang sgrol ma lha khang*, *Gsang phu ne'u thog dgon pa*, *Sol nag thang po che* and *sNar thang* were founded. Later, at the end of the thirteenth and the beginning of the fourteenth century *sNar thang* that became a place where the redaction of the Kanjur that is “now regarded as the grandmother or archetype” [Harrison 1994: 297] of all the currently extant redactions was prepared and produced.

The chain of events that eventually led to the compilation of the so-called “Old *sNar thang* Kanjur” (thereafter ON) started with the work of the outstanding Buddhist scholar bCom ldan rigs pa'i ral gri (1227-1305).⁴⁵ Among his works one can find numerous commentaries on the treatises by famous Indian authors on logic and epistemology as well as tantric practices [Schaeffer/Kuijp 2009: 3-4]. He is also considered to be the author of a catalogue of Buddhist religious texts translated into and composed in Tibetan, and entitled *bsTan pa rgyas pa rgyan gyi nyi 'od* (hereafter NO). Supposedly it was created in the late 1260s or early 1270s. The catalogue is accompanied by an outline of the historical and literary context in which it was written. It also contains information about such texts as the HK and PT catalogues as well as catalogues compiled by Rin chen bzang po, Nag tsho Lo tsā ba Tshul khriṃs rgyal ba and Rngog Lo tsā ba Blo ldan shes rab. NO identifies these to be the sources used for its compilation. NO is generally organized according to a chronological principal, not a thematic one. The titles listed in the catalogue are divided between three periods of the history of Buddhism in Tibet: *snga dar*, *bar dar* and *phyi dar*.⁴⁶ In all, the catalogue comprises about 2438 titles [Ibid.: 51-62].

Bcom ldan ral gri did not state clearly in the text of NO whether it was a catalogue of an actual collection preserved in the library of the *sNar thang* monastery or a compilation of various catalogues available to the scholar. A substantial part of NO – chapters 3 to 20 – is obviously based on HK and PT. The texts enumerated in NO are not marked by volume letters, which were usually used to indicate a volume within an actual collection. These and

⁴⁵ Bcom ldan ral gri was born in dBus into the family of a wealthy headman. Among his numerous teachers were Sa skya paṇḍita Kun dga' rgyal mtshan and 'Phags pa bla ma blo gros rgyal mtshan. He spent around 44 years, from 1262 to 1305, in the *sNar thang* monastery, where he studied and worked. Bcom ldan ral gri was a highly efficient writer and multifaceted scholar, whose work resulted in numerous treatises devoted to various topics [Schaeffer/Kuijp 2009: 3-8].

⁴⁶ According to NO, *snga dar* lasted through the late imperial period to the reign of King gLang dar ma, *bar dar* – from the time of the arrival of Smṛtijñānakīrti to Tibet around 970-980 until the death of Atīśa in 1054, and *phyi dar* – from 1054 through the lifetime of Pa tshab nyi ma grags and beyond [Schaeffer/Kuijp 2009: 61].

other features of the organization of the catalogue lead to the conclusion that bCom ldan ral gri “was not creating a descriptive list but rather that he emulated a received and perhaps standardized presentation of Indic Buddhist literature” [Ibid.: 60]. Following the tradition founded by HK and PT, the treatises composed by Tibetan authors as well as those that are of Tibetan origin, but have been falsely attributed to Indian writers, are listed in the three penultimate chapters of NO [Ibid.: 63, 69-70].

Bcom ldan ral gri is named as the author of two other catalogues of Buddhist texts, namely the *bKa' 'gyur dkar chag nyi ma 'od zer* and the *bKa' bstan dkar chag bstan pa rgyas pa* [Skilling 1997: 99]. The titles are provided by later Tibetan sources. The texts of the catalogues are not extant. The formulation of the titles implies that bCom ldan ral gri comprised catalogues of the existing Kanjur and the two-fold collection of the Kanjur and Tanjur. Comparing these titles with the above-mentioned *bsTan pa rgyas pa rgyan gyi nyi 'od*, we can, however, suggest that they are variant or corrupted names of the same title. The content of NO reveals that the texts described had not yet been divided into “the Word of the Buddha” (*sūtra*) and commentaries (*śāstra*), but remained intermingled. Thus, the identification of all three titles of the catalogues attributed to bCom ldan ral gri as variant readings of the same name might mean that the concept of the Kanjur had not yet been totally formed during the life-time of the scholar, and the texts that later would become a part of the Tibetan Kanjur had not yet been selected for a particular collection. The information is, however, not enough to be able to confirm or refute this suggestion.

The cataloguing activity conducted by bCom ldan ral gri was in any case the last step on the way to the compilation of the first Tibetan Kanjur. According to the account of the *Deb ther sngon po*, a pupil of bCom ldan ral gri, 'Jam pa'i dbyangs, made a request to another pupil dBus pa blo gsal to prepare copies of all the translations of “the Word of the Buddha” (Tib. *bka' 'gyur*) and the commentaries (Tib. *bstan 'gyur*), and to keep the collections in the *sNar thang* monastery. The task was undertaken and accomplished by a group of scholars including dBus pa blo gsal, bSod nams 'od zer and rGyang ro byang chub [Roerich 1949: 337-38; BA: 5b-6a]. The collection of texts that resulted from the enterprise was given the conventional name of the “Old *sNar thang* Kanjur” among contemporary scholars. The collection itself has not survived. Harrison assumes that “the Old Snar thang was not an edition as such, but rather a collection, in some cases of multiple copies, providing the raw materials for an edition as such” [Harrison 1994: 298]. Supporting this idea, Skilling even suggested avoiding describing ON as the first Kanjur. He believed that it

should rather be defined as the “*conceptual prototype* for later, large-scale, single project Kanjurs – but not their *textual archetype*” [Skilling 1997: 100].

The *Deb ther sngon po* tells us about the swift spread of numerous copies of ON to different districts of Tibet [BA: 338]. As a matter of fact, the collection was not only copied and distributed but also subjected to serious revision within a short period after its compilation. As early as 1347-1351, a new redaction of the Kanjur was prepared in the *Tshal gung thang* monastery in dBus. The project was initiated by the local ruler Tshal pa kun dga’ rdo rje and was based on the three copies of ON [Harrison 1996: 78]. From the *Tshal pa* redaction’s colophons that survived in the texts of the later redactions we know that the changes introduced by the editors concerned both language and organization. The Sanskrit titles of the texts were checked and corrected using the *Mahāvvyutpatti* and similar works. Tibetan wording was also revised in order to eliminate dialect words, colloquialisms, archaic words and terms, as well as archaic spelling [Harrison 1994: 298]. Some texts were excluded from the collection as belonging to the Tanjur. Three volumes of tantric texts were added to the collection [Harrison 1996: 78].

Another early Kanjur redaction which played a crucial role in the further development of the Kanjur tradition in Tibet was the so-called *Them spangs ma* manuscript. It was produced in 1431 at rGyal tshe in gTsang under the order of the local ruler Rab brtan kun bzang ’phags pa (1389-1442) [Harrison 1994: 295, 303]. A thorough analysis of the colophons of the later redactions of the Kanjur and historical chronicles led scholars to the conclusion that the *Them spangs ma* redaction was not an immediate descendant of ON. The problem of its origin has not yet been definitively solved. Two main theories are predominant among researchers. According to the first, ON was considerably revised in the monastery of *Zha lu*. There are direct indications in the historical chronicles that Bu ston rin chen grub (1290-1364) carried out the editing of the “Old *sNar thang* Tanjur” [Roerich 1949: 338; BA: 6a].⁴⁷ Some evidences found in the colophons and *dkar chags* of later Kanjurs indicate that, residing at the *Zha lu*, the great scholar could well have been an editor of the Kanjur. This intermediate *Zha lu* redaction is believed by some to have been

⁴⁷ The title “Tanjur” (Tib. *bstan ’gyur*) can be rendered as “the translation of *śāstras*”. Normally, the Tibetan Tanjur includes 225 volumes and comprises commentaries by Indian and Tibetan scholars on the treatises found in the Kanjur. The Tibetan Tanjur is known to have been issued in redactions such as the *sNar thang* (1742), *Sge dge* (1744), *Co ne* (1772) and *Peking* (1724). The fifth redaction of the Tanjur was made available when its reprint was published in 1988 by the Chinese National Library in Beijing. The original manuscript of this redaction was prepared under the auspices of Mi dbang pho bsod nams, who reigned in Central Tibet from 1728 until 1747. The manuscript was written in gold. For this reason, it has become known as the ‘Golden Tanjur’ [Skilling 1991: 138; Pubaev 1989: 42].

reworked later into the *Them spangs ma* Kanjur [Harrison 1994: 301-305; Harrison 1996: 80-81].

The second theory, supported by Skilling, says that the *Them spangs ma* redaction was compiled from the sources available to its creators in rGyal tshe at that time, and was not derived from ON [Skilling 1997: 101].

The *Tshal pa* and *Them spangs ma* redactions of the Tibetan Kanjur are of great importance because all later major redactions can be divided between the two branches of transmission descended from these two redactions. Comparative text-critical analysis of the texts of the Kanjur belonging to these two lineages was the basic reason why the question of the Kanjur's formal canonicity arose. The differences between the representatives of these lineages are sometimes so big that they cannot be explained simply by scribal/carver's errors or editorial changes. The *Tshal pa* and *Them spangs ma* redactions gave rise to the Kanjur transmission lineages, which are sometimes described as "standard" [Ibid.: 101].⁴⁸ Judging from the differences between various redactions and alterations introduced into the texts from redaction to redaction, it might be said that a standard redaction of the Tibetan Kanjur has never really existed. Its closure as a canon might never have happened, leaving it an open tradition. Following this logic, Skilling suggested even to "avoid speaking of "editions" or "recensions" of "*the Kanjur*" and speak simply about "Kanjurs" in plural [Ibid.].

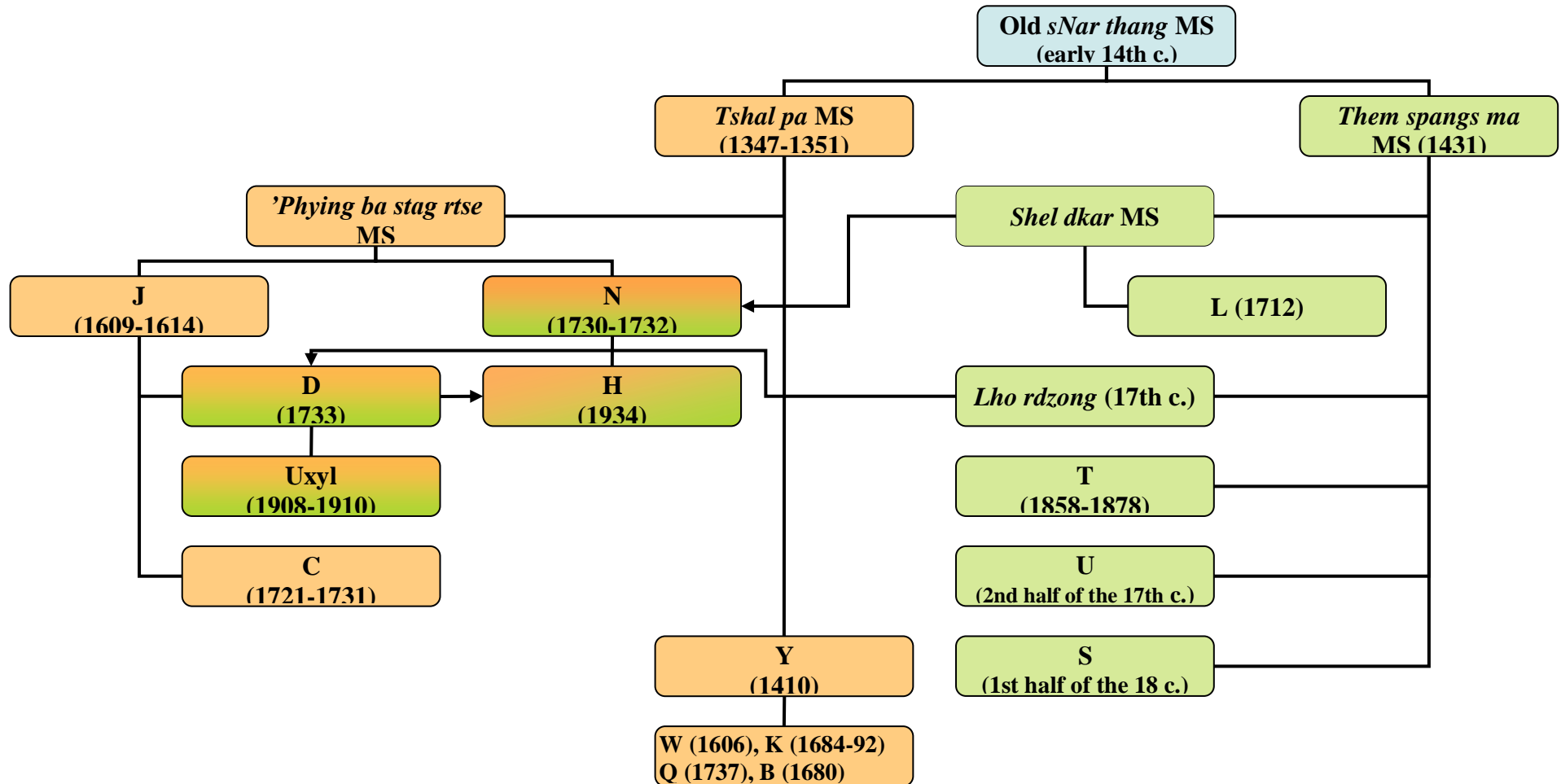
1.5. Later development of the Kanjur tradition in Tibet – the multiplicity and diversity of the collections

Tibetan Kanjur studies accelerated in the second half of the twentieth century, and scholars built up a very approximate transmission stemma involving various versions of the Tibetan Kanjur collections. With ON put at the top, the *Tshal pa* and *Them spangs ma* redactions being direct descendants of ON, and all other Kanjurs being revised copies, new redactions or compilations of the latter two redactions, this stemma represents an extremely simplified picture of the much more complicated history of the Kanjur's development (see Scheme 1). Scholars conducting a detailed analysis of particular branches of that stemma

⁴⁸ Skilling called the *Tshal pa* and the *Them spangs ma* lineages "standard", with the reservation that "standard" should be understood in the restricted and specific sense that these two initial redactions had a number of descendants [Skilling 1997: 101].

discovered that none of the currently available redactions of the Kanjur is identical to any other.

Scheme 1. The basic pattern of the arrangement of sections and texts in the mainstream lineages of transmission of the Tibetan Kanjur.⁴⁹



⁴⁹ This scheme is provisional and based on the analysis of the transmission of particular texts or clusters of texts within various redactions of the Tibetan Kanjur, but not the whole collections. The scheme represents the main results obtained by scholars such as Harrison, Skilling, Shastri, and Eimer [Harrison 1994; Harrison 1996; Skilling 1997; Eimer 2002b; Eimer 2007; Shastri 2007].

The differences identified between the texts of various redactions are very often too considerable to be explained by scribal (in the case of manuscripts) or carver's (in the case of xylographs) errors. Besides alterations introduced by editors to improve the language or correct supposed mistakes of the previous version, changes include addition or removal of particular texts, introduction of new translations of particular texts, and alteration of the order of texts within a particular section, or even of the order of sections within the whole collection.

1.5.1. *Tshal pa* lineage of transmission

The results of the comparison of the Kanjurs belonging to the so-called Peking branch of the *Tshal pa* lineage of transmission described by Eimer [Eimer 2007] can perfectly illustrate the manner in which the Kanjur was changed when a new issue was prepared. The Peking branch is represented by a range of xylographic Kanjurs. The initiative for the production of these Kanjurs usually came from the Chinese emperor or some member of the royal house. The place of preparation and issuing of those collections consequently was Beijing, not Tibetan territories. The Peking branch comprises exclusively xylographic redactions of the Tibetan Kanjur, and is considered to be based on the *Tshal pa* manuscript. Chronologically, the first redaction of the Peking branch was the Kanjur issued in Beijing in 1410 by order of the Yongle emperor of the Ming dynasty. **Y** seems to be of particular importance as it was the first xylographic redaction in the history of the Tibetan Kanjur. Later sources state that this redaction had no wide circulation. Two copies are known to have been granted to high-ranked Tibetan religious authorities – Chos rje kun dga' bkra shis (1349-1425)⁵⁰ and Byams chen chos rje Shākya ye shes (1352/54-1435).⁵¹ The third copy was sent to one of the temples of the *Wutaishan* complex [Silk 1996: 154, 160]. No details are provided by original sources about the textual collections which serve as exemplar for this redaction, except that they were obtained in Tibet. Critical textual analysis conducted by contemporary researchers has led to the conclusion that the *Tshal pa* Kanjur served as a basis for **Y**. The work of the editors, however, already at that time led to the introduction of alterations distinguishing this redaction from the *Tshal pa* original. These alterations become evident when comparing **Y** with other Kanjurs of the *Tshal pa*

⁵⁰ The head of the *Lha khang* branch of the *Sa skya pa* [Silk 1996:156].

⁵¹ The founder of the *Se ra* monastery [Silk 1996:156].

line of transmission. The most significant ones manifest themselves in the addition of a number of texts, such as, for example, the *Sme bdun mdo* [Eimer 2007: 42-44; Silk 1996: 153-170].

The next redaction belonging to the Peking branch was printed in black ink under the patronage of the Wanli emperor in 1606. The wooden blocks of **Y** were used for the production of **W**. The preliminary results of a study on the only available incomplete copy of **W** have just been published by Polish scholars.⁵² No comparison has been done so far to reveal the differences between this Kanjur and other representatives of either the Peking branch or the *Tshal pa* lineage of the Kanjur transmission. It is therefore difficult to speak about minor alterations introduced into the text of **W** in comparison with **Y**. The major difference between the redactions is reported by the Imperial edict issued by the Wanli emperor and attached to **W**. According to this edict, 42 volumes were added to the collection as an addendum. Silk's remarks about the ritual content of the whole supplement can now be partly verified using the information presented by Mejor, who catalogued all 50 available volumes of **W**, 22 of which are identified as the supplement [Mejor/Helman-Ważny/Chasshab 2010: 96-102].

Continuing the Peking line of transmission, a xylographic Kanjur printed in red ink was produced in Beijing under the Kangxi emperor of the Qing dynasty. The production of this redaction was a long-term project. It took 16 years, from 1682 to 1698, to finish its printing [Samten/Niisaku 2011: 11].⁵³ Backing up his conclusions with palaeographical details derived from comparisons of certain folios of **Y**, **W** and **K**, Eimer stated that a new set of wooden blocks was used to print **K** [Eimer 2007: 47]. The investigation conducted by Samten and Niisaku, however, reached the conclusion that it was still the wooden blocks of

⁵² Fifty volumes of the Tibetan Kanjur are preserved in the Jagiellonian University Library in Cracow, Poland. Twenty eight of these have been identified as volumes of **W** (23 volumes of the *Tantra* (Tib. *rgyud*) section, three volumes of the *Prajñāpāramitā* (Tib. *sher phyin*) section, one volume of the *Sūtra* (Tib. *mdo sde*) section and one index-volume (Tib. *dkar chag*) and the 22 – as volumes of the **W** supplement. This partial **W** collection is kept within the so-called Pander Collection. The collection was gathered by and named after the German scholar and art collector Eugen Pander. During his stay in Beijing in 1881-1888 Pander managed to come into possession of a vast collection of Tibetan religious objects, including the aforementioned Kanjur volumes. This collection was sent from China to the Museum of Ethnography in Berlin (Königliches Museum für Völkerkunde zu Berlin) and later moved to the State Library (Staatsbibliothek) in Berlin, where it was kept until the Second World War. The collection was evacuated from Berlin, first to Fürstenstein Castle (now Książ) and then moved again, this time to the Cistercian monastery in Grüssau (now Krzeszów) in Silesia. When Lower Silesia became Polish territory after the war, the Polish state claimed the collection as abandoned property. A group of researchers led by Dr Stanisław Sierotwiński, delegate of the Ministry of Education from the Jagiellonian University Library, transported the Pander Collection, among other collections, to the main library seat in Cracow. The collection was placed in the Jagiellonian Library with the right of deposit of the Polish Government [Helman-Ważny 2009; Mejor/Helman-Ważny/Chasshab 2010: 7-51, 87-94].

⁵³ Eimer gave 1684-1692 as the years for the production of the first Tibetan Kanjur redaction prepared under the Kangxi emperor [Eimer 2007: 42].

the first printed Tibetan Kanjur of 1410 that were used “with minor corrections, changes or sometimes carved new blocks for specific pages that requires more corrections and changes” [Samten/Niisaku 2011: 5]. The obvious alterations in **K** in comparison with **Y** and **W** are a new system of numbering the volumes,⁵⁴ and a reversal of the order of the *Avataṃsaka* (Tib. *phal chen*) and *Ratnakūṭa* (Tib. *dkon brtsegs*) sections [Silk 1996: 181]. Two further redactions of the Tibetan Kanjur printed in China during the reign of the Kangxi emperor in 1700 and 1717-1720 are known to be revisions of **K** containing slight changes. Volume *Za* of the *Tantra* (Tib. *rgyud*) section was moved to occupy the first place in the section, that is, in the whole collection. In order not to break the continuity of the volume numbering, a new volume containing a text entitled *Ral pa gyen brdzes kyi rtog pa chen po, Byang chub sems dpa' chen po'i rnam par 'phrul pa le'u rab 'byams las, Bcom ldan 'das ma 'phags ma sgrol ma'i rtog pa zhes bya ba*⁵⁵ was put in the place of the former *Za* volume, receiving its numeration [Eimer 2007: 50-51]. Judging from the numerous “graphic irregularities of varying kind” the text of the whole collection was also revised and amended in terms of spelling and wording. Those irregularities that are characteristic for both the 1700 and the 1717-1720 redactions were caused by corrections made to the wooden blocks after the revision, when incorrect letters or words were cut out from the block and accurate ones fitted into the gaps. Where the eliminated part of the text was considerably shorter than the inserted text, the carvers had to make the new letters narrow and squeezed-looking [Ibid.: 51]. A general unevenness in the shape and size of the letters throughout all the texts of the new edition of 1700 resulted from such manipulations. The last Kangxi redaction, issued in 1717-1720, was extended by two new texts, the *Vidyutprāptaparipṛcchā* and the *Bhadrāpālāśreṣṭhiparipṛcchā*, which were added to the *Ratnakūṭa* section as its 20th and 39th parts [Ibid.: 50].

The commonly accepted assumption that the Peking line is a branch of the *Tshal pa* lineage of the transmission of the Tibetan Kanjur has recently been questioned by inferences drawn by Samten and Niisaku from their analysis of the copy of the Peking Kanjur preserved in the National Library of Mongolia, Ulan Bator. Comparison of various sections of this copy with other Peking redactions as well as **N** and **D** led the authors to conclude that the Ulan Bator copy which was previously identified as an early Kanxi redaction printed

⁵⁴ In **Y** and **W** the volume numbers were indicated with letters, with every section possessing its own numeration beginning with the letter *ka*. In **K** all the volumes are numbered with letters consecutively, beginning from the first volume of the *rGyud* section and finishing with the last volume of the *'Dul ba* section [Eimer 2007: 49; Samten/Niisaku 2011: 4].

⁵⁵ This text is not found in **Y** and **W** [Eimer 2007: 50].

between 1682 and 1698 did not have the *Tshal pa* line Kanjur as its primary source [Samten/Niisaku 2011: 6].

The last two Tibetan Kanjurs of the Peking line were printed under the Qianlong emperor in 1737 and after 1765. While the first of these redactions seems to be identical to the version of 1717-1720,⁵⁶ the later one has a whole volume added to its *Sūtra* (Tib. *mdo*) section.⁵⁷

The second branch representing the *Tshal pa* lineage of transmission of the Tibetan Kanjur started with the creation of the first xylographic Kanjur printed in Tibet. The production of this redaction, which came to be known as the *Lithang* Kanjur, was initiated by the king of 'Jam sa tham, Karma Mi pham bsod nams rab brtan, in 1609, and was completed within the next two years. On the request of the king a copy of the *Tshal pa* Kanjur, preserved at that time at the castle of 'Phying ba stag rtse in 'Phyong rgyas, was borrowed to prepare a new redaction. Supervision of the project and the revision of the texts was entrusted to the Sixth Zhwa dmar Gar dbang chos kyi dbang phyug (1584-1630), who thoroughly edited the new redaction relying on previous authenticated collections such as the *sTag lung rgyud 'bum*. Interestingly, the amendments made by the Sixth Zha dmar were introduced into the texts not before, but after the wooden blocks had been carved. Beside minor corrections, no new texts or colophons were added to **J**. The collection seems to faithfully follow its primary source, that is, the *Tshal pa* Kanjur [Shastri 1987: 17-18].

1.5.2. *Them spangs ma* lineage of transmission

In contrast to the *Tshal pa* line the *Them spangs ma* lineage of transmission is represented primarily by manuscripts. Critical textual investigation has shown that some of the currently available manuscripts, such as **T** and **U**, are closer copies of the original,⁵⁸ while others, such as **L** and **S**, appear to be more distant descendants of the original, as they

⁵⁶ Only one colophon was added to the text *Gnyis su med mnyam pa nyid mam par rgyal ba zhes bya ba'i rtog pa'i rgyal po chen po* [Eimer 2007: 53].

⁵⁷ By imperial order, lCang skya Rol pa'i rdo rje translated from Chinese the *Śūraṅgamasamādhisūtra*, which was inserted at the end of the *Sūtra* (Tib. *mdo*) section as a volume with the unusual letter numeral *Kai* [Eimer 2007:53].

⁵⁸ The manuscript Tibetan Kanjur identified as a copy of the *Them spangs ma* Kanjur is preserved in the Tōyō Bunko, Tokyo (**T**). It was made in 1858-78 and later presented to the Japanese monk and traveller Kawaguchi Ekai, who took it to Japan from dPal 'khor chos sde in Gyantse [Harrison 1996: 81]. According to the Mongolian historical tradition, the Ulan Bator manuscript, which is nowadays kept in the State Library of Ulan Bator, Mongolia (**U**), was presented in 1671 by the Fifth Dalai Lama (1617-1682) to the First *rJe btsun dam pa qutuytu* Blo bzang bstan pa'i rgyal mtshan (1635-1723) [Bethlenfalvy 1982: 6-7].

are copies made from copies.⁵⁹ The major differences between the *Them spangs ma* and the *Tshal pa* Kanjurs concern the organization of sections and order of texts in particular sections. Thus, for example, the *Tantra* section of the *Them spangs ma* manuscripts does not contain such subsections as *rnying rgyud*⁶⁰ and *gzungs 'dus*, which are encountered in the later redactions of the *Tshal pa* lineage. In the *Vinaya* (Tib. 'dul ba) section of the *Them spangs ma* manuscripts⁶¹ the *Vinayavibhaṅga* as an extended commentary on the most important *Vinaya* text, the *Prātimokṣasūtra*, precedes the latter, while in the *Tshal pa* redactions the *Prātimokṣasūtra* is put before the commentary [Eimer 2002b: 66-67]. **S**, **T** and **U** appear to contain several texts that in the Peking line have not been inserted in the Kanjur at all, but were added to the Tanjur instead. Some 15 other titles encountered in these manuscripts cannot be found in the Peking Kanjurs and **D** [Skorupsky 1985: XXI].

1.5.3. Conflated redactions of *sDe dge* and *sNar thang*

The rearrangement of the main sections of the collection, i.e., the *Vinaya*, *Sūtra* and *Tantra*, distinguishes the so-called conflated redactions of the Tibetan Kanjur. Such redactions are characterized by mixed readings borrowed from different sources. During their preparation the editors apparently consulted various authoritative redactions of the Kanjur and other authoritative collections, not being satisfied with simply following one particular exemplar. The best examples are **D** and **N**. The first was initiated by the sDe dge king bsTan pa tshe ring (1678-1738) and printed in the *Sa skya pa* monastery of *sDe dge* in 1733. **J** served as the primary source for **D**. The new redaction was, however, additionally checked against the *Lho rdzong* Kanjur,⁶² which is a descendant of the *Them spangs ma*. Evidence of one more redaction produced by A gnyen pa kshi can also be found in **D** [Harrison 1996: 82; Shastri 1987: 19].

N was produced in 1730-1732. The '*Phying bas tag rtse* manuscript of the *Tshal pa* lineage and the *Shel dkar* copy of the *Them spangs pa* were identified as the sources for **N**.

⁵⁹ The manuscript preserved in the British Library in London (**L**) derives from a manuscript held at the *Shel dkar chos sde*. The so-called *sTog* Palace Kanjur (**S**) was copied from a Bhutanese exemplar some time during the first half of the eighteenth century [Skorupsky 1985: XI-XII].

⁶⁰ In contrast to **T** and **S**, **U** contains three volumes of the *rnying rgyud* at the beginning of the *Tantra* section [Skorupsky 1985: XX].

⁶¹ **S** being a representative of the *Them spangs ma* lineage follows, however, the *Tshal pa* pattern of the arrangement of texts of the *Vinaya* section [Skorupsky 1985: XIX].

⁶² The *Lho rdzong* Kanjur was compiled by sDe srid bsod nams ra brtan (1595-1658) in the *Thang po che gtsug lag khang* on the advice of the Fifth Dalai Lama [Shastri 1987: 19].

The specific manner in which different Kanjurs were used while preparing of **N** is most probably connected with the history of its creation. The production of this Kanjur based on the *Tshal pa* redaction started during the time of the Sixth Dalai Lama (1683-1705), but was suspended after his death with only 28 volumes of the *Prajñāpāramitā* section completed. The work was recommenced and finished at the *Shel dkar* when Pho lha nas (1689-1747) took control over Tibet. As a result, **N** does not mix readings of different redactions in the same texts. It rather contains certain texts edited entirely according to one redaction and others – edited according to another [Harrison 1996: 82, 90, n. 52]. Both **D** and **N**, in contrast to, for instance, the Peking line, put the *Vinaya* section at the beginning of the collection with the *Tantra* at the end. In the redactions of the Peking line these sections' places are reversed [Eimer 2002b: 59].

1.6. Conclusions

The historical sketch presented above does not claim to be exhaustive. It rather aims to highlight the major peculiarities that characterize the Tibetan Kanjur as a collection of sacred texts of the highest authority. In the light of the facts described on the preceding pages it seems impossible to apply to the Tibetan Kanjur that particular understanding of the term “canon” which presupposes the closure of the text or the whole collection. The definition proposed by Assmann, who described “canon” as “jene Form von Tradition, in der sie ihre höchste inhaltliche Verbindlichkeit und äußerste formale Festlegung erreicht” [Assmann 2005: 103], is only partly true for the case of the Tibetan Kanjur. What was born at the beginning of the fourteenth century in the form of ON was not a fixed collection with an established number of texts, the readings of which were not to be altered, but a concept of a collection of texts whose highest authority was grounded in their being “the Word of the Buddha”. Assman writes the following:

“Kanonische Texte sind sankrosankt: sie verlangen wortlautgetreue Überlieferung. Kein Jota darf verändert werden” [Assman 2005: 94].

The sanctity of the canonical text in Tibetan culture has obviously been understood in different way. Preparation of every new redaction of the Kanjur presupposed a revision of the language of the texts, i.e., of the spelling and wording. Changes were introduced,

however, not only on the linguistic level. They also concerned the structure of some particular section or the order of the main sections, that is, the structure of the whole collection. Entire texts were added or excluded from the collection. The significance of those differences which can be identified between various redactions of the Kanjur has made scholars question the integrity of the Kanjur as a single phenomenon. Skilling suggested treating the Kanjur not as a single canon with recensions and editions, but to speak of Kanjurs which “are complex entities that undergo a constant process of renewal, and no two are alike” [Skilling 1997: 101, 104].

The most important step on the way to canon formation, i.e., closure [Assman 2005: 94], has in fact never been taken in the history of the Tibetan Kanjur. As the history shows, the origins of the Kanjur can be traced to the early catalogues of the Buddhist literature translated into Tibetan. The element of closure, however, is not necessarily the defining step in the transformation of a catalogue into a canon, contrary to what Smith stated [Smith 1998: 305]. The major shift from the catalogue-stage in the development of the Tibetan Kanjur to the canon-stage was accompanied by formal, external, and conceptual changes. On the formal level, the Kanjur’s name was, at a particular moment, associated exclusively with the collection of Buddhist texts possessing the status of the highest authority. The unity of the collection as of a single whole was also established and increased by the introduction of the consecutive numeration of the volumes.⁶³ On the conceptual level, the collection changed its nature from being descriptive to being prescriptive when it came to be reproduced from the previous issues or redactions, rather than being compiled from the very beginning on the basis of the materials available in a particular monastery or region at a particular time. The closure of the Kanjur was probably never a potential scenario of the development of the collection, as “a constant tendency to introduce improvements in the arrangement of the Kanjur or to show sectarian preferences” [Skorupsky 1985: XXI] went hand in hand with the production process of the Kanjur from its earliest days.

⁶³ In the Peking line of the Kanjur transmission the consecutive numeration was introduced only to **K** while the volumes of **Y** and **W** were numbered in consecutive order only within sections, not throughout the whole collection. This separate numbering of every section might be traced back to the smaller collections of texts organized according to thematic principles by the monks of a certain monastery, using the available materials. Some Buddhist sacred treatises were transmitted as parts of such collections before they were united under the common title of the Kanjur [Skilling 1997: 98; Eimer 2002a: 4]. Information on this can be found in the colophons to **J** and other redactions of the Kanjur. These colophons report that the *Sūtra* section of ON, for instance, was based on the numerous *Sūtra* collections, the so-called *mdo mangs*, from the libraries of the *Sa skya*, *gTshang chu mig ring mo*, *Shog chung*, *sPun gsum*, *Zha lu* and others. The *Tantra* section was based on several *Tantra* collections from the *Sa skya*, *Thar pa gling* and *sPun gsum*. The *Vinaya* section was composed on the basis of the manuscript *Vinaya* collection prepared at the *sNar thang* by one of its abbots, mChims ston nam mkha’ grags pa, and checked against the *Vinaya* texts kept in the *Rung klung shod grog* and other monasteries [Harrison 1996: 77; Shastri 1987: 21-36].

The problem of the canonicity of the Tibetan Kanjur is caused, first of all, by the absence of a normative, once-and-for-all established form of the collection, or, to be more precise, by the commonly accepted definition of “canon”, which requires a strictly fixed and unaltered form among the main formative factors. The question is therefore: Should we abandon the term “canon” when describing the Tibetan Kanjur, and consequently exclude the Kanjur from comparative studies of canon as a generic category within the global culture framework? Or should we first try to reconsider our understanding of the term and work out a qualitatively new definition that does not contradict the main characteristic features of such principally open text collection?

Following the examples of contemporary scholars such as Lavinger, Harrison, Folkert or Graham, I will make an attempt to approach the Kanjur from relatively new angles. Such perspectives may allow me to conceptualize the canonicity of the Kanjur while simultaneously identifying those features which are common to texts of similar status that originated in other cultures. I will try to take into account external characteristics that are pertinent to the phenomenon of the Kanjur: for example, the political power actively involved in the process of creation and development, the material and ritual treatment for which the Kanjur is used, the intellectual activities aroused by the Kanjur, the social influence exerted by the Kanjur on the communities that accepted and cultivated its authoritative status as the highest, and so on. Emic concepts of canonicity have also naturally to be taken into consideration to make the picture complete.

Although Harrison is generally right in saying that it is the attempt “to order the scriptures, rather than to circumscribe them, which is most constitutive of Tibetan canon formation” [Harrison 1996: 73], the problem of the sacred texts’ authentication has to be counted among the most acute questions related to the appearance of the Buddhist literary tradition in Tibet. In contrast to the pattern of canon construction, which the Tibetans had to develop by themselves, the criteria of the authenticity of the sacred texts were clearly stated in ancient Indian treatises, including those contained by the *Tripitaka*. We may say therefore that those criteria were already canonized before the beginning of our era, and long before Buddhism came to be practiced in Tibet. By the time the Tibetans started tackling the problem of the assessment of Buddhist texts in terms of their authenticity, those criteria were already deeply embedded in Buddhist culture. The only task for the Tibetans was the interpretation of those criteria and their adaptation to the needs of Tibetan social reality. The specificity of the attitude of the Tibetans to the Buddhist sacred texts and of their understanding of sanctity took shape to a great extent under the influence of the rules of the

sacred texts' authenticity, as derived from Indian culture. The brief analysis of these rules presented in the next subchapter is intended to help in clarifying the Tibetan Buddhist emic concepts of canonicity and religious authority.

2. Traditional methods of canonicity authentication

2.1. Oral transmission of texts in India and historical understanding of *buddhavacana*

The authentication of the canonicity of religious texts and identification of their status constituted the most acute internal problems of Buddhist philosophy and tradition, probably from the demise of the Buddha. In fact, the problem appeared to be initially caused by a basic characteristic of the tradition founded by the Buddha, namely by the oral nature of this tradition. No sermon of the Buddha was committed to writing during his lifetime. No text containing the teaching of the Buddha is known to have been fixed by the author himself in respect either of the form or the content. The oral transmission by which Buddhist texts were passed from generation to generation for several centuries after the Buddha had passed required the development of methods of dealing with the texts' authenticity. Authenticity came to be created and approved by the members of the Buddhist order, or, to be precise, by the Buddhist monks who represented the main keepers of the tradition.⁶⁴

The main requirement of canon formation, i.e., the process of the deliberate selection of texts and their being endowed with an exclusive authority, in early Buddhism was a source. The Buddha was recognized as the highest unquestionable authority and was believed to have discovered and revealed the truth about the natural order of things. The texts of the Buddha were designated with the term *buddhavacana*, "the Word of the Buddha". To identify a text as *buddhavacana* meant bestowing the highest authority upon it and situating it among a selected group of treatises with the ultimate quality of sacredness. Two criteria which were intended to enable the identification of a text as *buddhavacana* were used in the earliest attempts to compile a collection of canonical status in Indian

⁶⁴ According to the tradition a harmonious Buddhist community or *samagra-saṃgha* is composed of four elements. Two of them, *upāsaka* and *upāsikā*, represent lay believers of both sexes. The other two, *bhikṣu* and *bhikṣuṇī*, represent male and female ordained members of the community, respectively [Hirakawa 1990: 60-61]. A theory supported by famous buddhologists such as Lamotte [Lamotte 1984: 90] and Hirakawa [Hirakawa 1990: 270-74] claimed that the origins of the *Mahāyāna* were connected with the activities of the laity. Being concentrated around the *stūpas* as centres of worship and ritual these activities were aimed at raising the status of the lay adherents in the Buddhist religious community in response to the increasing arrogance and moral decay of the monkhood. It is, however, commonly accepted now [Schopen 2005: 15-16; Harrison 2005a: 122-23; Harrison 2005b: 170-73] that both in *Nikāya* Buddhism and in the early *Mahāyāna* it was the monks who were responsible for the doctrinal development and the preservation of the tradition. The organized monastic community, that is, the Buddhist clergy was the only institution that managed to create effective mechanisms of textual transmission. If the laity may have been widely engaged in the supporting and venerating *stūpas*, the work of the preservation and handing down of texts was to a major extent undertaken by the monks.

Buddhism: (1) evidence of a direct lineage of oral transmission going back to one of the Buddha's disciples who heard the text right from the mouth of the teacher, and (2) approval of the texts' status by the monastic community. The criteria were formed under the strong influence of the oral culture that defined Buddhism until around the turn of the millennia. Having not yet been explicitly formulated, these criteria played their role in the establishment of the content of the *Vinaya* and *Sūtra* sections of the *Tripiṭaka* at the time of the so-called first and second Buddhist councils, when the teachings of the Buddha were recited by his disciples or by the assembly of the most prominent monks and learned elders, and approved by this gathering to be correct.

Assman states that “[K]anonisierung ist eine besondere Form von Verschriftlichung”. In his opinion, the decisive characteristics of a canon include not only increased authoritative status but also a literal form that has to be fixed. This fixation, in its turn, is only possible when a canon is written down [Assman 2004: 82]. The Buddhist example, however, shows that both relative fixation of an oral canon and considerable variance of a written canon may occur in particular circumstances.

Describing the differences between oral and written traditions, Assman rightly notes:

“(…) [N]ur die schriftliche, nicht die mündliche Überlieferung sieht sich unter den Druck ständiger Variation gesetzt. Der Hauptunterschied zwischen schriftlicher und mündlicher Überlieferung liegt darin, daß mündliche Überlieferung auf Wiederholung basiert, d.h. Variation ausgeschlossen wird, während schriftliche Überlieferung Variation zuläßt, sogar ermutigt” [Assman 2004: 138-39].

The repetitions on which an oral tradition is based do not guarantee its invariability. Most probably, changes are introduced into a text every time it is repeated in oral transmission. These changes, however, may only be recognized if at least one version of a text is recorded somehow, and therefore made available for comparison with a newly produced variant. As long as tradition remains oral and no records are made, the changes are undetectable for listeners, as well as perhaps for the speaker. A text of an oral tradition is therefore preserved in a form that is subjectively perceived by the participants of the transmission as being fixed.

Such relationships between a society and its tradition in oral cultures, or, in our case, between the followers of Buddhism and their tradition of transmission of canonical texts in India tend to justify the claims of the early Buddhists of the authenticity of the texts that

they preserved. This authenticity was believed to be guaranteed by an uninterrupted line of oral transmission that went back to the Buddha himself, and made transmitted texts the closest reproduction of the Buddha's original utterance. This mode of textual transmission allowed historical coherence to be maintained between the founder of the tradition and successive generations of his followers, and simultaneously provided a source for the genealogical legitimacy [McMahan 1998: 254] of the Buddhist community as direct spiritual descendants of the Buddha.

Although the concept of *buddhavacana* developed out of historical events and implied the historical Buddha was the real author of the texts defined with this term, naïve historical realism in respect of the concept of *buddhavacana* was not supported for long by the followers of the Buddhist tradition [Kapstein 2000: 123-24]. Even early Buddhist treatises such as the *Mahāpadeśasūtra*⁶⁵ state that the number of legitimate sources for a text representing authentic *buddhavacana* was being increased to four. According to the *Mahāpadeśasūtra*, a monk might say that he had heard a lesson from the mouth of the Buddha himself, from the monastic community of the Elders, from a smaller group of monks who were specialists in the *Dharma* (Skt. *dharmadhara*), *Vinaya* (Skt. *vinayadhara*) and the summaries (Skt. *māṭṛkādhara*), or from a single elderly monk who was a specialist in the aforementioned three fields. Such a claim, however, did not provide sufficient grounds for the acceptance of the text as canonical. The approval of the authenticity of such a text was a task for the monastic community, which had to confront the content of the text with the *Sūtra* and the *Vinaya* sections of the canon already in use, and confirm that it was in accordance with the teachings contained in them [Davidson 1992: 300; Clough 1998: 68].

With the mechanism described by the *Mahāpadeśasūtra* the process of canonical authentication enters the field of hermeneutic considerations. Potential hermeneutic analysis, as we can see, was at the time limited to the range of texts which successfully passed through authentication based on historical principles. The validity of the texts that were exposed to the procedure of authentication had to be evaluated by comparison with the already-existing canon. The development of this tendency can be observed in the later treatises belonging, for instance, to the *Mūlasarvāstivāda* school. There, a third criterion was added to the previous two such that a potentially canonical text was to be checked not only on its conformity with the established canon of *Sūtra* and *Vinaya* texts, but also with

⁶⁵ The Pāli text of this *sūtra* can be found in the *Angutara Nikāya* and the *Dīgha Nikāya*. Abridged renderings of the *sūtra* in Sanskrit are included in the text of the *Mahāyānasūtrālaṃkāra*, *Bodhicaryāvatārapañjikā* and *Abhidharmakośa*. There are references to the four *mahāpadeśas* in treatises such as the *Śikṣāsamuccaya* and the *Bodhisattvabhūmiśāstra* [Lamotte 2005a: 193].

the reality or the true nature of things (Skt. *dharmatā*) [Davidson 1992: 301; Clough 1998: 69].⁶⁶

The introduction of such a general criterion appealing to the truth about reality could have become possible because of the involvement of philosophical arguments in the discussion over canonical authenticity. This criterion becomes entirely valid provided a broader understanding of the *dharma* is applied. The term *dharma*, which may refer to the Buddha's teaching, is also used as a denomination for the true nature of reality. Discovering the *dharma* is an essential achievement of the Buddha; in fact, it was this that transformed him into the Awakened One. Every utterance of the Buddha therefore embodies the *dharma*, but does not exhaust it. But although the *dharma*, in the sense of the universal world order, was expressed by the Buddha's words, it was not limited to those words. The Buddha was not the original inventor of the *dharma*; he only discovered it. Only *Mahāsāṃghika* and *Mūlasarvāstivāda* sources attach historicity to the concept of *dharma*. They proclaim that the *dharma* should be understood as that which was spoken by the Buddha Gautama himself or as the speech that was certified personally by the Buddha [MacQueen 2005: 318; Lamotte 2005a: 190]. The Pāli and *Dharmaguptaka* texts extend the number of the sources of the *dharma* to four, adding sages and gods to the Buddha and his disciples. The *Sarvāstivādins* broadened the list of those sources even more, including apparitional beings [Lamotte 2005a: 190; Lopez 1995: 26].

2.2. *Mahāyāna* and functional understanding of *buddhavacana*

A complete shift from a historical to a functional understanding of *buddhavacana* happened with the rise of the *Mahāyāna* philosophy, in particular the development of the concept of the bodies of the Buddha. Thanks to the expanding and emphasizing of notion of the *dharmakāya* or the *dharma*-body of the Buddha, the new strategies of the canonical texts' authentication are worked out in *Mahāyāna*.

The beginnings and development of *Mahāyāna* in India were characterized by a radical shift in the modes of textual transmission. In contrast to early Buddhism, *Mahāyāna* culture seemed to become a purely written culture in which writing was not only a means of

⁶⁶ The requirement to check if a potentially canonical text is in harmony with the true nature of things can also be found in the references to the *Mahāpadeśasūtra* given in the *Mahāyānasūtrālaṃkāra*, *Bodhicaryāvatārapañjikā*, and *Abhidharmakośa*, that is, in the treatises belonging to the *Mahāyāna* tradition and in the post-canonical Pāli text of the *Nettipakaraṇa* [Lamotte 2005a: 194-95].

the storage and transmission of texts, but also the most essential feature around which new doctrinal and philosophical statements, as well as ritual and social mechanisms of religious practice were built. McMahan summarizes the importance of writing for *Mahāyāna* in the following three points:

“(…) [F]irst, written texts were essential to the survival of this heterodox tradition; second, they provided a basis for one of the most important aspects of early *Mahāyāna* practice, that is, the worship of written sūtras themselves; and third, writing contributed to a restructuring of knowledge in such a way that vision, rather than hearing, became a significant mode of access to knowledge” [McMahan 1998: 254].

The first point by McMahan is supported by Gombrich, who put forward the hypothesis that the *Mahāyāna* texts, and by extension the *Mahāyāna* teachings, survived due to the fact that they had been written down. This argument is related to the speculations about the *Mahāyāna*’s origins, which still constitute an unsolved question of the buddhological academic discourse.

In relation to our comprehension of Indian Buddhism, including early *Mahāyāna* Buddhism, Schopen made a range of remarkable suggestions about the origins of *Mahāyāna*. Analysing the results of his investigation on the cult of the book, Schopen came to the conclusion that early *Mahāyāna*, “rather than being an identifiable single group, was in the beginning a loose federation of a number of distinct though related cults all of the same pattern, but each associated with its specific texts” [Schopen 2005: 52]. At the same time Schopen noted that while writing played an undoubtedly crucial role in the development and survival of *Mahāyāna* it was not an underlying factor in its appearance. His analysis of the treatises belonging to chronologically different phases of *Mahāyāna* allowed Schopen to speak about the initial oral orientation of the new tradition in dealing with its texts. In fact, Schopen at first put a strong emphasis on the so-called “cult of the book”, around which, in his opinion, *Mahāyāna* was built. Then, however, he presented his conclusions about the historical development of this cult and suggested that in the early stages “the role of the book was defined primarily in terms of an oral tradition” [Ibid.: 42], that is, the shift to the written tradition occurred later. In this regard, I would support the opinion of Gombrich, who remarked on Schopen’s “occasional failure to distinguish ‘the book’ as a written object from texts in general” [Gombrich 1990: 29].

Assman states:

“[D]ie Schrift dient grundsätzlich zwei Funktionen: der Speicherung und der Kommunikation. Diese beiden Funktionen gilt es sorgfältig auseinanderzuhalten. Im einen Falle bildet sie eine Exteriorisierung unseres Gedächtnisses, das sich mithilfe der Schrift Daten merken kann, die ihm ohne solche Unterstützung bald wieder entfallen würden, im anderen bildet sie eine Exteriorisierung der Stimme, die mit ihrer Hilfe Adressaten erreichen kann, die entweder im Raum oder in der Zeit weit entfernt sind” [Assman 2004: 105].

Taking into consideration these two functions of writing we may agree with Gombrich and accept that the *Mahāyāna* texts survived primarily because they had been written down. Existing on the margins of cultural, religious and social life, new movements like *Mahāyāna* culture had to preserve at least the most important element of their traditions – the texts. Writing the texts down was therefore a reasonable decision – but not a new one for the Buddhist tradition in general, as we know that the Pāli canon was committed to writing with exactly the same purpose, i.e., to make it last. The innovation on the part of the followers of *Mahāyāna* seems to have consisted in going one step further and using one more function of writing. They used writing to create material artefacts, tangible items around which a cult of worshipping could be built.

It is probable that, in contrast to China, where *Mahāyāna* became mainstream tradition as early as the third century AD, in India at the same period it was represented only by small and scattered groups of adherents struggling for acceptance [Schopen 2005: 7-10]. Rising from the doctrinal grounds of the *Nikāya* schools, *Mahāyāna* was not the result of a schism, which for Buddhism would have meant a disagreement over the monastic discipline. Presumably, those monks who propagated *Mahāyāna* ideas lived in the same monasteries and monastic communities as the monks of the mainstream schools, as long as they followed the same rules of monastic behaviour [Williams 2009: 5]. Instead, the rivalry between the *Mahāyāna* and non-*Mahāyāna* monks took place at the doctrinal and ritual level. It was these new philosophic concepts and ritual practices which distinguished the followers of *Mahāyāna* from the mainstream tradition and which became the object of scorn and ridicule from the monks belonging to this tradition [Schopen 2005: 9-10; Williams 2009: 5].

The cult of the book, or rather the cult of the text, that was established and actively advocated by the *Mahāyāna* writers totally deprived Buddhist tradition of its historicity; it has reduced to a minimum the value of historical figures and events in the procedure of

texts' authentication. The authenticity of *Mahāyāna* texts was supposed to be confirmed relying on philosophical arguments and hermeneutic considerations. The personality of the historical Buddha did not play such an important role for the adherents of *Mahāyāna* because a clear distinction was made between the *rūpakāya*, or Buddha's physical body, and the *dharmakāya*, with a strong emphasis on the superiority of the latter [Williams 2009: 176].

The concept of *dharmakāya* was not new in Buddhist philosophy when it was stressed and put forward by the *Mahāyānists*. Neither did it stay unchanged, and underwent an evolution worked out by *Mahāyāna* philosophers. Summarizing the achievements of various scholars in the study of the *dharmakāya* idea within the framework of *Mahāyāna*, Williams identified three variants of the interpretation of the term found in the *Mahāyāna* texts belonging to the *Prajñāpāramitā* literature:

“[F]irst, the *dharmakāya* is the collection of teachings, particularly the *Prajñāpāramitā* itself. Second, it is the collection of pure *dharma*s possessed by the Buddha, specifically pure mental *dharma*s cognizing emptiness. And third, it comes to refer to emptiness itself, the true nature of things” [Ibid.: 177].

The assessment of the *dharmakāya* as the most important and only true body of the Buddha allowed the *Mahāyānists* to both (1) provide a philosophical explanation for the relics that were preserved in the *stūpas* and represented the remnants of the physical body of the Buddha as being of inferior status to the *Mahāyāna* texts, which were made into new sacred objects and understood as representations of the *dharmakāya*, and (2) create a new history based on the metaphysical postulates that served as solid arguments for giving canonical authentication to the *Mahāyāna* texts.

Thus, with the development of *Mahāyāna* the criteria of canonical authenticity were losing more and more of their historical foundation, becoming ever more abstract. The understanding of *buddhavacana* changed from one that was grounded in the uninterrupted lineage of oral transmission that originated in the sermons of the historical Buddha Gautama, to one that was purely functional. The logic of the relations between the Buddha and the *dharma* was reversed, with the emphasis placed less on the Buddha as the source of the *dharma*, and more on the *dharma* as the thing which determines and defines the Buddha. The efficacy of a text, that is, its ability to lead a person to the Awakening and eventually to the ultimate goal of Buddhism, i.e., *nirvāṇa*, became the main factor in the recognition of a

text as canonical. The principles of textual interpretation that were necessary to establish the authenticity of a text in such circumstances appeared to be completely hermeneutical in nature. The *Catuhpratisaraṇasūtra* contains a set of these principles that supposedly were put to use or at least widely discussed by Buddhist scholars, as they were quoted in a number of later works by different authors.⁶⁷

In the text of the *Catuhpratisaraṇasūtra* a description of the four so-called “refuges” (Skt. *pratisaraṇa*) can be found. These “refuges” constitute a formula intended to help in the correct assessment of the content of a text as being the true “Word of the Buddha”. The criteria of textual interpretation are presented in this formula as follows: the *dharma* (Skt. *dharma*) is the refuge, not the person (Skt. *pudgala*); the spirit (Skt. *artha*) is the refuge, not the letter (Skt. *vyāñjana*); the *sūtra* of precise meaning (Skt. *nītārtha*) is the refuge, not the *sūtra* of provisional meaning (Skt. *neyārtha*); and direct knowledge (Skt. *jñāna*) is the refuge, not discursive consciousness (Skt. *vijñāna*) [Lamotte 2005b: 200].

With the *catuhpratisaraṇāni*, the methodology of establishing sacred texts’ authenticity lost any connection with material reality and historical reasoning. The first of the “refuges” summarizes and confirms previously established rules where the authentication relied on human authorities but had to be completed by consulting texts already proven to contain the *dharma*. The second “refuge” supports the importance of hermeneutics in the transmission of “the Word of the Buddha”. In a way, it justifies any changes in the literal conveyance of the teaching of the Buddha, if they are introduced to improve comprehension. This declaration of the superiority of the written meaning of a text to its verbal form might have been one of the prerequisites to the tradition of the editing of the canonical texts that developed later in Tibet and Mongolia. The rest of the “refuges” deal with complicated concepts of Buddhist philosophy and in fact leave those involved in the interpretation of Buddhist treatises a lot of freedom, because the notions of *nītārtha* and *neyārtha*, *jñāna* and *vijñāna* have all been discussed as concepts and furnished with varied explanations by different schools of Indian Buddhism [Ibid.: 203-211].

⁶⁷ Several versions of the *Catuhpratisaraṇasūtra* exist in Sanskrit and Chinese. The content of the *sūtra* is not found in the texts of the *Tripiṭaka*. Citations from the *sūtra* seem to have appeared first in the *Abhidharmakośa* and *Abhidharmakośavyākhyā* by Vasubandhu. It was quoted again in treatises pertaining to the *Mādhyamika* school such as the *Akṣayamatīrdeśasūtra*, the *Mahāprajñāpāramitāśāstra* and the *Dharmasaṃgraha* [Lamotte 2005b: 199-200].

2.3. Tibetans and their views on Buddhist texts' authenticity

By the time the Tibetans started translating Buddhist treatises and faced the problem of the texts' authentication for the first time, the tradition of the establishment of sacred text authenticity had already existed in India for many ages and had gone through several stages of gradual evolution. In the first centuries of their work on the translation and systematization of Buddhist literature the Tibetans were undoubtedly familiar with the basic rules of the assessment of texts' authenticity such as the four *mahāpadeśas* and four *pratisaraṇas*. We know about this because the list of *pratisaraṇas* can be found in the *Mahāvvyutpatti* dictionary [Sakaki 1925: 1546-1549], and the *mahāpadeśas* are mentioned for example, in the *Abhidharmakośa* [La Vallée Puossin 1980: 242], which was translated into Tibetan as early as the beginning of the ninth century.

The Tibetans, however, seem to have underlined different issues within the treatment of the problem of textual authentication in comparison with Indian Buddhists. They put forward different questions to be solved in connection with such authentication. The establishment of Buddhist texts' authenticity seems to have again come down to the question of source and authority, as during the first ages of Buddhism in India. For Tibetans, the existence of an Indian version of a text and a lineage of transmission going back to an Indian teacher was generally enough not to challenge a text's authenticity. A new aspect of the process of authentication emerged with official state power, which had a deciding vote on the status of Buddhist texts. During "the early propagation" (Tib. *snga dar*) of Buddhism in Tibet the decision to choose the Indian tradition to follow, and thus Indian originals to serve as proofs of texts' authenticity, was made and legitimated by the royal dynasty. For Tibetans, the most problematic part of the Buddhist literature in terms of authenticity appeared to be the Buddhist *Tantra*. The kings of the Tibetan Empire banned particular tantric texts and approved others to go into circulation. The situation with the *Tantra* became worse after a break in the personal transmission from teacher to pupil in the ninth century due to the fall of the united empire and centralized power. The importance of Indian origins as a confirmation of the authenticity of Buddhist text then revealed itself during the period of the so-called "Buddhist renaissance" in Tibet. A lot of young Tibetan monks were sent to India at that time in search of the Indian originals for those Tibetan texts

that had doubtful authenticity. These trips were also aimed at obtaining oral teachings related to particular texts directly from Indian Buddhist scholars.⁶⁸

2.3.1. Theoretical-philosophical considerations

The arguments used by Tibetan authors to advocate or deny the authenticity of tantric texts descended from the Indian discourses concerning this issue. A commentary on the *Guhyagarbhatantra* by Rong zom chos kyi bzang po (1042-1136)⁶⁹ may serve as a good example of how the problem of Buddhist texts' authenticity was presented and solved in the scholarly considerations of Tibetan authors. In his work, which is commonly called the *dKon mchog 'grel*⁷⁰ and appears to be the first extensive commentary on the *Guhyagarbha*, Rong zom pa stated that the main objective in defending a tantric text of doubtful authenticity was to establish it as “the Word of the Buddha” (Tib. *bka'*). He started with the validation of the *Vajrayāna* teachings in general, and used the argument of the three witnesses to prove that the *Vajrayāna* texts pertain to “the Word of the Buddha”. These three witnesses were: the witness of prophecy (Tib. *lung bstan pa'i dpag po*), a prediction about a particular teaching or individual found in some authoritative treatise or made by a person whose authority is unquestionable; the witness of person (Tib. *gang zag gi dpang po*), an authoritative personality; and the witness of scriptural coherence (Tib. *lung 'brel ba'i dpang po*) or principal ideas of a text under consideration being referred to in a source generally accepted as authoritative [Wangchuk 2002: 269, 278-82]. As we can see, these testimonies of the sacred text's authenticity agree with those found in Indian sources, except for the first one. They generally correspond to the formula of the four *mahāpadeśas*, according to which a potentially canonical text obtained from one of the four great authorities was to be compared with the content of the already-approved canon.

⁶⁸ According to Bu ston's account, Ye shes 'od, although convinced about the authenticity of the teachings belonging to the “philosophical vehicles” (Tib. *mtshan nyid kyi theg pa*), that is, the *Mahāyāna* and *Nikāya* Buddhist doctrines, had serious doubts about whether the *Tantras* represented the true teachings of the Buddha. To find out whether the tantric practices and texts were really authentic he sent 21 young men including Rin chen bzang po to study Buddhism in Kashmir [Szerb 1990: 84-85; HB: 212-13].

⁶⁹ Rong zom chos kyi bzang po was an important early *rNying ma pa* teacher and translator, and author of a large number of works, most of which have been lost. He is known to be the first Tibetan scholar who wrote in defence of teachings like *rDzogs chen* and others that came under suppression of the official power [Wangchuk 2002: 266-67; TBRC: P3816].

⁷⁰ The full title reads as *rGyud rgyal gsang ba snying po dkon cog 'grel* or *rGyud rgyal gsang ba snying po'i 'grel pa dkon mchog 'grel* [TBRC: W21617; W25983].

The problem of Buddhist texts' authenticity has been debated by Tibetan scholars for many centuries. The *gSung rab rnam dag chu' dri ma sel byed nor bu ke ta ka* by Sum pa mkhan po ye shes dpal 'byor (1704-1788) is entirely devoted to the question of distinguishing between authentic and inauthentic Buddhist texts. It was separated by a period of approximately six centuries from the aforementioned work by Rong zom pa, and was created by the author who differed from Rong zom pa in all respects.⁷¹ The state of affairs in the realm of polemics regarding textual authenticity as it was presented in the treatise by Sum pa mkhan po, however, reveals that the general methodology applied to particular texts as well as to the very concept of authenticity has not been changed much since the time of Rong zom pa.

Speaking about the identification of authentic and inauthentic texts in his *Nor bu ke ta ka*, Sum pa mkhan po asserted that the assessment was to be made in respect to the word and meaning of a text on the basis of an individual's knowledge of scriptural authority and reason. Briefly describing the chain of events comprising the transmission history of "the Word of the Buddha", Sum pa mkhan po stated that the teaching that was carefully preserved, written down and eventually reached Tibet was renowned in the country as the Kanjur. The composition of the Kanjur, in his opinion, should have relied on a thorough study of the catalogues prepared by order of the kings of the Tibetan Empire, or of those catalogues compiled under the authority of the sponsors of different Kanjur redactions [Kapstein 2000: 129, 131].

The concept of the Kanjur as an authoritative textual collection containing the teachings of the Buddha is the only new element in the argumentation of Sum pa mkhan po in comparison with the discourse of Rong zom pa. The witness of prophecy described by the latter is absent from the conceptual apparatus used by Sum pa mkhan po. The witnesses of authoritative personality and textual coherence are definitely shared by both authors, although interpreted in varying ways.

It is interesting to note that both Sum pa mkhan po and Rong zom pa used general reasoning based on philosophical theorization to provide a non-specific explanation of authenticity or affirm the authenticity of a particular text that was considered to be genuine in their respective traditions. When speaking about doubtful authenticity of a particular text

⁷¹ Sum pa mkhan po was a devout adherent of the *dGe lugs pa* school of Tibetan Buddhism – at his time a predominant school in terms of political power and military and economic strength. Being an important figure of Tibetan Buddhism, he was involved in various political and sectarian conflicts. A native of Amdo, he returned home after years of study and work in Central Tibet. There his personality attracted the attention of the Manchu emperor of China, who intended to use the scholar in his attempts to increase Chinese authority and power in Tibet and Mongolia [Pubaev 1981: 37-42].

or trying to confirm its spurious nature, both scholars redirected discussion to the sphere of linguistic features and put into use a kind of textual criticism. Discrepancies in philological criteria such as vocabulary and style were mentioned by both scholars as being significant enough to question the authenticity of a text.

2.3.2. Practical methods

In their treatment of Buddhist treatises Tibetan scholars seem to have been concerned not only about the authenticity of those treatises but also about appropriate linguistic expression, the proper form to represent sacred teachings. The hermeneutical dimension has naturally come to the fore, as the texts we are talking of here were not originals, as had been the case in India, but translations.

The fact that hermeneutics represented the main problem faced by Tibetan scholars while treating Buddhist texts is not surprising if we agree with Gadamer that “every translation is at the same time an interpretation” [Gadamer 2004: 386]. Gadamer goes on to state that translation from foreign languages is “necessarily a re-creation of the text guided by the way the translator understands what it says. No one can doubt that what we are dealing with here is interpretation, and not simply reproduction” [Ibid.: 387].

The problem encountered by the new intellectual elite of Tibet was even more complicated because the scholars had to create translations of texts granted sacrosanct status in the absence of a full-fledged literary language possessing the necessary lexis. The highest sacredness of the translated treatises might have led the Tibetan scholars to try not only to produce a comprehensible translation, but also to render the text in a form that was as close to the original as possible.

Since the first centuries of Buddhism’s practice in Tibet, Buddhist scholars have conducted heated discussions related to the linguistic realization of the produced translations of Buddhist treatises. The theory and practice of translation became a special domain of Buddhist texts’ treatment. In this sphere, the most important question was not how to establish the authenticity of a particular text, but rather how to construct an appropriate translation of a sacred text so as to let it remain what it was – “the Word of the Buddha”, the most holy and authoritative teaching.

As has already been mentioned, the lexis and grammar of Buddhist translations were systematized and enjoined on the translators by royal decrees at the time of the Tibetan

Empire. The question of texts' authenticity went some way to being solved by the royally sanctioned catalogues of translated Buddhist treatises, as they marked not only the school of Buddhism and class a text belonged to, but also the language from which the translation was made and even authorship. But later on, the problem of the language used in the old and newly produced translations was still constantly discussed by Tibetan Buddhist scholars in regard both to individual texts and the whole canon when it was eventually formed. Dictionaries and guides for translators composed at the end of the eighth and the beginning of the ninth centuries, as well as the old catalogues, were still highly respected and actively used at the time the concept of the Kanjur came into existence. The new challenge for the Tibetan Buddhist scholars was to work out and unify the methods of the assessing the existing translations, of approaching Buddhist sacred texts in the process of writing them down and copying them out.

The earliest known and most revealing testimony of the Tibetan tradition of editing Buddhist texts is a letter that must have been written by Bu ston rin chen grub to the editors of the Buddhist canon [Schaeffer 2004: 267-68]. This letter clearly shows that, in the opinion of Bu ston, even subtle details concerning the arrangement of a text on the page, to say nothing about the selection of lexemes and orthographic forms, were of vital importance. His remarks and advice in the letter cover the entire range of questions to be solved in the process of editing a Tibetan translation of a Buddhist text. Starting from the general neatness and aesthetic view of a page, he goes through practical advice on proper proofreading and how to deal with incomprehensible words and phrases, and finishes with the issue of the correct spelling of both Sanskrit syllables and Tibetan words, which are to be checked against appropriate linguistic guides. Bu ston seems to have been first and foremost concerned about the intelligibility of a text [Ibid.: 269-71]. A single sentence in the whole letter devoted to the role of hermeneutics in the editorial process⁷² may be interpreted as an encouragement of personal interpretation applied for the good of the text's intelligibility.

One other manual for translators and editors of Buddhist texts is of special importance for us. This manual is included in the introduction to the Tibetan-Mongolian terminological dictionary *Dag yig mkhas pa'i 'byung gnas* composed in 1741-1742 under

⁷² "Since an understanding of the word and the meaning are dependent upon one another, when some doubt arises, understand the meaning from the word by looking at [the word] analytically, and the [correct] graph will be understood from the meaning" (Tib. *tshig don gnyis rtogs pa phar ltos tshur ltos lags pas / the tshom byung na lta rtog zhib po mdzad pas tshig las don rtogs shing / don las brda rtog pa lags so /*) [Schaeffer 2004: 270].

the supervision of the Third lCang skya *qutuytu* Rol pa'i rdo rje and Blo bzang bstan pa'i nyi ma as an integral part of a great project to translate the Tibetan Tanjur in the Mongolian language. Due to the high status of the project, which was undertaken under the patronage of the Chinese emperor, the authority of the supervisors and the unique nature of the dictionary, it seems to have been considered normative. The manual for translators found in the dictionary can be called a quintessence of the centuries-old tradition of sacred texts' translation and transmission initiated and developed in Tibet. Providing both theoretical and practical advice the authors of the manual not only devoted attention to the description of the spiritual environment in which a translation of a sacred text was to be undertaken, but also gave a precise diachronic view of the translating and the lexicographic tradition represented.

The main purpose of the dictionary was to establish the unification and systematization of the lexis in order to avoid mistakes and faulty interpretations in the exposition of sacred texts. Among the sources on which the dictionary is claimed to have been based are the *Sum cu pa* and *rTags kyi 'jug pa* by Thon mi sambhota, the *Mahāvvyutpatti* and *Madhyavyutpatti*, the *sGra sbyor bam gnyis*, the *'Od zer brgya pa* by gZhon nu dpal, the *sGra don rgya mtsho'i me long* by Bu ston, the *sMra rgyan* by Byams pa gling, the *Ngag sgron* by Dpal khang lotsaba, the *Li shi gur khang* by sKyogs ston and other texts [Dag yig: 12]. One passage of the manual is devoted to the motivation and spiritual conditions of the translators, who should constantly remember the precious ability of the Buddha's teachings to clarify the path to omniscience and release everyone who strives for liberation. The translators should direct every effort towards giving a correct interpretation of the doctrine and expressing it in easy and clear words. They should abandon mercenariness and pride, consult with others in case of difficulties in comprehension, and have no interest in accumulating wealth but merit for themselves and for others [Ibid.: 13].

Moving on to the practical recommendations on language, lCang skya *qutuytu* again placed special emphasis on the legibility of the prepared translation. One of the main instructions was also to keep the texts as close to the original as possible. For this purpose, he suggested: following the Tibetan word order if the language of a produced Mongolian translation was understandable and its meaning was not corrupted (Tib. *gzhung gi tshig rnams bod skad kyi go rim ji lta ba bzhin du bsgyur na hor skad la go bde zhing / don 'khrugs par mi 'gyur ba rnams ni de ji lta ba bzhin du bsgyur bar bya zhing*); to leave untranslated and convey in transliteration those Tibetan polisemantic expressions for which

a translator was unable to choose the closer equivalent of two Mongolian renderings (Tib. *thog gcod du mi rung shing hor skad la phyogs nyis kar bsnyegs pa'i skad dod ma rnyed na ni bod skad sor gnas su bshad par bya'o*); to give names of kings, scholars, sages and other individuals, countries, flowers, trees and similar names without translation in their Sanskrit or Tibetan form, putting a word “scholar”, “king”, “flower” etc., before the name itself (Tib. *paṇḍi ta dang rgyal po dang / me tog zhes sogs gang la bya ba'i ming gcig bla thabs su bstan nas rgya gar skad dam bod skad sor bzhag tu bzhag par bya'o*); and to translate fragments that were obscure or inaccurate as they had been written by the author, without correction or clarification taken from other comprehensible treatises (Tib. *gzhung gis don legs par ma shod pa'am log par bshad par mngon pa 'ga' zhig 'dug na'ang gzhung rtsom pa pos ji ltar brtsams pa ltar bsgyur bar bya yi / gzhung gzhan gyi legs par bshad pa las blangs te 'chos par mi bya ste*) [Ibid.: 13-15].

The principles of translation presented by ICang skya *qutuytu* Rol pa'i rdo rje in his manual indicate two main features that a translation of a Buddhist sacred text is to possess: intelligibility in the Mongolian language and accuracy in relation to the original. The work of a good translator thus did not presuppose the mechanical construction of a text using authoritatively established and strictly followed rules. It was expected to be based on a good knowledge of the Buddhist literature, a clear understanding of translated treatises, and sound application of hermeneutic skills.

2.4. Conclusions

To sum up, *buddhavacana* is a key concept for the discourse on canonicity in Indian and Tibetan Buddhist traditions. Understanding of the nature of the Buddha and the various levels of interpretation of the concept of Buddha as a historical personality or metaphysical phenomenon influenced the ways the theory of *buddhavacana* was applied to the assessment of actual texts. Along with the profound philosophic doctrine developed by Buddhist scholars in relation to the establishment and confirmation of texts' authenticity there existed some formal criteria of canonicity authentication which allowed monks to make at least an initial estimation of whether a text was *buddhavacana* or not. The best

known of these formal indicators are *sūtra*,⁷³ a genre of a text, and the introducing formulation *evaṃ mayā śrutam* (Skt.),⁷⁴ traditionally translated into English as “thus have I heard”. These criteria were tightly connected with the historicity of the Buddha and served as proof that a text had been heard by one of the Buddha’s disciples directly from his teacher. In the Tibetan tradition, one further formal element was added to confirm the authenticity of a text. This was a Sanskrit title given at the very beginning of a Tibetan translation before the Tibetan title. The Sanskrit title of a text was regularly introduced by the phrase *rgya gar skad du* (Tib.). These formal criteria were not rigid and determinative, but rather preferable. Eventually the Tibetan Kanjur contained texts of different genres, and the sentence *evaṃ mayā śrutam* is absent from a large part of these texts.

Another formal and easily identified feature of a canonical text in the Tibetan tradition is a thoroughly worked out and unified language, prescribed by various political and scholarly documents of different degrees of authority.

The idea of a specially established language for Buddhist translations, and of tracing back the origins of a text by giving it its Sanskrit title, was transmitted to Mongolian Buddhist culture and preserved by the Mongolian tradition.

Taking into account these discourses conducted by Indian and Tibetan Buddhist scholars on the question of the authenticity and sacredness of Buddhist texts I will try to establish in what way and to what extent these features of the treatment of canonical texts in the Indian-Tibetan tradition were adopted by the Mongols and adjusted to the peculiarities of Mongolian culture.

Using the example of the Mongolian Kanjur in general and Mongolian texts of the *Prātimokṣasūtra* in particular, I will make an attempt to involve in the analysis both the traditional, emic Buddhist understanding of canonicity and contemporary methods and approaches applied in Western canonical studies. One of the necessary conditions for

⁷³ In the Buddhist context, the term *sūtra* very early came to denote a text containing “the Word of the Buddha”. The account of the so-called first council found in the Pāli *Vinaya*, for example, gives a clear definition of what *sūtra* is and what can be qualified as a *sūtra*. According to the canonical account a certain number of *sūtras* containing the teaching of the Buddha were recited during the first council by Ānanda, approved by the gathering of *arhats* and proclaimed to be the final collection with no *sūtras* existing beyond it. The strong association of the term with the authentic Buddha’s narratives was made extensive use of by *Mahāyāna* authors, who readily entitled their works *sūtras*, seeking successful mechanisms of authentication in their attempts to present their texts as “the Word of the Buddha” [MacQueen 2005].

⁷⁴ The early Buddhist *sūtras* were not written texts, but teachings preserved and transmitted orally. One of the main sources of their authenticity was the fact that they were heard from the Buddha himself, or from one of his disciples who pronounced them in the presence and with the approval of the Buddha. The phrase *evaṃ mayā śrutam* thus served as one more formal confirmation of the authentic nature of the text that was supposed to have been transmitted orally from a teacher to a pupil in a direct line to the Buddha or one of his closest disciples. [McMahan 1998: 251-53; Lopez 1995: 40].

conducting an analysis of this kind is to position the phenomenon of the Mongolian Kanjur in the broader socio-political and cultural context of Mongolian history. The next chapter therefore provides a short overview of the circumstances and conditions in which the Mongolian Kanjur appeared and developed.

3. Transmission history of the Mongolian Kanjur

The concept of the Kanjur as a collection of Buddhist canonical texts, that is, texts endowed with the highest authority and treated with the utmost respect, was already formed and fixed in Tibetan culture when the Mongols undertook their first attempt to prepare a Mongolian version of the collection, presumably at the end of the sixteenth or the beginning of the seventeenth century. However, this was definitely not the first time when Mongolian political authorities and representatives of aristocratic and royal families had encountered the phenomenon of the Kanjur.

The idea of the preparation and publication of the collections of Buddhist sacred texts had already become attractive to Mongolian rulers at the time of Mongolian domination over China. There is information scattered in various sources about Mongolian princes and high-ranking aristocrats who sponsored or even initiated and supported compilation, editing and issuing of Buddhist texts' collections within the projects conducted by various Tibetan monasteries. There are sufficient grounds to believe that the compilation of the so-called “Old *sNar thang*” Kanjur was also encouraged by the influence of the Mongolian court in China [Harrison 1996: 75-76; Schaeffer/Kuijp 2009: 20, 24].

For the Mongols, Buddhism was a religion introduced from above – it was the highest Mongolian political authorities and representatives of aristocracy who insistently promoted Buddhism among, or imposed it upon, the Mongolian people. No matter how deeply Buddhism eventually penetrated Mongolian culture and society, and how much an integral part of Mongolian socio-cultural institutions it became, we have to remember that the initial decision to favour Buddhism and patronize the Buddhist clergy by granting it special privileges was taken by the Great *qayan* Qubilai – the founder of the Yuan dynasty and the first ruler of the Yuan Empire.

The history of Buddhism among the Mongols has always been tightly connected with the political power and support of political authorities patronizing the religion. No wonder, then, that the translation of individual Buddhist texts as well as authoritative Buddhist collections into Mongolian was determined by the will of an influential ruler in possession of power and sufficient funds. As we will see later, such translating activity was on the one hand a means of propagation of Buddhism and on the other hand a part of a complex religio-political conception of the legitimization of sovereign power. The strong political aspects characterizing the development of Buddhism among the Mongols make it necessary to first draw a short overview of the socio-political situation characterizing the

Mongolian reality during the late thirteenth–seventeenth centuries. Taking into consideration historical circumstances pertaining to and demonstrating the attitude of the Mongolian rulers to Buddhism and its sacred texts will hopefully make it easier to understand the role that the translation of the Kanjur in Mongolian played in the cultural and political history of the Mongols.

3.1. Mongolian *qayans* and Tibetan lamas: the history of Buddhism from above

3.1.1. The age of Empire

Mongolian historical chronicles written in the later epoch refer to Činggis *qayan* as the first Buddhist ruler of the Mongols.⁷⁵ This statement, however, has little in common with the historical truth. Historical sources report that from the time of Činggis *qayan* Mongolian rulers showed an interest for different religious doctrines and practices, and invited ecclesiastics of various denominations to their court. In the time of his active military campaigns Činggis *qayan* might have personally come into contact with the representatives of Uigur, Tibetan, Tangut and Chinese Buddhism. He is reported also to have invited a famous Daoist sage master called Qiu Chuji (1148-1227) to his encampment

⁷⁵ The second half of the sixteenth century in Mongolia saw the revival of the historiographical tradition. This revival went hand in hand with the rapid spread of Buddhism among the Mongols. Since that time Mongolian historiographers actively applied Buddhist ideology and historical conceptions to the construction of the new Mongolian history, which they integrated into the common history of the successive great Buddhist monarchies – Indian and Tibetan. The original Mongolian historiography was built around the figure of Činggis *qayan* as the founder of the Great Mongolian Empire, supreme ruler of the united Mongolian people. A genealogical relationship with Činggis *qayan* served as affirmation of legitimate rule. Only a direct descendant of Činggis *qayan* could rightfully succeed to the throne of the Great *qayan*. When the Buddhist term *cakravartin*, referring to a ruler who governed his people guided by Buddhist teaching, was adopted by Mongolian historians, and integrated into the legitimization of supreme power, Činggis *qayan* was declared *cakravartin* retrospectively. The status of the whole lineage of Činggis *qayan* had to be raised in terms of Buddhism. In order to make the Great *qayan* himself and his descendants a part of an uninterrupted succession of Buddhist kings, the Buddhist concept of reincarnation was used. Some historians, however, went so far as to announce a blood relationship between Činggis *qayan* and Indian kings. Qutuγtai Sečen *qung tayiji* (1540-1586), who prepared a new redaction of the old historical chronicle *Čayan teike*, is believed by Bira to be the first Mongolian historian to connect the dissemination of Buddhism in Mongolia with the name of Činggis *qayan* [Bira 1978: 182-83]. In the colophons of his Mongolian translations of the *Śatasāhasrikāprajñāpāramitāsūtra* and the *Ma ni bka' 'bum* another famous Buddhist scholar Siregetü Güsi Čorji (working around the end of the sixteenth and the beginning of the seventeenth century) talked about Činggis *qayan* as a ruler who patronized Buddhism [Ibid.: 200-202]. The anonymous *Altan tobči* dating to the beginning of the seventeenth century proclaimed Činggis *qayan* a *cakravartin* and reported that his birth had been predicted by the Buddha himself. The authors of the *Altan tobči*, created under the supervision of Lubsandanjan, did not limit themselves to the proclamation that Činggis *qayan* was a *cakravartin*, but proposed a legend corroborating the genetic relationships between the clan of Borjigin, to which Činggis *qayan* belonged, and the ancient Indian royal clan of Mahasammata [Ibid.: 230-36].

in 1222. Impressed by the knowledge and wisdom of the master Činggis *qayan* is said to have exempted the monks of the Daoist school from taxes. This is highly probable that similar privilege was granted by Činggis *qayan* to the representatives of the three other confessions that were encountered in his Empire – to Buddhists, Christians and Muslims [Sagaster 2007: 380-81, 388-89]. Similar edicts enunciating the exemption from taxes for clergy were issued by Činggis *qayan*'s successors, Ögödei and Möngke [Jackson 2005: 265].⁷⁶

Reports by foreign travellers and scholars like Juwaynī, Marco Polo and di Plano Carpini, supported by references to the earlier edicts found in later legal codes and historical chronicles, create an image of religious tolerance characterizing the laws of the Mongolian Great *qayans* after Činggis. However, this needs to be reconsidered if we take a closer look at the attitude of the Mongols to religion.

Studying the official attitude to different religions in the Great Mongolian Empire, Jackson came to the following conclusion:

“[T]he respect in which religious specialists were held was related not just to the efficacy of their prayers but to (perceived) expertise in magic, healing and prolongation of life” [Ibid.: 278].

In the opinion of Jackson, at least at the time of Činggis *qayan* and the Yuan dynasty the Mongols treated religions pragmatically. Mongolian *qayans* and aristocracy, who were at that period the main consumers of the new religious knowledge and practices, were interested not so much in the doctrine as in the real benefit that could be obtained from the manipulations performed by experienced ecclesiastics. Although there are a lot of statements in the reports by foreign travellers and historians about the conversion of this or that Mongolian ruler to Islam, Christianity or Buddhism, it does not seem that any of the rulers abandoned the complex of their indigenous belief in favour of any other religion. Particular rulers are known to have had inclinations towards certain religions and even supported their interests. No faith at that time, however, overpowered the ancestral beliefs

⁷⁶ The list of four religions granted exemption from taxes appeared first in a decree by the third son of Qubilai, Prince Manggala. It included Daoism, Buddhism, Christianity and Islam, and was later reproduced in several decrees in the reigns of Qubilai, Yisun Temür and Toyon Temür. Financial privileges given to these four religions did not, however, indicate the Mongols' universal religious tolerance. Confucianism and Judaism, practiced by plenty of the people of the Great Mongol Empire, were excluded from the list. The main reason for this might have been the Mongolian acceptance and promotion of particular religions directly related to their political ideology. As long as Confucianism and Judaism could not prove that their doctrines fitted Mongolian political theology they were ignored and omitted in the official documents [Atwood 2004b: 242, 255].

of the Mongols. Every other religion was tolerated and allowed to practice as long as it did not contradict Mongolian customary law and traditional beliefs [Ibid.: 268-75].⁷⁷

Qubilai *qayan* was probably the first of the Great *qayans* who established special relations with high-ranking Buddhist ecclesiastics, namely with the hierarchs of the *Sa skya pa* school of the Tibetan Buddhism. It has to be underlined, however, that these relations between Qubilai and 'Phags pa bla ma, who had been designated as spiritual advisor to the Mongolian ruler even before Qubilai ascended the throne of the Great *qayan* in 1260, from the very beginning exceeded the bounds of pure spirituality. The pragmatic aspects of the alliance formed by Qubilai and 'Phags pa blo gros were determined and guaranteed by two documents, known as the “Diploma in the Tibetan script” (Tib. 'Ja' sa bod yig ma)⁷⁸ and the “Perl diploma” (Tib. 'Ja' sa mu tig ma).⁷⁹ Both documents officially confirmed special relations between Qubilai and the *Sa skya pa* and conferred on the Buddhist clergy of Tibet privileges and immunities such as exemption from taxes and military service [Kollmar-Paulenz 2006: 83-84].

Later Mongolian and Tibetan historiography suggests that by forming an alliance with the *Sa skya pa* Qubilai accepted a certain policy that determined mutual relations between the *Sa skya pa* hierarch and the Great *qayan* as an “almsgiver” and an “object of offering” (Tib. *yon bdag/mchod gnas*; Mong. *öglige-yin ejen/takil-un oron*). The authorship of this policy, also known as the concept of “the two principles” (Mong. *qoyar yosun*), is attributed by some later historical chronicles to the 'Phags pa bla ma blo gros rgyal mtshan.

⁷⁷ Those fourteenth-century edicts issued by the Mongolian *qayans* in respect of religious matters granted the respective monkhoods an exemption from taxes under the mandatory condition that the monks prayed to the Heaven (Mong. *tingri*) and pronounced benedictions for the welfare of the ruler, his family and the state [Sagaster 2007: 382; Jackson 2005: 265]. There existed an obligation for foreign noblemen who visited Mongolian encampments to pay homage to the image of Činggis *qayan*. Refusal to kneel before the image of Činggis *qayan* turned out to be fatal for the Russian prince Mikhail of Chernigov, who visited the Mongolian court of the Golden Horde in 1246. The prince justified himself by saying that bowing to the dead man would have been an unchristian act; but finding no understanding among the Mongols Mikhail was heavily beaten and eventually beheaded with a knife [Di Plano Carpini 1996: 43-44]. Strong limitations were also imposed on those who practiced Islam and Judaism during the reign of Qubilai *qayan*. In 1280 the death penalty was decreed for anyone who slaughtered animals in the customary Islamic or Jewish way, as well for the performance of circumcision. In 1281 certain restrictions were also imposed on Daoists, when all their writings except the *Daodejing* were officially prohibited [Atwood 2004b: 251].

⁷⁸ The 'Ja' sa bod yig ma appeared to be a result of the negotiations conducted by 'Phags pa blo gros and Qubilai in Shangdu in 1253. It was allegedly issued in 1254, but scholars do not agree about the actual time and place of its release [Bira 1978: 84; Petech 1993: 647-48].

⁷⁹ Referring to the text of the biographies of the *Sa skya* monastery's abbots (Tib. *dZam gling dbyang phyogs kyi thub pa'i rgyal cheb chen pod pal ldan sa skya ba'i gdung rabs rin po che ji ltar byen pa'i tshul gyi rnam par thar pa ngo mtshar rin po che'i bang mdzod dgos'dod kun 'byung*), written by Ngag dbang kun dga' bsod nams grags pa rgyal mtshan, Bira dated the 'Ja' sa mu tig ma to 1252. However, he stated in an endnote that the date provided by the biographies is doubtful and might be a mistake [Bira 1978: 84, 287, n. 9]. Petech writes that Qubilai granted the “Perl diploma” to the Tibetan Buddhist clergy via 'Phags pa blo gros in 1264 [Peteck 1993: 649].

A thorough analysis of the sources dated to the thirteenth and the fourteenth centuries, however, reveals that the concept of “the two principles” could hardly have been explicitly formulated and put into practice at the time the relations between Qubilai and ’Phags pa bla ma were established. It is therefore rather improbable that those relations were based on or governed by the concept. In contrast to the later redaction of the Mongolian chronicle *Čayan teüke*, which gives a detailed explanation of the concept and its effective realization by Qubilai and the *Sa skya pa* hierarch, the *Shes bya rab tu gsal ba* written by ’Phags pa bla ma himself in 1278 does not characterize the Qubilai’s attitude to Buddhism and its high authorities in terms of the concept of “the two principles”. The first attempts at the reconceptualization of Mongolian history in tune with the Buddhist world-view occurred not earlier than the middle of the fourteenth century. The final result of this reconceptualization was a qualitatively new vision of the historical process and the place that the Mongolian state and its rulers occupied in it. As the concept of “the two principles” comprised one of the main ideological foundations for that vision, Qubilai and ’Phags pa bla ma were described as adherents of that concept retrospectively in order to preserve the ideological coherence of the total historical picture. The information about Qubilai and ’Phags pa bla ma acting towards each other as “almsgiver” and “object of offering” is quite credible. This connection, however, seems to have been purely spiritual, established through tantric ritual and not so much connected with the political ideology of the Great *qayan* [Schuh 1977: 58-69; Kollmar-Paulenz 2001: 129-33].

The concept of “the two principles” was based on the Buddhist doctrine and aimed at determination and explanation of the relations between secular and spiritual powers, as well as the roles that both sides had to play in the maintenance of these relations.⁸⁰ According to the concept, the ideal ruler ensured prosperity and a peaceful existence for his people only by supporting and spreading the teaching of Buddhism in every possible way, as well as by paying respect to the Buddhist clergy. The clergy, in its turn, was supposed to accept its inferiority to the secular power and gratefully receive donations and offerings from the secular ruler to fulfil its bona fide duties, that is, to follow appropriate precepts, to worship the Buddha in a proper way, to take care of the correct transmission and dissemination of the religious texts, to pray for the well-being of the ruler, and so on. In

⁸⁰ A well-known Mongolian historian and politician, Qutuytai Sečen *qung tayiji* (1540-1586) was a theoretician whose exposition of the concept of “the two principles” and the state structure determined by it turned out to be one of the most influential ideas in the construction of the new Mongolian historiography. Qutuytai Sečen *qung tayiji* presented his understanding of the concept in his redaction of the Mongolian chronicle *Čayan teüke*, which dates back to the thirteenth century and is ascribed by the tradition to the Great *qayan* Qubilai [Sagaster 1976: 53-57; Bira 1978: 177-87].

other words, the concept was intended to regulate the relations between political power and Buddhist religion by means of mutual respect and reverence. Only the harmonious coexistence of the sacred and secular spheres based on the application of the concept could guarantee the continuity of the state and the Buddhist teachings [Bira 1978: 85; Skrynnikova 1988: 12-14; Sagaster 1976: 35].⁸¹

In later Mongolian tradition and historiography, the concept of the “the two principles” was presented as a determinative characteristic of the reign of Qubilai *qayan* and as a deciding factor of the greatness and power of the Yuan Empire. The political significance of the adherence to that concept appeared to be taken so seriously that in the post-imperial period of the decentralization of power Mongolian princes were keen to assume the role of the secular power in the bilateral relations presupposed by the concept, trying to use it as a qualification for succeeding Qubilai or even as ideological justification for sovereign rule [Moses 1977: 84-85].

The earliest Mongolian translations of Buddhist treatises date from the beginning of the fourteenth century and the reign of Qayisan Külüg. Texts such as the *Prajñāpāramitāhṛdayasūtra*, the *Pañcarakṣā*, the *Bodhicaryāvatāra* and the *Suvarṇaprabhāsa* were rendered into Mongolian. Along with these ancient Indian works, new treatises like the *Shes bya rab tu gsal ba*, a short compendium of the Buddhist doctrine compiled by 'Phags pa blo gros rgyal mtshan at the request of Qubilai, were also translated [Sagaster 2007: 393-94].⁸²

3.1.2. The age of individual leaders

The period which started with the fall of the Yuan dynasty and Toyon Temür's flight from China in 1368, and ended in the second part of the seventeenth century with the rise of the Manchu Qing dynasty in China, is often called the ‘Dark Ages’ of Mongolian history. This time is characterized by disintegration of power, the break-up of the united state into

⁸¹ For details on the terms *yon bdag* and *mchod gnas* and the theoretical foundation of the concepts designated by these terms see Seyfort Ruegg 1997.

⁸² The *Čiqula kereglegči tegüs udq-a-tu šastir*, a popular and very well-known Mongolian treatise – a kind of compendium of the Buddhist cosmology, historiography and philosophy – has long been believed by the scholars to be a Mongolian translation of the *Shes bya rab gsal*. An analysis of the text accompanied by the first translation in an European language (Polish) and performed by Bareja-Starzyńska revealed that the *Čiqula kereglegči* was not a direct translation of the 'Phags pa blo gros rgyal mtshan's treatise but a translation of a compilation of similar texts based on several sources including a significant part of the *Shes bya rab gsal* [Bareja-Starzyńska 2006: 17-18].

an unstable number of smaller units, and constant struggles between various Mongolian rulers for the throne of the Great *qayan*, or simply for control over larger territories and higher prestige. The ‘Dark Ages’ label attached to this period is associated not so much with the severe political and social turbulence of the time as with the lack of historical documents, which means there are a large number of blank spots in Mongolian history of these two centuries. One such blank spot is the position of Buddhism among the Mongols during that time.

The history of the Mongols from the second half of the fourteenth to the late sixteenth century is usually described by both Mongolian chronicles and contemporary scholars in terms of continuous strife between the direct descendants of Činggis *qayan* and other Mongolian ethnic groups laying their claims to the supreme power. Qara Qorum again became the capital and the residence of the Great *qayan*. The administrative and political division of the Mongolian people at that time is known as “the forty and the four” meaning 40 *tümens* of the eastern Mongols and four *tümens* of the western. The Oirats, or the western Mongols, declined to recognize the power of the Great *qayan* any longer. Keeping a high degree of internal unity, they regularly tried to seize the supreme power and ascend to the throne of the Great *qayan* using the support of Chinese troops of the Ming dynasty. The status of the Great *qayan* is considered to have been considerably reduced, as the title was illegitimately assumed by princes who did not belong to the direct lineage of Činggis *qayan*. For example, the Oirat ruler Esen Tayişi made himself the Great *qayan* and ruled over the forty Mongol and the four Oirat *tümen* from 1452 until 1455 [Gongor 2010: 511].

According to tradition, succession to the throne was determined by primogeniture. This means that the eldest son representing the direct lineage of Činggis *qayan* inherited the position of the sovereign ruler of the Mongols. Initially the process had been elective and the question of succession was solved at the *qurultai* – a meeting where the Great *qayan* was selected out of other candidates. But by the end of the thirteenth century the title had become hereditary. The final institutionalization of the supreme power happened when the title *qayan* was assigned to the one endowed with this power after the coronation of Ögödei in 1229 [Atwood 2010: 613; Rachewiltz 1983: 272-74].⁸³ After the collapse of the Yuan dynasty it was the title *qayan* that served as a symbol of the idea of Mongolian political

⁸³ Before 1229 the title of *qan* was used to designate leaders of Mongolian tribes or tribal confederations as well as rulers of foreign nations. After the coronation of Ögödei in 1229 the title of *qayan* was adopted by the Mongols. It was used as the imperial title and personal epithet of Ögödei, and as the title borne by all subsequent emperors of the Činggiside line. The title was retrospectively conferred on Činggis, who bore the title of *qan* during his lifetime [Rachewiltz 1983: 272-74].

unity and the great empire under the sovereign's rule [Skrynnikova 1988: 9-10]. The system of the authorization of the supreme power was at first based solely on the genealogical principle, but was later complemented by the Buddhist doctrine and the concept of "the two principles". Elverskog noted that by the beginning of the seventeenth century both aspects of this system existed for the Mongols simultaneously. The first one "involved the blessing of the God" (Mong. *tnгри*), while the second "involved a relationship with Buddhist institutions and an acceptance of karmic effect" [Elverskog 2006: 45].⁸⁴

Chinese sources state that Esen Tayiši justified his right to power by holding up a dynastic tradition going back to Qubilai. In a letter sent by Esen to the Ming court he referred to himself as the Great *qayan* of the Great Yuan [Okada 1994: 52]. We do not know, however, if Esen Tayiši attempted to legitimize his claim to the title of the Great *qayan* with the help of Buddhist ideology. There are reports in the Chinese chronicles about Buddhist monks who were sent by Esen to the Ming court as diplomatic envoys. Recognising the supreme power of the Ming, Esen addressed the Chinese emperor with a request to bestow particular titles and to grant precious religious items to these monks. Provided the emperor answered positively to Esen's request, both the legitimacy of Esen's rule and the relations with Buddhism would be ratified by the Ming. These might have been Esen's objectives. His petitions, however, were rejected at least twice, in 1446 and 1452, by the Chinese court [Moses 1977: 85-86; Serruys 2010: 543-44]. Although his diplomatic missions were not successful, the very fact that he sent them shows how serious was his attitude to the Buddhist clergy that he was entrusting with the establishment of diplomatic relations with the Chinese.

In contrast to Esen, Batu Möngke, who was enthroned with the name Dayan,⁸⁵ had a legitimate right to the throne of the Great *qayan*. After more than a century of

⁸⁴ In the opinion of Elverskog, it was the cult of Činggis *qayan* through which God's blessing was conferred and confirmed. Činggis *qayan* was traditionally believed to be the first Mongolian ruler who received such a blessing. To legitimize their claims to rule, Činggis *qayan*'s successors had to perform appropriate rites in front of the Eight White Tents and the relics of Činggis *qayan* [Elverskog 2006: 48].

⁸⁵ The word *dayan* here can be interpreted in different ways. Vladimircov associated the name with the word *dayan* known to have been used in various Mongolian languages with the meaning "everybody, everything, all together". The title "Dayan *qayan*" therefore might be understood as "the ruler of the whole people". According to Vladimircov, this is explained in a passage from the chronicle *Erdeni-yin tobči*, composed by Sayang Sečen [Vladimircov 2002: 218-19]. However, from the point of view of other authors, *dayan* is a Mongolian reading of the Chinese *da yuan*, that is, "the Great Yuan", and was assumed by Mongolian rulers as a Chinese-style dynastic title that harked back to the Mongolian Yuan dynasty in China. Okada, who adheres to the second opinion, backs up his argument with evidence found in other Mongolian historical chronicles. He mentions that the reading of *dayan* is not a standard. The *Erdeni tunumal neretü sudur* gives the form *dayun*, which according to Okada is closer to the Middle Mongolian form of the term *da yuan* [Kollmar-Paulenz 2001: 153, 155, 156]. In the chronicle *Gangga-yin urusqal*, the name of the ruler is spelled *sayin dayun qayan* and supplemented with a gloss *dai yuvan*. In the *Bolor erike*, the passage describing the

disintegration, Dayan *qayan* succeeded in uniting all the Mongols for a considerable period of time. As a result of effective military campaigns Dayan *qayan* managed to gain control over the Eastern Mongols by 1504, and to defeat and unite the Ordos and Oirat Mongols by 1508. He then succeeded in subduing the Urianqai [Moses 1977: 88]. Building the Mongolian Empire anew, Dayan *qayan* changed the scheme of the administrative division of Eastern Mongolia. From his reign, the 40 *tümen* of Eastern Mongolia were reorganized into six *tümen* and divided into two wings. The eastern wing included Qalqa, Čaqar and Urianqai, while the Ordos, Tümed and Yünšeebü (Asud and Qaračin) composed the western wing [Natsagdorj/Ochir 2010: 521].

The legitimization of Dayan *qayan*'s power was again based on genealogical relations to Qubilai. This connection confirmed his right to succeed to the throne of the Great *qayan*. It is not evident to what extent Buddhist ideology provided further grounds for the succession. It can be assumed that the Eighth *Karma pa* Mi bskyod rdo rje (1507-1554), the head of the *Karma bKa' brgyud pa* school of Tibetan Buddhism, had fleeting contact with Dayan *qayan* [Stein 1972: 81]. It is not known, however, what the nature of this contact was and whether Dayan *qayan* tried to establish relations of any kind with the representatives of other schools of Tibetan Buddhism.

Although the spread of Buddhism among common people might have been minimal at the time, it would be incorrect to say that Buddhism disappeared completely in Mongolia after the fall of the Yuan dynasty. The Mongolian nobility did maintain contacts with Buddhist clergy. The scale of these relations might have been rather small, since information about such contacts is pretty scarce both in Mongolian and Chinese sources.

3.1.3. The threshold of the Qing era

The revival of Buddhism in Mongolia is associated with Altan *qayan* (1508-1582) of the Tümed and the head of the Tibetan *dGe lugs pa* school bSod nams rgya mtsho (1543-1588). What was at issue in the cooperative activity of the Mongolian ruler and the Tibetan religious hierarch was not the introduction of Buddhism among the Mongols from scratch. The revival concerned rather the status of Buddhism, which was to become the state

Dayan *qayan*'s enthronement contains the name of the ruler in a form *Batumöngke sayin dai yuvan qayan* [Okada 1994: 57].

religion, and the creation of official institutions and apparatus capable of guaranteeing rapid spread and development of religion.

In spite of impressive military potential which Altan *qayan* managed to build up, he did not belong to the lineage of direct descendants of Činggis *qayan* and could therefore not claim the title and throne of the Great *qayan*. The ambitions of Altan *qayan* seem to have been nonetheless very high. He apparently strived for dominance over larger and larger territories and recognition as an independent ruler. He insistently sought for equitable diplomatic and economic relations with the Chinese. From 1529 until 1554 the armies of Altan *qayan* regularly carried out raids into the northern Chinese territories. At the same time, he sent numerous missions to the Chinese court with requests for peace with honour and permission to pay tribute [Moses 1977: 90-91; Pokotilov 1893: 159-62]. No matter how great the military success of Altan *qayan*, he seems to have remained concerned with the problem of the legitimization of his power. In 1548 Altan *qayan* addressed Darayisun, who had by then ascended to the throne of the Great *qayan*, and asked the ruler to bestow the title of *qayan-u törö-yi qasiγči sutu qayan*⁸⁶ on him [ET: 410]. After decades of ravaging campaigns undertaken by Altan the Chinese decided to change their policy and comply with his requests. In 1570 Altan *qayan* obtained the title *shun yi wang*, “obedient and righteous prince”, from the Chinese emperor [ET: 427; Serruys 1987: VIII, 200]. This recognition by the Chinese court strengthened his prestige among the other Mongolian princes.

The alliance with bSod nams rgya mtsho, into which Altan entered in 1578, probably represented one more step on his way to the ultimate justification of his power. In 1566 Altan’s nephew and closest ally Qutuγtai Sečen *qung tayiji* undertook a campaign against the Tibetans in the areas of Amdo, Köke nayur and Northern Tibet. Apart from bringing under Altan’s control another territory, Qutuγtai Sečen forged contacts with Buddhist monks, several of whom he brought back to Mongolia with him [Serruys 2010: 539]. Whether it was due to the influence and proselytizing activity of those monks or not, according to the Mongolian chronicle *Erdeni-yin tobči*, in 1576 Qutuγtai Sečen paid a visit to Altan *qayan* and advised that the latter should invited bSod nams rgya mtsho from Tibet and, with his help, re-establish the concept of “the two principles” in Mongolia, thus continuing the tradition initiated by Qubilai *qayan* and ’Phags pa blo gros rgyal mtshan [Bira 1978: 177].

⁸⁶ The title can be translated as “a protector of the *qayan*’s power – an eminent *qayan*”. According to the text of the *Qad-un ündüsiin-ü erdeni-yin tobčiya*, Altan *qayan* himself classified this title as the one of the “smaller *qans*” (Mong. *üčüken qad*) [ET: 410].

The speech by Qutuγtai Sečen *qung tayiji* addressed to Altan *qayan* is mentioned in historical sources such as the Mongolian *Erdeni-yin Tobči* (1662) by Sayang Sečen, and in the Tibetan biography of bSod nams rgya mtsho (*rJe btsun thams cad mkhyen pa bsod nams rgya mtsho'i rnam thar dngos grub rgya mtsho'i shing rta yon tan rgya mtsho'i rnam thar nor bu'i 'phreng ba*), written by the Fifth Dalai Lama Ngag dbang blo bzang rgya mtsho. There is, however, no mention of the speech in the *Erdeni tunumal neretü sudur*, although this is such an important source on Altan *qayan* and his activities. As the character of the speech presented in the aforementioned sources is highly ideologized, authors may have included it in their works in order to provide better theoretical grounds for the relations between Buddhist clergy and Mongolian rulers. Being a great-grandson of Qutuγtai Sečen *qung tayiji*, Sayang Sečen could have had a personal interest in exaggerating the importance of the role that Qutuγtai Sečen *qung tayiji* had played in the establishment and legitimization of the alliance between Altan *qayan* and bSod nams rgya mtsho. The historicity of the speech, therefore, is rather questionable. Analysis of the currently available sources has not provided sufficient evidence either to confirm or deny it [Kollmar-Paulenz 2001: 127-29].

It is not completely clear whether it was the Mongolian or Tibetan side from which the initiative for the meeting really came. Sayang Sečen, in his *Erdeni-yin tobči*, ascribed the idea to Qutuγtai Sečen *qung tayiji*. Tibetan sources, in their turn, suggested that it was a certain monk from Amdo who visited Altan *qayan* and recommended he send the invitation to bSod nams rgya mtsho [Serruys 2010: 540]. Be that as it may, the invitation was sent and accepted by the head of the *dGe lugs pa* school.⁸⁷ The meeting was held in a newly built monastery in a place called Čabčiyal. During the meeting the relational pattern “object of offering – almsgiver”, which, according to the Mongolian historical tradition, once existed between Qubilai and 'Phags pa blo gros, was re-established. Altan *qayan* was thus officially identified with Qubilai and bSod nams rgya mtsho with 'Phags pa blo gros. The ceremony ended with the exchange of honourable titles. Altan bestowed on the Tibetan hierarch the title of *Boγda qamuy-i medegči-de včir dar-a dalai lam-a*.⁸⁸ Bsod nams rgya mtsho

⁸⁷ In 1574 the first invitation from Altan *qayan* was sent to Tibet. bSod nams rgya mtsho answered it but did not come. He accepted only the second request for a meeting, and arrived in Ordos in 1578 [Moses 1977: 94-95].

⁸⁸ Bsod nams rgya mtsho was the third in the lineage of reincarnation initiated by dGe 'dun grub, who adopted this system of succession from older Tibetan Buddhist schools. For this reason, when the title “Dalai Lama” was granted to bSod nams rgya mtsho by Altan *qayan*, the Tibetan hierarch came to be known as the Third Dalai Lama, while his two predecessors, dGe 'dun grub and dGe 'dun rgya mtsho, were retrospectively proclaimed the First and the Second Dalai Lama, respectively [Snellgrove/Richardson 1995: 182].

conferred the title of *Mingyan altan kürdün-i ergigülügči čakravar-un sečen qayan* on Altan [Moses 1977: 96-97; Skrynnikova 1988: 14; ET: 472-73].

This caused an unprecedented situation when there were two rulers who held the title of *qayan* in Mongolia.⁸⁹ The nominal Great *qayan* Tümen Jasaytu *qayan*, who also showed an interest in Buddhism and was converted by Ildun-i janggıduyči Garma lama in 1576, invited bSod nams rgya mtsho to visit him twice. The latter, however, never came [Skrynnikova 1988: 23].⁹⁰ Another Mongolian ruler, Abadai of Qalqa, paid a visit to the Third Dalai Lama at the Tümed court in 1587.⁹¹ During this visit the Dalai Lama conducted a ceremony enthroning Abadai as a *qayan* and proclaimed the latter an incarnation of *Vajrapāni*. Immediate steps taken by Abadai in order to strengthen the position of Buddhism in Qalqa included the foundation of the *Erdeni Juu* monastery by the ancient city of Qara Qorum, the sending of several pupils to the Mongolian Buddhist school in the Čaqar region, and the introduction of laws aimed at the protection and privileging of the Buddhist clergy [Ibid.: 25-26].

Due to the policies of Altan *qayan* and the activity of Qutuytai Sečen *qung tayiji*, Buddhism became an ideological tool of the justification of political power in Mongolia. Qutuytai Sečen *qung tayiji*, who, judging from the reports found in the original sources, was a devout Buddhist, appeared also to be a true theoretician and promoter of the concept of “the two principles”. In his redaction of the old Mongolian chronicle *Arban buyan-tu nom-un čayan teüke*, Qutuytai Sečen *qung tayiji* elaborated the concept and introduced his own understanding of the relations between the sacred and secular spheres.⁹²

⁸⁹ Analysing political situation in Mongolia in the sixteenth century, Afonina came to the conclusion that it is impossible to make a definite assessment of the relations between Altan *qayan* and Tümen Jasaytu *qayan*. The sources do not say anything directly about open confrontation between the two rulers. It is evident that Altan *qayan* operated as an independent ruler. Tümen Jasaytu *qayan*, as a legitimate leader of all the Mongols, was definitely not pleased with this. However, the lack of any description of the relationships between the *qayans* in the original sources makes all assumptions on this subject speculative [Afonina 2003: 44-45].

⁹⁰ Sagaster says that in 1587 bSod nams rgya mtsho complied with the invitation of Tümen Jasaytu *qayan* and set out on a journey to the Čaqar region [Sagaster 2007: 400].

⁹¹ In 1585 the Dalai Lama came to Köke qota this time on the invitation of the Sengge Dügüreng *qung tayiji* (1521-1585) – a son and successor of Altan *qayan* and his first wife. Availing himself of the opportunity, Abadai came to Köke qota as well, seeking a personal meeting with the Dalai Lama and a chance to invite him to visit Qalqa [Sagaster 2007: 399-400].

⁹² Bira remarked that distinguishing between the original text of the *Čayan teüke*, which presumably dates back to the time of Qubilai, and that part which was added by Qutuytai Sečen *qung tayiji*, was not an easy task. Bira suggested that the introduction, which includes a short presentation of the history of the concept of “the two principles”, a short overview of the spread of Buddhism in India, Tibet and Mongolia, and information about the decline of Buddhism among the Mongols, including a decree concerning its restoration and support, might contain interpolations added by Qutuytai Sečen *qung tayiji*. It seems to have been of primary importance for Qutuytai Sečen *qung tayiji* to provide a solid historical foundation for the concept of “the two principles”. He dated the origin of this concept to the legendary time of the Indian king Mahasamatta,

Using the authority of the Dalai Lama to raise their political position and prestige, Mongolian princes sought to gain the title of *qayan* from him. On the other hand, they also made significant efforts to propagate Buddhism among their peoples and create suitable conditions for Buddhist monks to come and work among the Mongols. Codes of laws formalizing the judicial status of Buddhism were issued at the end of the sixteenth and the beginning of the seventeenth century in different parts of Mongolia. Those codes contained articles protecting the rights of Buddhist clergy and giving them a number of privileges.⁹³ Such a ‘Buddhist-friendly’ atmosphere attracted Buddhist monks of various Tibetan schools.⁹⁴ The tempo of the dissemination of Buddhist doctrine and the building of the system of socio-religious and educational institutions seem to have been very great during that period. Consequently, the number of Buddhist texts translated into Mongolian rapidly increased. We know about fundamental Buddhist treatises translated by famous and authoritative translators of that time,⁹⁵ as well as Mongolian translations of popular

and named Činggis *qayan* the first ruler who introduced the concept to Mongolia and governed his empire according to it [Bira 1978: 182-84; Sagaster 1976: 36-37].

⁹³ We can read about the rights and privileges bestowed on the Buddhist clergy in a law compiled by Qutuytai Sečen *qung tayiji* and found in the *Erdeni-yin tobči* by Sayang Sečen, as well as in the biography of the Third Dalai Lama, the *rJe btsun thams cad mkhyen pa bsod nams rgya mtsho'i rnam thar dngos grub rgya mtsho'i shing rta*, issued in 1646 by the Fifth Dalai Lama. According to this law the titles of the superior Buddhist monks were made equal with certain secular aristocratic ranks. The penalty of quartering was imposed on those who would have physically abused high-ranking Buddhist monks. Severe punishment was determined as well for those who disobeyed a prohibition on worshipping the *ongyons* and kept conducting traditional rites [Bira 1978: 179-81]. In the so-called “Eighteen Steppe Laws”, a code adopted by the councils of the princes of Qalqa from the end of the sixteenth century until 1639, one can find articles specifying punishments for profanation and destruction of monasteries and other religious buildings as well as images of the Buddha, for the abuse of supreme religious authorities, and so on [Nasilov 2002: 75-76]. The well-known Mongolian-Oirat code of laws adopted in 1640 by the assembly of the Mongolian nobility from the northern Qalqa, the region of Kōke nayur, Dzungaria, Siberia and the Volga region already showed a greater level of assimilation of Buddhism into the life of the Mongols. The introduction of the code was symbolized in Buddhist hymns glorifying and paying homage to the Buddha, Tsong kha pa, the Dalai and Pan chen Lama, and different Buddhist deities. The articles concerning Buddhism and Buddhist clergy indicate that by the time of their writing the religion had social and economic institutions established in the aforementioned territories. It is worth mentioning that fines were imposed on those monks who broke vows and left their monastery without permission. Thus, secular legislation tried to regulate not only the relations between the secular population and the monkhood, but also the behaviour of the clergy [Ryazanovskii 1931: 39-46].

⁹⁴ The supreme position of the *dGe lugs pa* in Mongolia after the alliance concluded by Altan *qayan* and the Third Dalai Lama has long been taken for granted. The data found in various original sources testify to the activity of the representatives of the *Sa skya pa*, *bKa' brgyud pa* and *rNying ma pa* alongside the *dGe lugs pa* monks [Kollmar-Paulenz 2013: 6-8]. Confrontation between the schools in search of the dominant position among the Mongols was not always the only form of mutual relations between them. The *Erdeni Juu* monastery in Qalqa was consecrated by the *Sa skya pa* monks and yet was long under the supervision of the *Sa skya pa* clergy [Sagaster 2007: 405]. The translation into Mongolian of texts such as the *Pad ma bka' thang*, or Mi la ras pa's biography and collection of songs, can serve as evidence that the *bKa' brgyud pa* and *rNying ma pa* doctrines were promoted in Mongolia at that time [Kollmar-Paulenz 2013: 9-11].

⁹⁵ Siregetü Güsi čorji, Ayusi güsi or Sa skya don grub can be listed among most prominent translators living at the end of the sixteenth and the beginning of the seventeenth century. The lives and work of all three translators are connected with the region of Ordos, the Qaračin territory and the Kōke qota area. Not a lot is known about the origins of these scholars. Siregetü Güsi čorji is believed to have been a disciple of the Third Dalai Lama. He is said to have been in the retinue of the latter when he arrived at the court of Altan *qayan*.

Buddhist literature and practical Buddhist texts that were in use around the beginning of the seventeenth century.⁹⁶

The goals being pursued by the Mongolian rulers who initiated and sponsored the translation of Buddhist texts is not completely clear. In answering this question, it is important to remember that the first Buddhist work that Altan *qayan* ordered to be translated into Mongolian after his historic meeting with bSod nams rgya mtsho was the *Suvarṇaprabhāsaśūtra*. This treatise was definitely of special interest for Altan *qayan*. The *Suvarṇaprabhāsaśūtra* is believed to contain the Buddha's sermon intended specially for *cakravartin*, i.e., the "King Turning the Wheel [of the Teaching]". The text provides justification of the divine rights of such kings and describes their responsibilities as well as the way in which they are to rule their people [Bira 1978: 173]. We may therefore suggest that by familiarizing the Mongols with the content of the *Suvarṇaprabhāsaśūtra*, Altan *qayan* was trying to further strengthen the ideological foundation of his rule by adding another argument legitimizing his right to bear the title of *qayan*.

The translation of profound, philosophical Buddhist texts might be a sign of the high level of education of the Mongolian monkhood. It also might be an indication that either the Mongolian nobility who ordered the translations or the scholars who made it were trying to increase their prestige, using the chance to cumulate religious merits. The production of the translations of popular Buddhist texts, as well as practical works was most probably aimed at the spread of religion among common people, and naturally formed part of missionary campaigns and proselytizing activities conducted by Tibetan and Mongolian monks. The motives behind the translations of Buddhist texts into Mongolian are probably as complex and multifaceted as the process of the adoption of a religion by a society. Most likely a combination of all the possible reasons and impetuses, some of which are not mentioned

Ayusi güsi is reported to have been in attendance on bSod nams rgya mstho during his sojourn in the Čaqar region. Translations of the *rJe btsun Mi la ras pa'i rnam thar rgyas par bye ba mgur 'bum*, the *Ma ni bka' 'bum*, and the *Damamūkonāmasūtra* are ascribed to Siregetü Güsi čorji. Ayusi güsi is mentioned as a translator in the colophons of Mongolian versions of the *Mañjuśrīnāmasaṃgīti*, the *Pañcarakṣā* and other works. He is also known as the author of the *Ali Gali* system of the transliteration of Tibetan and Sanskrit terms used in the Mongolian translations of Buddhist literature. Sa skya don grub might have been born in Tibet, but grew up in Mongolia, in the region of Ordos. He was a contemporary of Boşoytu *jinong* (1565-1624) and prepared several translations on the request of the latter. Sa skya don grub's most important works are the translations into Mongolian of Tibetan historical treatises such as the *Pad ma bka' thang* and the *Rgyal rabs chos 'byung gsal ba'i me long* by bSod nams rgyal mtshan [Kollmar-Paulenz 2002: 177-78; Bira 1978: 188,197, 202-203].

⁹⁶ The Buddhist texts in Mongolian translation found in the *Olon süme* in Inner Mongolia and Qara buqa-yin balyasun in Outer Mongolia prove that at the end of the sixteenth century Buddhist practice was already fairly wide-spread among the Mongols, and Mongolian, not Tibetan, was the language of this practice. Most of the texts found in the aforementioned places date from around the 1600, and represent Buddhist works on different subjects, including divinatory texts [Sagaster 2007: 398].

above, resulted in the burst of translating activity that characterized the period around the turn of the sixteenth and seventeenth centuries. The question that interests us the most is the place the translation of the Kanjur occupied in the process, and the role it played in the development of Buddhism among the Mongols.

3.1.4. The translation of the Kanjur into Mongolian

We find information about the translation of the entire Kanjur into Mongolian in the text of the *Erdeni tunumal neretü sudur*. According to this source the translation was prepared as early as between 1602 and 1607 by the order of Namudai Sečen *qayan*,⁹⁷ his wife Jönggen *qatun*,⁹⁸ and Onbo *qung tayiji*. The translating committee was supervised by Siregetü Güsi čorji and Ayusi güsi [Kollmar-Paulenz 2001: 214, 350]. The information provided by the *Erdeni tunumal neretü sudur* is confirmed by the data found in the colophon of the Mongolian translation of the *Daśasāhasrikāprajñāpāramitāsūtra* made by Siregetü Güsi čorji. The colophon says that the first-born grandson of Altan *qayan* Namudai Sečen *qayan* together with his wife Jönggen *qatun* organized the Kanjur to be translated [Kollmar-Paulenz 2002: 158]. Nothing is known about the reasons behind the translation or the events that led directly to it. It might have been the next logical step for Namudai Sečen *qayan* to continue the policy of his father and grandfather to actively support Buddhism and its spread in the region. We must remember the fact that in 1602 Namudai Sečen *qayan*'s nephew, Yon tan rgya mtsho,⁹⁹ who was recognized as the reincarnation of bSod nams rgya mtsho, was sent to Tibet and in 1603 enthroned as the Fourth Dalai Lama [Sagaster 2007: 402]. This obviously made the connection between Mongolian and Tibetan secular and religious authorities closer, and significantly raised the status of the new Dalai Lama's family. The decision to undertake the translation of the Kanjur was therefore probably taken out of both political and private motives. The text of the translation of 1602-1607 would

⁹⁷ Namudai Sečen *qayan*, the identity of whom was long unclear, was finally identified as the eldest son of Sengge Dügüireng, and therefore a grandson of Altan *qayan* of the Tümed [Kollmar-Paulenz 2002: 156, n. 10].

⁹⁸ Jönggen *qatun* is one of the most amazing female personalities of Mongolian history. Having been successively married to Altan *qayan*, his eldest son Sengge Dügüireng, the eldest son of Sengge Dügüireng, Namudai Sečen *qayan*, and finally to Bošoytu *qung tayiji*, who was a grandson of Namudai Sečen *qayan*, Jönggen *qatun* played an important role in the political life of the sixteenth- and seventeenth-century-Mongolia and exerted great influence on the policies exercised by her husbands [Kollmar-Paulenz 2000: 194; Serruys 1987: VIII, 191-240].

⁹⁹ Yon tan rgya mtsho (1589-1616) was a son of Sümer Dayiçing who was the fourth son of Sengge Dügüireng [Sagaster 2007: 401].

shed more light on the question of why it appeared, but to our knowledge no copies of this redaction of the Mongolian Kanjur have survived until the present time.

The efforts made by Mongolian nobility to propagate Buddhism appear to have been amazingly effective. In Qalqa, for example, the number of large and middle-sized Buddhist monasteries increased quickly, and by the middle of the seventeenth century there were six. Buddhist shrines came to be highly authoritative places in which important socio-political events were organized. The text of the “Eighteen Steppe Laws” mentions 11 places where the laws were composed and adopted by gatherings of Mongolian princes. Seven of these locations were the sites of Buddhist shrines [Nasilov 2002: 22-59]. This initial stage of the spread of Buddhism in Qalqa can be characterized by quantitative growth. The number of monasteries rapidly grew, as did monkhood. Available historical data indicate that the prevailing type of religious building in the seventeenth century was a small home shrine or family monastery. High-ranking monks in charge of such monasteries were dependent on their patrons, who granted them land, cattle and probably even people to rule over [Skrynnikova 1988: 28-31]. Mongolian princes and aristocratic families began to devote younger sons and brothers to religion. According to the historical chronicles, the taking of religious vows by the nobility became a common practice. The Buddhist idea of incarnation was also adopted by the Mongols and realized in the form of so-called *qabilyans*, incarnated lamas who obtained high status in the religious hierarchy and were treated with special respect. The *qabilyans* were often found among the children of the Mongolian aristocratic families and thus constituted a part of an active process of fusion of the Mongolian nobility and Buddhist clergy [Ibid.: 32-34].¹⁰⁰

At the beginning of the seventeenth century Buddhism continued to strengthen its position among the Eastern (the Qošud and Ongniyud peoples, among others) as well as the Western Mongols, that is, the Oirats, who had a long history of relations with Tibetan Buddhist monks. Intensive proselytizing activity, translation of Buddhist texts and aggressive anti-shamanistic campaigns associated with personalities such as Neyiji toyin (1557-1653) or Zaya paṇḍita Nam mkha'i rgya mtsho (1599-1662)¹⁰¹ characterize the development of Buddhism in these territories during the period.

¹⁰⁰ The *Asaraγči neretü-yin teiike*, composed in 1677, reports that in Qalqa alone there were at least 12 lineages of incarnated lamas who usually bear the title of *qutuγtu*. This title was attached not only to the names of the high religious authorities, but was also granted to secular persons considered to make a significant contribution to the promotion and spread of Buddhism [Skrynnikova 1988: 33, 86, n. 16; AN: 118-20, 128-30].

¹⁰¹ Zaya paṇḍita Nam mkha'i rgya mtsho is known to have translated into Mongolian, together with his disciples, more than 200 Tibetan Buddhist treatises. Among those works are the *rGyal rabs gsal ba'i me long*

In the Čaqar territory Liydan *qayan* continued a Buddhism-favouring policy following his great-grandfather Tümen Jasaytu *qayan* and grandfather Buyan Sečen *qayan*, whom he succeeded on the throne of the Great *qayan*. The whole period of Liydan *qayan*'s reign was characterized by constant military activity. In search of the centralization of power and stabilization of his position Liydan entered various alliances against his main enemy, first the Ming and later the Manchu [Atwood 2004a: 334-35]. In his attempts to reinforce the power of the descendants of Dayan *qayan* he also tried to make use of Buddhist doctrine, and especially the concept of “the two principles”. Soon after his enthronement Liydan was initiated into the religion by the Tibetan Buddhist monks Mayidari *qutuytu* dPal bzang rgya mtsho śri bhadra and Co ne čorji [Heissig 1979: 17]. In 1617 Liydan invited from the *Sa skya* monastery Šarba *qutuytu*, who re-bestowed the title of *qayan* on him and became Liydan's court spiritual teacher and advisor [Atwood 2004a: 335]. By changing his religious preferences in favour of the *Sa skya pa* school, the hierarch of which was believed to be the author and supporter of the concept of the “the two principles”, Liydan might have intended to revive the tradition initiated by Qubilai and 'Phags pa blo gros rgyal mtshan with regard to the relations between secular and spiritual power, and more faithfully than had been done previously by Altan *qayan*. The culmination of Liydan's activity for the benefit of Buddhism (as well as his own reputation as devout king and protector of the Buddhist teaching) was the Kanjur translation, which appears to have been chronologically the second Mongolian translation of the Tibetan Buddhist canon.

The Mongolian historical chronicle *Altan erike*, composed in 1817 by Ārya paṇḍita mkhan po contains a thorough description of the circumstances in which Liydan *qayan* redaction of the Mongolian Kanjur came into being. According to this chronicle a translating commission led by the famous scholar and translator of the time Kun dga' 'od zer worked from 21 November 1628 to 15 May 1629 to prepare a Mongolian translation of the Kanjur arranged in 113 volumes [Heissig 1962: 11-12]. The tradition maintains that one special copy of the finished Kanjur was prepared to conclude the project, written in gold and silver on blue paper [Heissig 1962: 12; Kollmar-Paulenz 2002: 159].

The next and last redaction of the Mongolian Kanjur came out of the religious policy of the Kangxi emperor, a representative of the Manchu Qing dynasty of China. The translating project lasted from 1717 to 1720. The Kanjur was issued as a xylograph in 108 volumes, printed in red ink. The redaction was issued in Beijing by the order of the emperor

by bSod nams rgyal mtshan, the *Shes bya rab gsal* by 'Phags pa blo gros rgyal mtshan, the biography of the Second Dalai Lama dGe'dun rgya mtsho, and other canonical and non-canonical texts [Sagaster 2007: 404].

himself. It is known to have been based on the previous redaction by Liydan *qayan*, and arranged according to the structure of the 1684-1692 redaction of the Tibetan Kanjur (**K**), also prepared at the Chinese court under the patronage of the same emperor.

By the time of the Kangxi redaction all the Mongols were under the domination of the Manchus, and Mongolia became a part of the Qing Empire. The first people to conclude an agreement with the Manchus, in 1624, was the Qorčins, led by Ooba *qung tayiji*. The Qaračins and the tribes of the southern Qalqa followed the Qorčins' example and also allied with the Manchus in 1626-29. The united campaign of the Manchus and their confederates against the Čaqars forced Liydan *qayan* to flee to Ordos and then to the region of Köke nayur, where he died in 1634. The following year, Liydan's son surrendered to the Manchus. In 1644 the Ming troops were defeated, the Manchus entered Beijing and the new dynasty was officially proclaimed. In 1691 the assembly of the Qalqa nobility gathered at Doloyan nayur and made a decision to submit to the Qing. The head of the Zhungar tribe of the Oirats, Galdan, was the only Mongolian prince who refused to recognize the domination of the Qing. He died in 1697 and in the same year the Qošud Oirats came under the suzerainty of the Qing [Atwood 2004a: 449-51].

In the meantime, a range of important events happened with the participation of the *dGe lugs pa* school of Tibetan Buddhism, the Qošud and the Qing. In 1640, Töröbayiqu Güüsi *qayan* of the Qošud entered the Tibetan territories with his army and defeated the ruler of Be ri in the Eastern Tibetan Khams region. In 1642 he conquered the capital of the Tibetan gTsang province and captured the regent, who still was the chief political power in Tibet and a resolute adherent of the *Karma pa*. With the military support of Töröbayiqu Güüsi, the Fifth Dalai Lama gradually pacified all Tibet. The Fifth Dalai Lama thus became the first *dGe lugs pa* hierarch to exercise supreme secular and religious power over Tibet [Snellgrove/Richardson 1995: 194-96].

The *dGe lugs pa* became the rulers of Tibet at approximately the same time as the Manchus started ruling over China. Diplomatic relations between the two countries had been initiated by the Tibetans even before the Qing dynasty was officially established in Beijing. In 1642 the main opponents in the struggle for power in Tibet, that is, the *dGe lugs pa*, the *Karma pa*, Güüsi *qayan* and the regent of gTsang, sent their envoys to the Manchu court seeking its favour. The answers delivered by the Manchus were cautious, however, and did not influence the course of the events that were to occur in Tibet. As soon as the Manchus consolidated their position as the rulers of China the Fifth Dalai Lama was invited to the capital in 1651, where he was received with great pomp. Importantly, the title "Dalai

Lama” was re-bestowed upon the *dGe lugs pa* hierarchy, this time by the Qing emperor [Sagaster 2007: 410-11; Snellgrove/Richardson 1968: 198].

The descendants of Güüsi *qayan* remained nominal kings of Tibet, although the country was governed *de facto* by the Fifth Dalai Lama and his regent Sangs rgyas rgya mtsho. After the death of the Fifth Dalai Lama, Sangs rgyas rgya mtsho tried to keep the stability of the political situation and the Dalai Lama’s factual supreme power, which was strongly supported by the personal authority of Ngag dbang blo bzang rgya mtsho. In fact, he went so far as to conceal the fact of the Dalai Lama’s decease for a time. Soon after the Sixth Dalai Lama Tshang dbyangs rgya mtsho was finally enthroned in 1695, the regent faced new problems in the person of lHa bzang, who became the *qayan* of the Qoşud in 1697. Lha bzang planned to regain actual power over Tibet as its official ruler. The regent placed obstacles in his way, however, as he attempted to keep spiritual and secular power consolidated in the figure of the Dalai Lama. Oirat Galdan *qayan* of the Dzungars, who had close relations with the regent as well as personal reasons to support the Dalai Lama’s authority, provided military support for the regent.¹⁰² Conducting wide-scale military campaigns against other Mongolian *qayans*, Galdan subdued the Qoşud and became a serious danger to the Qing. But after Galdan *qayan*’s death and the submission of the Qoşud the intentions of lHa bzang could finally be realized. In 1706, with the approval of the Kangxi emperor, he reached Lhasa and captured and executed the regent. Lha bzang was officially recognized by the Qing as Governor of Tibet. Tibet thus became a formal vassal of China [Snellgrove/Richardson 1995: 205-208].

It was under the historical circumstances described above that the xylograph redaction of the Mongolian Kanjur was printed in Beijing. This publication was preceded by the two issues of the Tibetan Kanjur (**K**) prepared under the Kangxi emperor, and followed by the translation and publishing of the Mongolian Tanjur in 1740-42 and the Tibetan Kanjur (**Q**) in 1737 under the Qianlong emperor.

The intentions behind the production of the Mongolian Kanjur by the Qing were of socio-political nature. Buddhism was one of the instruments used by the Manchu to

¹⁰² Galdan *boşoytu qayan* (1644-1697) was a son of Erdeni Bayatur *qung tayiji*, a descendant of Esen *qayan* and a daughter of the famous Töröbayıqu Güüsi *qayan*. As the second son in the family he was devoted to religion and became a Buddhist monk. Galdan was recognized as an incarnation of the Tibetan lama dBen sa sprul sku, who was known to actively operate in Mongolia. In 1656 Galdan went to study in Central Tibet and became a disciple first of the Pan chen Lama bLo bzang chos kyi rgyal mtshan and then of the Fifth Dalai Lama. Galdan renounced his vows when his brother was killed in 1671. When Galdan defeated his enemies and succeeded his brother in power it was the Dalai Lama who granted him the title *qung tayiji*. Later, the Dalai Lama bestowed on Galdan the title of *boşoytu qayan* as well [Atwood 2004a: 193].

consolidate their empire and integrate the Mongols into the state such that military power was no longer needed to secure their loyalty. The Qing's adherence to one particular school of Tibetan Buddhism, namely the *gDe lugs pa*, also had the aim of integrating Mongol princes, whose support of different Buddhist schools in the seventeenth century often caused conflicts and created a general tendency towards disintegration that characterized Mongolian politics during the period.

At the beginning of the seventeenth century two modes of the legitimization of power were in use among the Mongols: the concept of a Buddhist ruler, or *cakravartin* (Skt.), who governs according to "the two principles", and that of a blessing from God or mandate from Heaven (Mong. *ingri*). The first mode involved relationships with Tibetan Buddhist hierarchs, who bestowed honourable titles on the Mongolian leaders. The second mode was connected with the cult of Činggis *qayan* and involved appropriate rituals in front of the Eight White Tents and the relics of Činggis *qayan*. In the course of the seventeenth century the Manchus came to control both those modes of the legitimization of power. Qung tayiji and Shunzi continued to try to fit into the Mongolian scheme of the construction of ultimate political authority. Kangxi, in his turn, attempted to undermine the role of the Dalai Lama, who was then the most influential religious personality recognized by the Mongols, and reduce to a minimum the importance of the cult of Činggis *qayan* in the process of the legitimization of power. By 1682 the emperor was insisting that the Manchu court should have received the recommendation for a successor to the Mongolian Great *qayan*'s throne, and should be able to approve a possible candidate. The Dalai Lama's role would be reduced to simply confirming the decision ratified by the court. The function of the Činggis *qayan* cult was also gradually appropriated by the Manchu emperor by introducing a new administrative division of the Mongolian territories and assuming the right to bestow titles on the local elite. The rites associated with the cult of Činggis *qayan* were eventually made seasonal celebrations [Elverskog 2006: 74-80].

Via Buddhism the Manchus tried to manipulate the Mongolian worldview and make the Mongols an integral part of the empire. This goal could only be achieved under one condition – that Buddhism penetrated personal, social and national consciousness of the Mongols deep enough that they became more Buddhists than Mongols. That the Mongols felt such identity at particular moment in history is beyond any doubt. The question is, however, when the shift occurred, and when the Mongols became a community that recognized itself as a part of Buddhist culture. Mongolian chronicles do not provide us with reliable evidence concerning the attitude of Mongolian common people to Buddhism, as

those chronicles are written as ‘history from above’, describing the life of political and social elites by means of the currently dominant ideological concepts. Chinese documents report that by the beginning of the seventeenth century the Mongols were already sincere devotees of Buddhism, and that Buddhist rituals constituted a part of their daily routine [Bawden 1968: 27-28]. Mongolian sources report that it was the supernatural powers and abilities of the Buddhist monks to operate on a transcendent level that impressed Mongolian rulers such that they adhered to Buddhism in hope of being able to benefit from these abilities. It is reasonable to assume that both attitudes were encountered in Mongolia at the time, and that both common people and Mongolian social elites were actively involved in the consumption of various services provided by the Buddhist clergy.

Returning to the translation of the Kanjur into Mongolian, we should ask a number of questions. How did the creation and appearance of the Kanjur among the Mongols influence the process of the shaping of their new Buddhist identity? What place did the Kanjur occupy in the new worldview built upon the Buddhist doctrine? What modes of treatment of the Kanjur did the Mongols adopt or work out by themselves, and what was the canonical status of the Kanjur according to Mongolian comprehension?

Studying the history of integration of the Mongols into the Qing Empire, Elverskog came to the following conclusion:

“(…) [I]t is clear that, for Altan and Ligdan Khan, the production of Mongolian Buddhist literature was tied to the creation of independent communities premised upon a distinctive “Mongolian Buddhism.” This was not only in terms of narratives and rituals confirming local Buddhist identities, but also the explicit production of a vernacular Buddhist literature. Both Ligdan Khan and the descendants of Altan Khan therefore ordered the production of a Mongolian translation of the 108-volume Tibetan Buddhist canon, the Kanjur. While the Manchus also prepared new editions of the Mongolian Kanjur during the Qing, in this earlier period it is clear that these works and the other translation projects of the time were intended to be used. They were not simply merit-making exercises, printed and stored, as was to be the case during the Qing” [Elverskog 2006: 124].

Elverskog answers positively to the question of whether the Kanjur was translated into Mongolian to be used for epistemological purposes, that is, to be read and understood. In the Qing period the role of the Kanjur focused on its ritual aspect.

It seems likely, however, that secondary original sources like Chinese and Mongolian chronicles and documents in addition to reports composed by foreign travellers do not contain enough direct evidence to allow us to draw the inferences Elverskog does. These sources do not provide sufficient data to write the history of the transmission of the Mongolian Kanjur. They lack details about the Tibetan redactions that particular Mongolian redactions were based on, and about the relations between different redactions of the Mongolian Kanjur. More reliable information in this respect can be obtained by studying the texts of various redactions of the Mongolian Kanjur itself, especially their colophons, and by conducting critical textual analysis of those texts.

In the next sub-chapter I will attempt to summarize the study of the texts belonging to different redactions of the Mongolian Kanjur, and to present the results of the critical textual analysis of the Mongolian Kanjur in terms of canonical studies.

3.2. Colophons and critical text analysis: a view from the inside

Scholars such as Kas'yanenko and Heissig have repeatedly emphasized the importance of the Kanjur's colophons as an extremely valuable source of information on the history of the formation of this Mongolian collection of sacred Buddhist texts. Collation and critical textual investigation of the colophons as well as historical analysis of the data contained in them allows us not only to understand the relations between different versions of the Kanjur and put them into chronological order, but also to obtain new or more specific information about historical personalities, events and processes pertaining to the Mongolian Kanjur tradition itself, as well as to the Mongolian Buddhist written culture, Mongolian translating tradition and Tibetan-Mongolian-Chinese socio-political situation in general.

3.2.1. An overview of the textual material

Currently, we know about three redactions of the Mongolian Kanjur: the redaction prepared under the auspices of Namudai Sečen *qayan* and his wife Jönggen *qatun*, as well as Bošoy-tu Nom-un Sečen *qayan* and Onbo *qung tayiji*, presumably between 1602 and 1607; the redaction prepared by the order of Liydan *qayan* of the Čaqar in 1628-1629, and the one produced by the order of the Manju Kangxi emperor in 1717-1720. So far, no

textual witnesses have been identified as belonging to the first redaction of 1602-1607. However, there are full and partial collections as well as separate volumes attributed to the two later redactions. The last redaction issued as a block print (**M**) has been preserved in its complete form, and is now the most accessible, well known and often examined redaction.¹⁰³ The text of the Liydan *qayan* redaction has long been considered to exist in only one copy. One hundred and thirteen volumes of the handwritten Mongolian Kanjur now preserved in the library of the Oriental Faculty of the Saint-Petersburg State University (**P**) were identified as either a draft copy of the Liydan *qayan* redaction or a copy made from this redaction to be used in some monastery [Kas'yanenko 1993a: 9].¹⁰⁴

Almost nothing has long been known about the manuscript copy of the Mongolian Kanjur kept in the library of the Center of Oriental Manuscripts and Xylographs of the Institute for Mongolian, Buddhist and Tibetan Studies of the Siberian branch of the Russian Academy of Sciences, formerly the Buryatian Institute of Social Sciences.¹⁰⁵ This manuscript was falsely identified by Pubaev as a handwritten copy of the 1717-1720 xylographic redaction [Pubaev 1989: 77]. Text-critical analysis of the colophons and texts of the Ulan-Ude manuscript (**UU**) lead scholars to believe that it belongs to the 1628-1629 redaction of the Mongolian Kanjur. The manuscript is described as presumably the latest

¹⁰³ The redaction contains 108 volumes. The colour of the ink is red. One printed copy of this redaction is preserved in the National Library in Paris. Ligeti compiled and issued a catalogue of this copy [Ligeti 1942]. One more copy is kept in the International Academy of Indian Culture, New Delhi, India. This copy was published in the form of a facsimile by Lokesh Chandra in the "Śatapitaka" series in 1973-1979. Another copy of this redaction is preserved in the library of the Academy of Social Sciences in Hohhot [YG: 2]. Colophons of this redaction were analysed and translated by Bischoff [Bischoff 1968].

¹⁰⁴ The size of the folios is 68.5×23.5 cm. The paper is Chinese. The manuscript is written in black ink. The titles of the treatises are written fully or partly in red ink. Where the title is at the end of the text the first line of the text is highlighted in red [Kas'yanenko 1993a: 9]. This copy of the Kanjur was bought by Pozdneev during his trip to Mongolia in 1892-93. From the city of Kalgan (now Zhangjiakou), Pozdneev wrote a letter to the dean of the Faculty of Oriental Languages of the Saint-Petersburg State University. In this letter he reported his discovery of the Mongolian handwritten Kanjur, and that the local postmaster Gomboev was ready to let Pozdneev have it for a certain remuneration. As a result of long negotiations, the Kanjur was bought by Pozdneev for 4500 rubles and brought to Saint-Petersburg [Pubaev 1989: 68-69]. The city of Kalgan, where the purchase was made, was at the time an important commercial point on the caravan route from Beijing through Mongolia to Kyakhta. In the Qing times the city was a seat of a civil prefect, as well as of the military governor of the Čaqar Mongols. Up to the nineteenth century the Čaqars constituted a substantial part of the city's population.

¹⁰⁵ The manuscript comprised 113 volumes, four of which are lost. The missing volumes are *Ga* of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (Mong. *Qorin tabun mingya-tu*) section, *Cha* and *Kho* of the *Sūtra* (Mong. *Eldeb*) section, and *Ka* of the *Vinaya* (Mong. *Vinai*) section. The size of the folios is 65×22.5 cm. The handwriting is bold and clear. The manuscript is written in black and red ink, alternately, and furnished with colour pictures of Buddhist deities. The collection previously belonged to the *Chesanskii dacan* of the Kizhingsinskii *aimag* in Buryatia. In 1929 the Buryatian writer Namsraev brought the collection to Ulan-Ude and handed it over to the Institute (at that time – Buriat Scholarly Committee) [Alekshev/Tsyrempilov/Badmatsyrenov 2016: 246; Pubaev 1989: 77-78].

copy of all the currently available copies of the Liydan *qayan* redaction [Alekseev/Tsyrempilov/Badmatsyrenov 2016: 252].¹⁰⁶

There are also a number of partial collections and separate volumes of the Mongolian Kanjur preserved in European and Asian libraries. The attribution of these sources is often under discussion and needs further research. Some collections have not still been studied at all. Probably the most interesting of these sources is the 20 volumes of the Kanjur written in gold (**AK**), which might be a part of the so-called *Altan Kanjur*, a single copy of which was made, according to the tradition,¹⁰⁷ when the work on Liydan *qayan* redaction was finished. Currently, these 20 volumes are preserved in the library of the Academy of Social Sciences in Hohhot, Inner Mongolia, China [YG: 1].¹⁰⁸ A preliminary analysis of **AK** undertaken by Alekseev and Turanskaya led the scholars to the conclusion that “all the characteristics of the manuscript indicate that it is the Liydan *qayan*’s *Altan Kanjur* completed in 1629” [Alekseev/Turanskaya 2013: 777]. As to the relation of **AK** to **M**, **P** and other extant volumes of the Mongolian Kanjur, this will be closer examined in the next chapters.

The library of the Academy of Social Sciences in Hohhot possesses two incomplete sets of the Mongolian manuscript Kanjur. The collections have entries in YG. However, they have not yet become an object of thorough investigation. For this reason, information about them can only be obtained from YG.¹⁰⁹

A comparatively large, though incomplete collection of the Mongolian manuscript Kanjur is kept in the National Library of Mongolia in Ulan Bator (**UB**). This collection was partly described by Kas’yanenko [Kas’yanenko 1993b]. The collection is preserved in the library as a unified Kanjur collection. Recent inspection, however, has revealed that the

¹⁰⁶ For more information about the Ulan-Ude manuscript of the Mongolian Kanjur see Alekseev/Tsyrempilov/Badmatsyrenov 2016.

¹⁰⁷ The Mongolian chronicle *Altan erike*, written in 1817 by Ārya paṇḍita mkhan po, provides a detailed report on the translation project initiated by Liydan *qayan* and the production of a copy of the Kanjur written in silver and gold on lapis-lazuli-blue paper [Kollmar-Paulenz 2002: 159].

¹⁰⁸ The size of the folios in *pothi* format is 72×24.9 cm. The text is written with a reed pen (calamus) with gold inside the blackened interior of a frame (57.5×15.5 cm) that is outlined with a golden double line. The first folios of the volumes are decorated with ornamental frames which depict images of clouds and flowers. Each of the 1v folios of the volumes is illuminated with two illustrations of Buddhist deities [Alekseev/Turanskaya 2013: 760-61].

¹⁰⁹ According to YG, the first of those collections is a Mongolian Kanjur in 115 volumes attributed to the beginning of the Qing era. The collection lacks seven volumes – four volumes of the *Qorin tabun mingyatu* section and the fourteenth, fifteenth and sixteenth volumes of the *’Dulb-a* (Skt. *Vinaya*) section. The second collection consists of 22 volumes written alternately in black and red ink and illuminated with pictures. It is also attributed to the beginning of the Qing rule. Twelve volumes represent section *Yüm*, four – section *Qorin tabun mingyatu* (Skt. *Pañcaviṃśatisāhasrikā Prajñāpāramitā*), three – section *Arban nayiman mingyatu* (Skt. *Daśasāhasrikā Prajñāpāramitā*), and one – section *Tümen silüg-tü* (Skt. *Daśasāhasrikā Prajñāpāramitā*). Two more volumes are the first and the second volumes of the section *Eldeb* [YG: 1-3].

collection contains non-canonical works and alternative translations of works from the Kanjur [Alekseev/Turanskaya 2013: 757, n.13].

To conclude this overview of the textual material available for the study of the Mongolian Kanjur, it is necessary to mention a volume of the Kanjur discovered during the Second Central Asia Expedition of the Royal Danish Geographic Society (1938-39) in the Čaqar region (**P1**),¹¹⁰ and two volumes found in the *Bayisingtu Keyid* in the Ömnegobi *aimag* of Mongolia (**BK**).¹¹¹

A thorough comparative analysis of the texts of all the available handwritten Kanjurs has not yet been undertaken. The information contained in the colophons is not sufficient to determine the position of those collections and separate volumes on the time axis or to establish their mutual relations. This can only be achieved here by means of text-critical and historical analysis of the sources. The results so far obtained by scholars who have applied these methods to the study of the transmission history of the Mongolian Kanjur are described in the following chapters.

3.2.2. Titles, colophons, and arrangement of texts in comparison

There has yet been no opportunity for scholars working on the history of the Mongolian Kanjur to do comparative research involving all the extant editions and copies of the collection. Relying on my own investigation and studies conducted by scholars such as Heissig, Kas'yanenko, Kollmar-Paulenz, Alekseev and others, in the following I will try to sum up the diverse conclusions to develop a relative chronology of the sources.

3.2.2.1. Confronting the full collections – the Saint-Petersburg manuscript, Ulan-Ude manuscript and Kangxi xylographic redaction

¹¹⁰ The volume is kept in the National Museum in Copenhagen. The size of the folios is 23×64 cm. The text is written by reed pen (calamus) in black and red ink, alternately. The volume belongs to the section *Tantra*. The marginal pagination *Cha* is given in Tibetan and indicates the sequence number (VI) of the volume in the section [Heissig 1957: 77].

¹¹¹ The volumes were discovered and brought to Ulan Bator by the first chairman of the Scientific Committee of Mongolia, Jamyang Gung. They are currently preserved in the State National Library of Mongolia. The size of the folios is 24×69 cm. The text is written in red and black ink alternately. Both volumes are entitled *Olan sudur*. According to the marginal signature one volume represents volume *Om* of the section and the other volume *Da* [Heissig 1973: 477-78].

To begin with I would like to make a preliminary assessment of the chronological positions of **P**, **M** and **UU** relative to each other. Thanks to the catalogues by Ligeti and Kas'yanenko, as well as the transcription work done by Cerempilov,¹¹² we are in possession of a transcription of all the colophons from the three copies of the Kanjur. It is hardly possible to make an accurate analysis of all these colophons within the framework of a single PhD thesis. For this reason, I will concentrate on the colophons from the *Vinaya* section, as this section is most relevant to the main object of my research.

Before proceeding to the analysis of the source texts, something should be said about the dating of the three collections. The case of the xylographic redaction is clearer, as the dates of its preparation and issuing are mentioned in a special preface (Mong. *orosil*) added to the main body of the collection.¹¹³ According to the *orosil* the work on the new redaction of the Mongolian Kanjur was initiated in the 56th year of the Kangxi reign, in 1717, and finished in the 59th year of the emperor's reign, in 1720 [Ligeti 1942: 336-37, 339]. Nothing is known about any later introduction of amendments to the text of the xylograph by correcting wooden blocks or otherwise. It is also not known how many times and when the Mongolian Kanjur was printed from the wooden blocks prepared in 1717-1720.

The *orosil* provides the names of three men who seem to have been the main initiators and managers of the project: Sönid-ün Šrī *beyile*, Qaračin-u Byams pa bkra šis *beyise*, and *kiy-a* Bkrašis [Ibid.: 337]. No research has been done so far on these persons. However, the first two were high-ranking representatives of the Mongolian aristocracy of the Sönid and Qaračin.¹¹⁴ The third is identified as *tungyalay oytaryui-yin egüden-ü terigün jerge-yin kiy-a*, where *tungyalay oytaryui-yin egüden* might be the name of a monastery, palace or other geographical location, and *terigün jerge-yin kiy-a* literally means “a prince's bodyguard or attendant of the first rank” [Zakharov 1875: 452].

¹¹² Cerempilov worked on the transcription of **UU** colophons within the framework of the “Ganjur Colophons in Comparative Analysis” project. After the project was finished, the transcriptions of all the colophons were to be made available on the Internet page of the project [www.mongolganjur.com]. The process of the Internet page construction, however, has not yet been completed. The colophons which have not yet been published are accessible to the present author, however, as a participant of the project.

¹¹³ *Qayan-u bičigsen mongyol ganjur-un orosil* [Ligeti 1942: 330-45].

¹¹⁴ The Manchu integration policy included the abolishment of the native system of aristocratic titles and the imposition of the Manchu titles on the local nobility [Ishjamts 2003: 222; Elverskog 2006: 69-70]. The title *beile* “originally meant the leader of an independent Jurchen tribe” [Wakeman 1985: 54, n. 76]. Until 1607 the founder of the Manchu Empire, Nurhaci, was known under the title *sure beile*, or “wise prince”. In 1615 Nurhaci appointed his four sons as *hosoi beile*, “senior chieftains”. Later on, four more junior *beile* were added [Ibid.: 54-55]. After the emperor started granting the blood princes with the Chinese titles *qin wang* and *jun wang*, *beile* became a third-rank title of the Manchu nobility. The title *beise* was initially outranked only by *beile* in the hierarchy, but later appeared to become the title of a fourth rank [Zakharov 1875: 483, 484].

According to the *orosil*, *kiy-a* Bkrašis seems to be the person who communicated the emperor's order to prepare a xylographic redaction of the Mongolian Kanjur to the Mongolian nobility. Śrī *beyile* and Byams pa bkra šis *beyise* were probably the individuals with the responsibility for organizing and managing the project [Ligeti 1942: 337]. The work was undertaken in the monastery of the Doloyan nayur,¹¹⁵ where the text of the Mongolian Kanjur was first checked against the Tibetan Kanjur with the necessary amendments introduced and then cut out onto wooden blocks for printing.

The above information contained in the *orosil* is confirmed by a report¹¹⁶ preserved in the First Historical Archives of China. The document, dated to 'the ninth day of the winter middle month of the 56th year (1717) of the Kangxi reign', describes not only the circumstances of the initiation of the xylographic Kanjur's project but also reports in detail the estimated costs of the Kanjur's production.

The report also contains a remark on the original manuscript that was used to produce the xylographic redaction of the Kanjur:

"In order to confront this [Mongolian] Kanjur [with the Tibetan Kanjur] our master, the abbot and prior of Doloon Nuur, Culchim gavj, will select our monks, who are well-educated in texts, they will bring the Mongolian Kanjur, which we have, and together will carefully check and correct it. If after that [we] cut out [the text], it would be proper".¹¹⁷

These words belong most likely to the already mentioned Sönid-ün Śrī *beyile* and Qaračin-u Byams pa bkra šis *beyise*. The passage therefore suggests that the managers of

¹¹⁵ Situated in the eastern part of the Čaqar region, the city was the site of Shangdu – the former summer capital and military headquarters of Qubilai *qayan*. The city played an important role in the history of Manchu-Mongolian relations, as it was here that in 1691 the Qalqa nobility met the Kangxi emperor and officially submitted to the Qing dynasty [Atwood 2004a: 148]. By the end of the nineteenth century, two big Buddhist monasteries had been established on the territory of the city. They are said to have been built for the Mongols by the Manchu administration. According to the sources, the first one – *Šara süme* – was founded in 1691, or about this time, and the second – *Köke süme* – in the middle of the Yongzheng emperor's reign (1722-1735) [Pozdnev 1997, 2: 179, 187]. Berger, however, states that the *Köke süme* already existed in 1718, and that it was the abbot of this monastery who summoned scholars, artists and craftsmen to participate in the creation of the new xylographic redaction of the Mongolian Kanjur [Berger 2003: 92-93]. The authors of the *orosil* did not give the precise name of the monastery. We cannot, therefore, say with any certainty which of the monasteries housed the project and which of them was actually meant by the *orosil*.

¹¹⁶ The document is composed in the Manchu language, and the original text is not available to me. The text of the document is referred to and cited here relying on the Mongolian translation presented in the monograph "Mongolyn Ertii Utga Zokhiolyn Shine Sudlal" by Khishigtogtokh [Khishigtogtokh 2008: 297-301].

¹¹⁷ "Энэ Ганжуурыг харгуулахад Долоон нуурын ноён Ширээт да лам Цулчим гавж, бас манай ном бичигт сайн лам багш нарыг сонгож, манайд байгаа монгол Ганжуурыг авч очиж бүгдээр хичээн харгуулж ариутгасны дараа сийлвээс сайн" [Khishigtogtokh 2008: 298].

the project took the original manuscript on which the xylographic redaction was based from some funds or libraries located in their domains, i.e., Sönid or Qaračin.

The question of dating manuscript copies of the Mongolian Kanjur comprises one of the most acute problems of Mongolian studies in general and Kanjur studies in particular. Although the dates of the production of Liydan *qayan* redaction are established and generally accepted, there is no sufficient information to enable us to speak about precise dating of the available manuscript collections identified to be copies of the Liydan *qayan* redaction of the Kanjur. The analysis conducted so far allows us to draw the preliminary conclusion that **P** is older than **UU**. This conclusion is based mainly on the sources' textual features pertaining to writing manner, orthography, and morphology.

Both texts reveal peculiarities characteristic for the Mongolian manuscripts written around the first half or the middle of the seventeenth century. There is no distinction between the “č” and “j” characters in the middle position. The rule of the use of the characters for “t” and “d” in suffixes is often not followed.¹¹⁸ There are no diacritical marks for the characters “n” and “γ”. The so-called rule of the ‘vocalic harmony’ is not always observed. Thus, in words with front vowels like “ö”, “ü” and “e” the character for the consonant “γ” can be encountered instead of “g”. Vice versa, “g” can be written in a word with back vowels like “a”, “o” and “u”.¹¹⁹ In Classical Mongolian the suffixes are also affected by the rule of ‘vocalic harmony’, and should be in accord with the word to which they are attached in respect of back and front vowel usage [Poppe 1991: 11]. In the sources in question this rule of ‘vocalic harmony’ is also sometimes broken in the suffixes, such as with *luy-a/lüge* and *nuyud/nügüd*.

Although all the peculiarities which are considered irregularities from the point of view of Classical Mongolian can be observed in the text of both **P** and **UU**, in **UU** they are less common. The violation of the ‘vocalic harmony’ is rare, and concerns for the most part suffixes but not the words themselves. Separate writing of words such as *es-s*, *el-e*, *ter-e* is often observed in **P**, but is not characteristic for **UU**. The orthography of **UU**, although still pre-classical, seems to be more regulated and close to the classical language. These and

¹¹⁸ According to the rules of Classical Mongolian stems ending in the letters “n”, “ng”, “l”, “m” and in vowels take the suffix *-dur/dür*. In the graphic representation of this suffix symbol 𐠳 (medial character for “d” and “t” before vowels) is used. Stems ending in the letters “γ”, “b”, “s”, “d”, “g” and “r” take the suffix *-tur/tür*.

Graphically it is presented with symbol 𐠳 (initial character for “d” and “t”) [Poppe 1991: 17, 74].

¹¹⁹ According to the rules of Classical Mongolian the consonant “γ” occurs before or after back vowels, at the beginning, in the middle and the end of words. The consonant “g” occurs in all positions in words with front vowels [Poppe 1991: 11, 14].

other features, which will be discussed later, lead us to the conclusion that chronologically the **UU** manuscript is later than **P**.

Going back to the comparative colophon analysis of the *Vinaya* section, we can observe that the name of the section is identical in all three copies of the Kanjur, and reads as '*Dulba*'.¹²⁰ **P** and **UU** have 13 volumes in this section. The content as well as the allocation of texts within the volumes is the same for both copies. The titles of the texts are identical apart from minor changes. **M**, in contrast to **P** and **UU**, comprises 16 volumes in the '*Dulba*' section. In comparison with **P** and **UU**, texts are distributed differently among the volumes in **M**. The number of the texts is also different – 18 small works have been added to the last volume of the section [Ligeti 1942: 326-29, № 1144-1161].

The entire '*Dulba*' section is placed last in **M**, while in **P** and **UU** it is the penultimate section, followed by the *Eldeb*.

The following comparative table shows the difference in the distribution of the texts between the volumes in the '*Dulba*' sections of **P**, **UU** and **M**, as well as the discrepancies in the readings of titles.

¹²⁰ Variant readings encountered in the texts are '*Dulhi-a*', '*Dulva*', '*Dulv-a*', with the latter prevailing in **M**.

P¹²¹			UU			M¹²²		
Vol.	Title	Section	Vol.	Title	Section	Vol.	Title	Section
<i>Ka</i>	<i>Nomoyadqaqui sitiigen</i> ¹²³	1-30	<i>Ka</i>	Absent		<i>Ka</i> (93)	<i>Nomoyadqaqui-yin sitiigen</i>	1-22
<i>Kha</i>	<i>Nomoyadqaqui-yin sitiigen</i>	31-54	<i>Kha</i>	<i>Nomoyadqaqui-yin sitiigen</i>	31-54	<i>Kha</i> (94)	<i>Vinai-yin sitiigen</i>	23-44
<i>Ga</i>	<i>Nomoyadqaqui-yin sitiigen</i>	55-82	<i>Ga</i>	<i>Nomoyadqaqui-yin sitiigen</i>	55-82	<i>Ga</i> (95)	<i>Nomoyadqaqui-yin sitiigen</i>	45-66
<i>Nga</i>	<i>Nomuyadqaqui sitiigen</i>	83-109	<i>Nga</i>	<i>Nomoyadqaqui-i sitiigen</i>	83-109	<i>Nga</i> (96)	<i>Nomayadqaqui-yin sitiigen</i>	67-87
						<i>Ca</i> (97)	<i>Nomoyadqaqui-yin sitiigen</i>	88-109
	<i>Vinayi mayad negegči</i>			<i>Vinai mayad negegči</i>		Absent		
	<i>Anggida tonilyayči sudur</i> ¹²⁴			<i>Anggida tonilyayči sudur</i>		<i>Cha</i> (98)	<i>Anggida tonilyayči sudur</i>	
<i>Ca</i>	<i>Vinayi teyin büged ilyayči</i> ¹²⁵	3-27	<i>Ca</i>	<i>Vinayi teyin büged ilyayči</i>	3-27		<i>Vinai-yin teyin büged ilyayči</i>	1-21
<i>Ca</i>	<i>Vinayi teyin büged ilyayči</i>	28-42	<i>Cha</i>	<i>Vinai-yi teyin büged arilyayči</i>	28-42	<i>Ja</i> (99)	<i>Vinai-yin teyin büged ilyaqui</i>	22-42
<i>Ca</i>	<i>Vinai-yi teyin büged ilyayči</i>	43-62	<i>Ja</i>	<i>Vinai-yi teyin büged ilyayči</i>	43-62	<i>Nya</i> (100)	<i>Vinai-yin teyin büged ilyaqui</i>	43-62
<i>Nya</i>	<i>Nomoyadqaqui teyin büged ilyayči</i>	63-82	<i>Nya</i>	<i>Nomoyadqaqui-yi teyin büged ilyayči</i>	63-82	<i>Ta</i> (101)	<i>Nomoyadqaqui teyin büged ilyayči</i>	63-83
<i>Da</i>	<i>Simnanča-yin nomoyadqaqui teyin büged ilyayči</i> ¹²⁶	1-28	<i>Ta</i>	<i>Simnanča-yin nomoyadqaqui teyin büged ilyayči</i>		<i>Tha</i> (102)	<i>Eke ayay-q-a tegimlig-ün anggida tonilqu-yin sudur</i>	

¹²¹ Kas'yanenko 1993a: 182-96

¹²² Ligeti 1942: 306-329

¹²³ 'Dul ba gzhi (Tib.), Vinayavastu (Skt.)

¹²⁴ So sor thar pa 'i mdo (Tib.), Prātimokṣasūtra (Skt.)

¹²⁵ 'Dul ba rnam par byed pa (Tib.), Vinayavibhaṅga (Skt.)

	<i>Simnanča-yi öber-e öber-e tonilyač'i sudur</i> ¹²⁷			<i>Simnanča-yi öber-e öber-e tonilyač'i sudur</i>			<i>Eke ayaγ-q-a tegimlig-ün nomoyadqaqui-yin teyin büged ilyač'i</i>	
<i>Ta</i>	<i>Edüi tedüi nomoyadqaqui-yin sitügen</i> ¹²⁸	1-25	<i>Tha</i>	<i>Edüi tedüi nomoyadqaqui-yin sitügen</i>		<i>Da</i> (103)	<i>Edüi tedüi nomoyadqaqui-yin sitügen</i>	1-19
<i>Da</i>	<i>Vinay-a gšdr-a phasdu</i>	26-59	<i>Da</i>	<i>Vinay-a gšdr-a phasdu</i>		<i>Na</i> (104)	<i>Edüi tedüi vinai-yin sitügen</i>	20-39
						<i>Pa</i> (105)	<i>Binay-a-kšudr-a bastu</i>	40-59
<i>Na</i>	<i>Nomoyadqayč'i degedü γool</i> ¹²⁹	1-25	<i>Na</i>	<i>Nomoyadqayč'i degedü γool</i>		<i>Pha</i> (106)	<i>Nomoyadqayč'i degedü γool</i>	1-11
							<i>Vinai-yin degedü γool anu</i>	1-17
<i>Pa</i>	<i>Nomoyadqayč'i degedü γool</i>	25-53	<i>Pa</i>	<i>Nomoyadqayč'i degedü γool</i>		<i>Ba</i> (107)	<i>Vinai-yin degedü γool</i>	18-38
						<i>Ma</i> ¹³⁰ (108)	<i>Vinai-yin degedü γool</i>	37-53

¹²⁶ *Dge slong ma'i 'dul ba nram par byed pa* (Tib.), *Bhikṣuṇīvinayavibhaṅga* (Skt.)

¹²⁷ *Dge slong ma'i so sor thar pa'i mdo* (Tib.), *Bhikṣuṇīprātimokṣasūtra* (Skt.)

¹²⁸ *'Dul ba phran tshogs kyi gzhi* (Tib.), *Vinayakṣudrakavastu* (Skt.)

¹²⁹ *'Dul ba gzhung bla ma* (Tib.), *Vinayauttaragrantha* (Skt.)

¹³⁰ The last volume of the *'Dulba* section in **M** includes, beside the *Vinai-yin degedü γool*, 18 more texts. These texts are found only in **M**, and are not enumerated in this comparative table.

The number of the texts and their arrangement in **P** and **UU** is precisely the same – only the first volume, *Ka*, of **UU** cannot be compared, as it is lost. The titles of the texts in the two collections are also identical except for minor differences in orthography and an apparent mistake when in the volume *Cha* of **UU** the word *ilyayči* in the title of the treatise is falsely written as *arilyayči*. In **M**, the general order of the texts is similar to what we find in **P** and **UU**. The copy lacks, however, the text *Vinai mayad negegči* that in **P** and **UU** is placed in the volume *Nga*. 18 small texts not found in **P** and **UU** were added to the last volume of the section in **M**. The texts of the *Bhikṣuṇīprātimokṣasūtra* and *Bhikṣuṇīvinayavibhaṅga* are different in places in **M** in comparison with **P** and **UU**. In **M** the *Bhikṣuṇīprātimokṣasūtra* is followed by the *Bhikṣuṇīvinayavibhaṅga*, whilst in **P** and **UU** they are the other way round.

The titles of the treatises in **M** generally repeat those found in **P** and **UU**. Only the aforementioned *Bhikṣuṇīprātimokṣasūtra* and *Bhikṣuṇīvinayavibhaṅga* constitute an exception. Their titles in **P** and **UU** are rendered as *Simnanča-yi öber-e öber-e tonilyayči sudur* and *Simnanča-yin nomoyadqayči teyin büged ilyayči*, respectively. In **M** the titles read as *Eke ayay-q-a tegimlig-ün anggida tonilqu-yin sudur* and *Eke ayay-q-a tegimlig-ün nomoyadqayči-yin teyin büged ilyayči*. The title of the *Vinayauttaragrantha*, which in **P** and **UU** is distributed between two and in **M** – between three volumes, is consistently translated as *Nomoyadqayči degedü yool* by the two former sources, while in the latter its Mongolian title is *Vinai-yin degedü yool*.

The colophons of the works in **P** and **UU** are without major divergences. The colophons are missing after the text *Vinayi mayad negegči* in the volume *Nga* and after the texts in volumes *Cha*, *Ja* and *Tha* of both collections. The only text that is with colophon in **P** and without in **UU** is a part of the *Vinayakṣudrakavastu* found in the volume *Da* of both collections.

The content of the colophons shared by **P** and **UU** is identical. In three cases there are differences in the names of the translators, which cannot be explained by variant readings. The colophon for the *Nomoyadqayči-i sitügen* in the volume *Nga* of **UU** reads as follows:

kači-yin ubadini sirbid-yi dēu-a kiged: endkeg-ün ubadini vidy-a kar-a braba kiged: kači-yin ubadini / dharm-a kar-a kiged: kelemürči bandida jibqulang / joyday-a orčiylulbai: :: endkeg-ün / ubadini vidy-a kar-a braba kiged: sēnjige kelemürči bandida / čoy-iyar dabqurlan öčigsen-iyer: sudur-tur / orosiylul-un bayulyaju tegüsbei: : :: / büdü-e-yin sedkil-dür batulaju adalidqan

bayasuγsan-iyar: / sayin buyan-i orosiγulbai:: ali ba qamuγ nom-ud sindan / siltayan-ača bolomui: tere siltayan tegünčilen iregsen-ü / jarliγ siltayan-iyar ken-ber bügesü düridkemüi: / yeke bisiluγsan buyan-tu eyin kemen / nomlamui:: : :: [UUVv: 336b]

In the same colophon of **P** the words highlighted in yellow are omitted.

The colophon of the *Anggida tonilyaγči sudur* placed in the volume *Nga* of **P** is the following:

qutuγ-tu qamuγ sitügen-i bui kemen ügülegčid-ün vinayi bariγči kasamir-un öber miče ügülegčid-ün baysi jin-a mitr-a luγ-a üjegči yeke kelemüčin bandi čogro luus un tuγ: orčiγul-un nayirayulju orosiγulba:: mongγol-un kelen-tür kündga odser manjusiri bandi ta yeke kölgen-ü nom-un qayan kiged: tegünčilen iregsen günding güsi darqan lam-a: toyin günding güsi čorji γurbayula orčiγulbai:: : :: [Kas'yanenko 1993a: 187, № 604; PPr: 116a]

In the corresponding colophon of **UU** the words highlighted in yellow are omitted. At the same time, the colophon of **UU** contains one sentence added at the beginning. This sentence is absent from **P**. It reads: *degedü erketü čoytu toyin jarliγ-un vivagirid-iyar*.

In the volume *Ca* of **P** the colophon of the *Vinayi teyin büged ilyaγči* reads as follows:

Kunga odser manjusiri mergen bandida güsi-tur dulduyidču: kunga dpal bsang darqan nangsü mongγol-un kelen-tür: orčiγulju orosiγulbai: darqan čoy-tu bandi kičiyenggüi sami ubasi bsodnam bandi: bilig-tü erkebsi:: [Kas'yanenko 1993a: 188, № 605]

The same colophon of **UU** lacks the words highlighted in yellow.

It is difficult to say for what reason such divergences are seen. I shall first deal with the translation of the Tibetan part of the colophon to the text of the *Nomoyadqaqu-i sitügen*. If we agree that **P** is an earlier version than **UU**, and that the latter relied on the former or on some of its copies, we can suggest that the editors of **UU** checked the Mongolian text against its Tibetan translation and inserted the lines of the Tibetan version which were missing in the earlier Mongolian translation. The scribes and redactors of **P**, in their turn, could have omitted the lines due to the common mistake of homeoarchy. The first word of the omitted passage and the first word that follows it are the same – *ubadini*. This might have been the first or the last word of the neighbouring lines in the Tibetan text from which

the Mongolian translation was made, or of the former Mongolian translation from which the text was copied.

The second case deals with both Tibetan and Mongolian parts of the colophon to the *Anggida tonilyayči sudur*. The leaving out of particular lines in **UU** does not seem intentional to me. Both of the missing lines end with the same word with which the text immediately before them finishes. Here we might be dealing with a case of homeoteleuton, whereby the lines were omitted by the inattention of the scribe, who simply overlooked those parts of the text.

In the third case, the four names which are present in **P** and omitted in **UU** have been identified by Kas'yanenko as the names of the Mongolian scribes. If this is correct, then the names were left out of **UU** for a clear reason – the scribes who wrote down the text of **UU** were different people.

The colophons of the *'Dulba* section in **M** vary significantly from the colophons of both **P** and **UU**. The colophons of the *Nomoyadqaqui-yin sitügen* found in the volume *Ka* of **P** and in the volumes *Kha* and *Ga* of **P** and **UU** were not included in **M**. The end colophon of the text in **M** partly follows the colophons of both **P** and **UU**, but corresponds with neither of them. It reads as follows:

khače-yin ubadini dharm-a kar-a kiged kelemürči pandita jibqulang čoy-tay-a orčiγulbai: enedkeg-ün ubadini vidy-a kar-a prabva kiged öčigči yeke kelemürči pandita čoy-iyar dabqurlan sudur-tur orosiγul-un sigüjü nutalan bayulyabai:: [Ligeti 1942: 309, № 1129]

The colophon of the *Anggida tonilyayči sudur* in **M** repeats precisely the colophon of **P**. They differ in only one sentence at the beginning – *degedü erketü čoytu toyin jarliγ-un vivanggirid-iyar* [Ibid.: 310, № 1130]. This sentence is also found at the beginning of the corresponding colophon of **UU**, and is missing from **P**.

A colophon of the *Vinai-yin teyin büged ilayči*, found in the volume *Ca* in both **P** and **UU**, was not included in **M**. The end colophon of the text is shared by all three sources, repeated with minor changes [Ligeti 1942: 312, № 1134; Kas'yanenko 1993a: 191-192, № 608].

The colophon of the *Bhikṣuṇīvinayavibhaṅga* is common to all three sources, whilst major differences can be observed between the colophons of the *Bhikṣuṇīprātimokṣasūtra*. **M** does not contain a Mongolian part to the colophon. It provides no information about

translators, editors or scribes of the Mongolian translation of the text. **P** and **UU** meanwhile lack the Tibetan colophon of the text.

The end colophon of the *Binay-a kṣudr-a bastu* is common to **M** and **P**, but is entirely missing from **UU**. The content of the colophon in **M** and **P** differs only in the name of the Indian scholar Dharma śrī br-a bha, who in **P** is mentioned as one of the translators of the text into Tibetan, together with Bidy-a kar-a pr-a bha and Dpal 'byor [Kas'yanenko 1993a: 194, № 612]. The name is absent from the colophon of **M** [Ligeti 1942: 315-316, № 1139].

The text of the *Nomoyadqayči degedü yool* is distributed between the two last volumes of the 'Dulba section in **P** and **UU**. In both cases the volumes end with colophons that are not repeated in **M** [Kas'yanenko 1993a: 194-96, № 613, 614]. The colophons concern the Mongolian translation of the text and give the names of Samdan sangge and Darqan blam-a nom-un qayan bandita as translators. The volume *Pha* (106) of **M** begins with a text the Mongolian title of which is *Nomoyadqayči degedü yool*.¹³¹ The text is divided into 11 parts and occupies 128 folios on both sides. It ends with a vast colophon that does not contain any information about its Mongolian translation [Ligeti 1942: 316-19, № 1140]. The volume continues with a text entitled *Vinai-yin degedü yool anu*. It is divided into 17 parts and has no colophon. The remaining 36 parts – 18 to 53 – of the *Vinai-yin degedü yool* can be found in the volumes *Ba* (107) and *Ma* (108) of **M**. The text in the volume *Ba* (107) contains no colophon. At the end of the text in the volume *Ma* there is a vast colophon for the whole 'Dulba section. The colophon is a translation from Tibetan. No Mongolian colophon is attached to the text or the section.

Thus, in all there are seven Mongolian colophons that are present in **P** and omitted in **M**. These are the colophons of the volumes *Ka*, *Kha*, *Ga*, *Ca*, *Na* and *Pa* of **P**, as well as the Mongolian colophon of the text *Simnanča-yi öber-e öber-e tonilyayči sudur* contained in the volume *Ta* of **P**. The presence of all these colophons can be confirmed in **UU**, except one in the volume *Ka*, which is missing. Analysing these colophons Heissig¹³² proceeded

¹³¹ This seems to be an abridged version of the text that is followed by the full version.

¹³² For some reason Heissig identified only five colophons of the 'Dulba section as present in **P** and eliminated in **M**. He also did not specify if these were Mongolian colophons or colophons in general. Furthermore, he did not note that the colophon of a part of the *Nomoyadqay-yin sitiigen* contained in the volume *Ga* of **P** and the colophon of the *Simnanča-yi öber-e öber-e tonilyayči sudur* contained in the volume *Ta* of **P** are not included in **M**. Moreover, in the comparative table of the titles and colophons of the 'Dulba section of **P** and **M** Heissig remarked that there was no colophon at all in the volume *Ga* of **P** and after the text *Simnanča-yin nomoyadqayči teyin büged ilayči* included in the volume *Ta* of **P** [Heissig 1962: 5-6]. According to the catalogue by Kas'yanenko, however, the colophons are present in both of these cases [Kas'yanenko 1993a: 185-186, № 601; 193, № 610].

from the postulate that the xylographic redaction basically reproduces the redaction of Liydan *qayan*. Heissig came to the conclusion that the colophons must have been eliminated from **P** by the editorial committee of Liydan *qayan*. He surmised that one of the reasons for the change in or exclusion of the colophons might have been political [Heissig 1962: 15-17]. Elaborating on Heissig's idea, and relying on the Kas'yanenko's description of **P**, Kollmar-Paulenz came up with the assumption that **P** was an intermediate version of the Mongolian Kanjur's redaction of 1628-1629. It was edited further to produce a final version to which changes were introduced such as removing some colophons or altering their content [Kollmar-Paulenz 2002: 166].

A reasonable explanation for the elimination or changing of the colophons in the course of work on the Liydan *qayan* redaction is given by Heissig on the basis of one colophon of the text *Nomoyadqaqui sitügen*, found in the volume *Ka* of the 'Dulba section of **P**. In this colophon the name "Šarba *qutuy-tu*" is mentioned. This name can also be found in **P** in the colophon of the *Čoy-tu yeke mudur-un dusul neretü yeke yogini-yin dandaris-un qayan auy-a ejen* [Kas'yanenko 1993a: 27-28, № 11]. This text is placed in the first volume, *Ka*, of the *Dandir-a* section, i.e., the first volume of the entire collection. The colophon was transmitted without major changes to the xylographic redaction, in which it also occupies a place in the first volume of the *Dandr-a* section [Ligeti 1942: 4-5, № 11]. We know from historical sources that at some point a quarrel erupted between Šarba *qutuy-tu*, who was Liydan *qayan*'s personal spiritual preceptor, and the ruler. Šarba *qutuy-tu* fell into disgrace and most probably was exiled. The absence of the 'Dulba colophon containing the name of Šarba *qutuy-tu* in the xylographic redaction, and its presence at the beginning of both the **P** and **M** collections – in the first volume of the *Dandr-a* section – led Heissig to suppose that the break-down of relations between the *qayan* and the clergyman happened after the work on the final version of the 'Dulb-a section entered its final phase. It was for this reason that the colophon containing the name of Šarba *qutuy-tu* was removed from the final manuscript version of 'Dulb-a – in order not to arouse the indignation of Liydan *qayan* [Heissig 1962: 16-17].

All other 'Dulba colophons found in **P** and omitted in **M** are left unexplained by Heissig. In these colophons names of such translators as Samdan sengge, Gabju mergen dai güši, Kunga odser manjuširi mergen bandida güši, Kunga dpal bsang darqan nangsü, Umjid blam-a, Darqan blam-a and Günding güši čorji as well as such scribes as Darqan čoy-tu bandi, Kičienngüi sami ubasi, Bsodnam bandi, Bilig-tü erkebsi, Sürüm qurdun, Bayan mergen, Mergen bilig-tü and Lori dati güši are mentioned. There is not sufficient evidence

to speak about intentional elimination of these colophons. The name of Samdan Sengge [Ligeti 1942: 312, № 1134; Kas'yanenko 1993a: 192, № 608], Kunga odser manjuširi mergen bandida güši [Ligeti 1942: 310, № 1130; 314, № 1136; Kas'yanenko 1993a: 187, № 604; 193, № 609], Umjid blam-a¹³³ [Ligeti 1942: 314, № 1136; Kas'yanenko 1993a: 193, № 609] and Günding güši čorji [Ligeti 1942: 310, № 1130; Kas'yanenko 1993a: 187, № 604] are encountered in the 'Dulba colophons shared by **P** and **M**. The names of Gabju mergen dai güši, Kunga dpal bsang darqan nangsü and Darqan blam-a, although not found in the 'Dulba colophons, are present in abundance in the colophons of the other sections in both **P** and **M**.¹³⁴

The observations presented above lead me to the conclusion that if the colophons in the 'Dulb-a section of the Liydan *qayan* redaction were removed from the text of the Kanjur with intention to eliminate the names of certain translators, then the elimination was not consequent, as all of the translators' names are still present in the colophons of numerous texts in the same and other sections of **P**, **UU** and **M**. The intention behind the elimination may also have been entirely different.

The moment when the colophons of the Liydan *qayan* redaction were changed or excluded from the text of the Kanjur is also questionable. To shed light on this problem it is necessary to address the issue of the sources on which the xylographic redaction is based.

It has long been considered that the xylographic redaction of the Mongolian Kanjur was based on the Liydan *qayan* redaction. Heissig actively supported this opinion and wrote

¹³³ A variant reading of the name given by Ligeti is Dnomčid blam-a [Ligeti 1942: 314, № 1136].

¹³⁴ Beside the two 'Dulb-a colophons the colophons of the volume *Nga* of the *Qorin tabun mingyatu* [Kas'yanenko 1993a: 151-152, № 539] section and the volumes *Ha* and *A* of the *Eldeb* section of **P** [Ibid.: 254, № 838; 270, № 883] contain the name "Gabju mergen dai güši". Interestingly, these colophons are almost identical but for the title of the translated treatise named in them. They are transmitted and carefully reproduced with only minor divergences in the corresponding texts of **M** [Ligeti 1942: 178-79, № 761; 296, № 1102] and **UU**. The name "Kunga dpal bsang darqan nangsü" can be found in a number of translations of the texts belonging to the *Erdeni dabqurliq* section of **P** [Kas'yanenko 1993a: 171-72, № 570; 172, № 571; 173, № 574; 173-74, № 575; 174, № 577; 174-75, № 578; 175, № 579]. The same colophons are present in the corresponding texts of **M** [Ligeti 1942: 197-98, № 808; 198, № 809; 199, № 812; 200, № 813, 815; 201, № 816, 817] and **UU**. The name "Darqan blam-a" can be encountered in the colophons of the *Qutuy-tu manjuširi-yin ijayur ündüsiin*, the *Qutuy-tu lankka avatara-yin qamuy suduri uriysan bolqu-yin toytayal tarni* and the *Qutuy-tu köke degel-tü yartayan včir-tu včir yajar door-a neretü ündüsiin* in the *Dandir-a* section [Kas'yanenko 1993a: 59-60, № 134; 116-17, № 413; 134, No. 520], and the *Qutuy-tu samadi-yin kürdün neretü yeke kölgen sudur* of the *Eldeb* section of **P** [Ibid.: 237, № 759]. These colophons are reproduced with minor changes in the corresponding texts of **M** [Ligeti 1942: 52, № 164; 75-76, № 289; 43, № 129; 268, № 998] and **UU**. In **P** there are three colophons containing the name "Darqan blam-a". These colophons are not included in **M**. They are found attached to the texts *Qamuy niyuča neretü ündüsiin-ü qayan* [Kas'yanenko 1993a: 33, № 28], *Qutuy-tu tayalal-un ündüsiin-ü yeke erike: teyin büged mayad yeke bodisung-nar uqayuluysan-ača: yeke mani erdeni-tür merged uqayuluysan yekede jorin irügeküi: neretü qayan* [Ibid.: 135, № 523], and *Qutuy-tu vata-a igi belge bilig-ün sudur* [Ibid.: 230, № 737]. The texts of **M** corresponding to the first two treatises do not contain Mongolian colophons. The text corresponding to the third treatise is not identified in the content of **M**. All three corresponding texts in **UU** repeat the colophons found in **P**.

that “(...) der mongolische Kandjur-Druck, der in der Jahren 1718-1720 in Peking auf Geheiß des Kaisers K’ang-his entstanden ist, unter nur geringen sprachlichen und redaktionellen Veränderungen die bereits durch die Redaktionskommission der Ligdan Khan-Zeit 1628-29 geschaffene Fassung des mongolischen Kandjur wiedergibt” [Heissig 1957: 84-85].

One of the main arguments in favour of this is provided by the information contained in the index volume of the xylographic redaction. Along with data on the time, circumstances and participants of the xylographic Kanjur creation, the volume provides us with a short history of Buddhism in China, Tibet and Mongolia. It also mentions once the name of Liḡdan *qayan* in connection with the translation of the entire Tibetan Kanjur into Mongolian,¹³⁵ and states several times that in the course of the creation of the xylographic redaction the existent Mongolian Kanjur was compared with the Tibetan Kanjur and corrected in so it conformed.¹³⁶ There is, however, only one passage that reports on the direct connection between the redaction of Liḡdan *qayan* and the xylographic redaction. It reads as follows:

“*Naiman tümen dörben mingyan nom-un čoyča-yi nomlaysan-u doturača enedkeg töbed-ün kelemürčün paḡdita-nar ber töbed-tür orčiḡuluḡsan: tendeče yeke mongyol-un orun-a: yeke kelemürči Kun dga’ ’od-zer terigüten qoyar kelen-i ögülegčün-ü erketü-nügüd ber mongyol-un kelen-dür orčiḡulju bör-ün: sasin amitan-u tusa jiryalang-un orun bolḡan orosiḡuluḡsan ene bka’-’gyur erdeni-yin qarčay-i jokiyagui-dur: ilaju tegüs nögčigsen burqan-u toḡuḡi-yi tobči-yin tedüi-ber ögüleḡü nom-un kürdün-i yambar metü ergigülüḡsen-ü yosun-i nomlaqui ba burqan-u šasin Kitad Töbed Mongyol ḡurban-dur yambar metü delgereḡsen-ü yosun-i nomlaqui: maḡjuśrī degedü Engke amuḡulang qayan ber mongyol-un bka’-’gyur-i sigün ariḡudqan jokiyaju: sin-e keb-i bayiḡuluḡsan daki nom-un ayimaḡ-un toḡ-a kedüi činegen бүкү-yi jokiyagui-luḡ-a ḡurban:.*” [Ligeti 1942: 330]¹³⁷

¹³⁵ (...) Čaqar-un Lindan qutuḡ-tu qayan ber Kun-dga’ ’od-zer kelemürči terigüten-iyer töbed bka’-’gyur büḡüde-yi mongyol-un kelen-dür orčiḡulju bör-ün: mongyol bka’-’gyur kemen nereyiddüḡsen-e dulduyidču: burqan-u šasin-i arbidqan delgereḡülbei: [Ligeti 1942: 333]

¹³⁶ (...) Maḡjuśrī degedü Engke amuḡulang qayan ber mongyol bka’-’gyur-i töbed-lüḡe dokiyagui-un ariḡudqan sigülḡeḡü sine keb bayiḡuluḡsan yosun kemebeḡü: [Ligeti 1942: 333].

(...) keb-i bayiḡulqui-dur Sünid-ün Śrī beyile: Qaračün-u Byams-pa bkra-šis beyise: tungḡalay oḡtaryu-yin egüden-ü terigün jerge-yin kiy-a bKrašis dan (?) keb bayiḡulqu-yin urida monḡol bka’-’gyur-i töbed bka’-’gyur-luḡ-a dokiyaldulḡulju sigün ariḡudqaju keb-i bayiḡulbasu masi sayin aḡuḡu kemen: deḡer-e ayiladqaysan-dur: deḡer-e ayiladqaysan-u yosuḡar töbed bka’-’gyur-luḡ-a dokiyaldulḡulju: ileḡüü dotayü endegüü-nügüd-i aḡtalaju ariḡudqan sigüḡtün kemen bayuḡaysan jarliḡ-i orui-dayan abči bör-ün [Ibid.: 337].

Mongyol bka’-’gyur-i töbed bka’-’gyur-luḡ-a dokiyaldulḡulju sigün ariḡudqaju-yin jakiruyči kiged kelemürči ner-ün ner-e... [Ibid.: 339].

¹³⁷ “In the composition of the *qarčay* to this Kanjur-jewel, that was [taken] from the collection of 84000 teachings that had been taught and translated in Tibetan by Indian and Tibetan translators and panditas; that was later translated in Mongolian in the great Mongolian land by the great translator Kun dga’ ’od zer and

Fairly reliable evidence of the fact that the Liydan *qayan* redaction was used for the production of the xylographic redaction is provided by a multitude of colophons that mention the name or titles of Liydan *qayan* as the person by whose order the texts were translated, found in the texts of every section of the xylographic Kanjur. This, however, still does not provide us with solid grounds to claim that the xylographic redaction was based on some copy of the Liydan *qayan* redaction that was prepared immediately after the work on the redaction was completed in 1629, and that was preserved unchanged over almost a century, i.e., the period between the issuing of the two redactions. The redaction of Liydan *qayan* was most probably transmitted in many copies and even different editions. Significant differences between the texts of **P**, **P1** and **BK**, revealed by Kollmar-Paulenz in a comparative analysis of only the titles and colophons of the three sources, may serve as evidence for this. From the report cited above about the organization of the xylographic Kanjur redaction, we know that the manuscript on which the new redaction was based was some copy preserved in the Sönid or Qaračîn region. Nothing is known about the age of that manuscript or its other characteristics. It is also not mentioned in the report that the manuscript was written in gold, which could have meant that the **AK** was made a basis for the xylographic redaction.

The **P** manuscript is characterized by a range of features that lead us to assess it as a draft or preliminary version. Such features are inaccurate handwriting, large numbers of mistakes and corrections, and marks of editorial work such as inserting mistakenly omitted words, expressions or even whole lines between the lines of the text or on the margins. **UU** however may be assessed by its appearance as a ‘gala’ copy. Its every volume is illuminated with pictures of Buddhist deities. Two pictures are placed on each volume’s first and last folios, stuck on the wooden plates serving as hardcovers. The initial lines of the text on the first folio and final lines on the last folio are situated in the central part of a page between the pictures and are written with golden ink. The handwriting is very neat. Encountered corrections are made accurately. Text-critical analysis of selected parts of the manuscript and some of the colophons provides sufficient evidence to identify **UU** as a fair copy of the

others who were strong on speaking in the two languages; that made [the Mongolian land] the place of joy and benefit for sentient being and introduced the teaching [there], [there is a part] narrating in short the history of the *bhagavān* Buddha and relating about the mode of how the wheel of the teaching was made rotating; [a part] relating about the mode of how the teaching of the Buddha spread in such three [countries] as China, Tibet and Mongolia; and [the parts are] three together with the compositional [part] about how large the number of sections of the teaching is in the newly produced xylograph of the Mongolian *bka’* ‘gyur which was checked, corrected and prepared by *Mañjuśrī* supreme *qayan* Engke Amuyulang”.

Liydan *qayan* redaction. Some textual peculiarities that will be discussed in detail in relation to the texts of Mongolian translation of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* provide ample grounds to believe that **UU** is a copy made from some fair copy belonging to the same line of transmission as **P**. **UU**, however, is definitely not the copy on which the xylographic reaction was based, as it still possesses all those colophons, at least in the 'Dulba section, that are absent from **M**.

The relations between **P** and **UU** as well as the existence of separate Kanjur volumes that might represent the Liydan *qayan* redaction but do not entirely correspond to the texts of **P** and **UU** point at the possibility that the Liydan *qayan* redaction was transmitted in several editions. The text produced by the editorial committee in 1628-1629 might have been changed afterwards and not only once. To make this absolutely clear it is necessary to conduct a comparative analysis of all the colophons included in **P**, **UU** and **M**. At the present stage of investigation we can say that, provided Kollmar-Paulenz is right, and **P** is a draft copy of the Liydan *qayan* redaction and the changes regarding the content of the colophons were introduced during the final phase of work on the 1628-1629 redaction, it is difficult to explain the fact that **UU**, the 'gala' copy, follows **P** so closely and contains colophons that are present in **P** and not found in **M**.

3.2.2.2. *Altan Kanjur* from Hohhot

The 20 volumes of **AK** preserved in the library of the Academy of Social Sciences of Inner Mongolia in Hohhot have been preliminary assessed to be the so-called *Altan Kanjur*, i.e., the copy of the Mongolian Kanjur written in gold [Alekseev/Turanskaya 2013: 777]. This copy is known from historical sources to have been prepared after the Liydan *qayan* redaction was finished in 1629.¹³⁸

¹³⁸ The Mongolian historical chronicle *Qad-un ündüsiin-ü erdeni-yin tobčiya* reports one more golden Kanjur. According to the text Bošoy-tu čakravardi Sečen *jinong tayiji* made a Kanjur in 108 volumes written in gold and silver (Mong. *bošoy-tu čakravardi sečen jinong tayiji jarliy-un sitiügen jayun naiman qabtasu-tu kanjuur-i erdeni altan mönggön-iyer egüdküi bolju*). The source, however, does not specify whether the Kanjur was issued in Tibetan or in Mongolian. The circumstances were the meeting between Altan *qayan*, the Mongolian nobility and the Dalai Lama, and the ceremony of the mutual granting of titles [ET: 475-76]. Bošoy-tu čakravardi Sečen *jinong tayiji* (1565-1624), who is also known under the shortened name Bošoy-tu *jinong*, was a ruler of Ordos, a son of Buyan bayatur *qung tayiji*. He participated in the meeting with the Dalai Lama in 1576 at 12 years of age. It was then that he obtained the title *jinong* from the Dalai Lama. Bošoy-tu *jinong* is known to have been an active supporter of Buddhism who commissioned a number of translations in Mongolian of the important Buddhist treatises and built several Buddhist monasteries [Elverskog 2006: 58].

Mongolian historical chronicles such as the *Altan kürdün mingyan kegesütü* and *Altan erike* report the creation of the golden Kanjur. However, they unfortunately contain no information on what happened to the manuscript later. According to one legendary tradition, it was the Manchu emperor Hung Taiji (1627-1643) who eventually came into possession of the *Altan Kanjur*. The manuscript was presented to him together with the famous golden statue of *Mahākāla*¹³⁹ by the Čaqars, who surrendered to the emperor in 1634. The manuscript was transported to Mukden, where it was placed in the principal shrine of the *Mahākāla* complex – the Temple of True Victory (Chin. *Shi sheng xi*). The 20 volumes, now preserved in Hohhot are said to have been brought there from Mukden in 1957. Speculative assumption about the rest of the collection says that it was shipped to Japan, where in 1923 it was destroyed by the Great Earthquake [Alekseev/Turanskaya 2013: 760].

Another oral tradition about the fate of the *Altan Kanjur* was investigated by an Inner Mongolian citizen called Lkhamjav, who originated from the Khishigten *khoshuun* and made a collection of legends from the area.¹⁴⁰ The research was inspired by the text of the *Altan erike*, which says that at the time the chronicle was written the first-rank *taiji* of the Khishigten *khoshuun*, Gelegravjaa, kept some of the *Altan Kanjur* as an object of worship. The chronicle suggests that this was the same Kanjur known as the *Altan Kanjur*, prepared during Liydan *qayan*'s reign.

The legends collected by Lkhamjav concern specifically the Kanjur *aimag* of the *khoshuun*. According to the oral tradition the inhabitants of the Kanjur *aimag* were the descendants of Törbold, one of the 11 sons of Dayan *qayan*. At the time of Liydan *qayan* the *Altan Kanjur* was preserved in this *aimag*, which was under the jurisdiction of Sönid Dai gūn *darkhan noyon* and came to be called the “*Altan Kanjur*” *aimag*. After the Čaqars were subdued by the Qing, the *noyon* of the *Altan Kanjur aimag*, Kharambaatar, found himself under the patronage of Baarin *van*. Borbaatar, who became the *noyon* of the *aimag* after Kharambaatar, was ordered to relocate to Mukden, together with the *aimag*'s military forces. During the reign of the Qianlong emperor (1736-1795) the *Altan Kanjur* was returned to Borbaatar, who was also bestowed the title of the first-rank *taiji* and the grade of “red-ball hat”, and was allowed to go back to the Khishigten *khoshuun* together with his fellow countrymen.

¹³⁹ The golden image of *Mahākāla* was originally cast for 'Phags pa bla ma around 1274. Later, Šarba *qutuγtu* brought the image to Liydan *qayan*. When in 1634 the Čaqars were defeated by the Qing, Mergen lama *Mañjuśrī* pandita brought the *Mahākāla* to Mukden where the whole Buddhist complex was built by the Manchus to house the image [Berger 2003: 23-25].

¹⁴⁰ I did not have the original paper by Lkhamjav at my disposal. For this reason, his work is cited here relying on the monograph by Ch. Khishigtogtokh [Khishigtogtokh 2008].

The territory of the Kanjur *aimag* at that time lay within the western border of the contemporary Baarin region, the eastern part of the present-day Khishigten region as well as the southern part of what is now the town of Linxi. After Borbaatar returned home he is said to have placed the *Altan Kanjur* in a small cave in the vicinity of Linxi town and to have blocked the cave with a big stone. The rock became known as the “Kanjur rock”. In 1912 the monks of the *Rashiyan süme*¹⁴¹ took the *Altan Kanjur* out of the cave and brought it to their monastery, where it was destroyed by fire in 1913. The only surviving volume was preserved and worshipped in the *Kanjur* monastery¹⁴² until 1964. That year the volume was transported to the *Gegeen* monastery of Shiliin gol, where it was lost during the Cultural Revolution [Khishigtogtokh 2008: 284-86].

As to the 20 volumes of **AK** preserved in the library of the Inner Mongolian Academy of social sciences, Khishigtogtokh reports an interview he carried out with an elderly scholar of the Academy called Durangaa. According to Durangaa, the **AK** volumes were brought to Hohhot by a member of the Committee of the Inner Mongolian Language Reform called Mergenbaatar in early 1956, and placed in the library of the Institute of Language, Literature and History Research, a predecessor of the Academy of Social Sciences. The volumes had been taken from the *Mahākāla* temple of Mukden. Almost the entire Kanjur collection was destroyed by a fire during the 1920-s. Thirteen surviving bunches, which were later brought to Hohhot [Ibid.: 291-92], apparently formed of 20 incomplete volumes of the Kanjur written in gold.

The number and order of texts in the surviving volumes are reported to be identical to **P**. A translation of the *Pañcarakṣā* included in the collection constitutes the only major difference. The translation is found among 16 works comprising the volume *Ra* of the *Dandira* section of the collection. The *Pañcarakṣā* is composed of five texts. The titles of these texts in **AK** are different from those in **P**. The titles as well as certain peculiarities of the texts of the *Pañcarakṣā* in **AK** indicate that this might be the fourteenth century translation attributed to Chos kyi 'od zer [Aleksseev/Turanskaya 2013: 776]. The first three texts of the *Pañcarakṣā* in **AK** have colophons according to which a Mongolian translation

¹⁴¹ Pozdneev, who travelled across the Khishigten region in summer 1893, described the *Rashiyan süme* as an ordinary monastic settlement comprising three small temples and around 50 houses, in which the monks lived. The regular staff of the monastery included 60 monks, only 30 of whom lived permanently in the settlement. The monastery was a residence of the Shabron lama incarnation (Mong. *qubilyan*). A special feature of the place was its hot and cold sulph springs, famous among Mongols and Chinese alike for their curative power [Pozdneev 1997, 2: 231-32].

¹⁴² According to Lkhamjav's research the *Kanjur* monastery was founded during Xuantong reign (1908-1912) by the famous monk Mergen khambo lama, who was a son of Donor *taiji* of the Altan Kanjur *aimag* [Khishigtogtokh 2008: 285, n. 64].

was made from Tibetan with the use of Uigur texts by Shes rab seng ge, by the order of Qubilai's son Esen Temür. Such colophons are absent from both **P** [Kas'yanenko 1993a: 131, № 506-508] and **UU**. The Mongolian colophon of the *Pañcarakṣā* in **P**, **UU** and **M** is placed after the fifth text in the set, namely the *Yeke niyuča tarni-yi dayan bariyči sudur*, and is identical in all three sources. The colophon mentions the translation by Shes rab seng ge and gives an account of a new translation prepared using the *Ali gali* transliteration system invented by Ayusi güsi [Kas'yanenko 1993a: 131-32, № 510; Ligeti 1942: 57-58, № 183].

Another difference between the colophons is found in the text *Angqan-u degedü burqan-ača yaryaysan čoy-tu čay-un kürdiin neretü dandiras-un qayan*, the third text in the volume *Ka* in the section *Dandir-a* of **P**, **UU**, **M** and **AK**. The colophons of the first three sources are identical. In **AK** the Tibetan colophon has an extension [Kas'yanenko 1993a: 24-25, № 3; Ligeti 1942: 2, № 3; Alekseev/Turanskaya 2013: 775]. A colophon of the text *Qutuy-tu yekemani delgeregsen viman qarsi masi sayitur orosiysan degedü niyuča-yin narin jang üile qayan neretü* [Kas'yanenko 1993a: 133, № 514; Ligeti 1942: 46-47, № 138] in **AK** varies from its counterpart in **P**. It is extended in its Tibetan part and also states that the Mongolian translation was made by Mati Badr–a Sagar–a Siri Badr–a Toyin Čorji under the guidance of Künga odser [Alekseev/Turanskaya 2013: 775]. In **P** this text does not contain a Mongolian colophon. The same colophon in **UU** is identical to what we find in **P**, while in **M** there is an extended Tibetan colophon but no Mongolian one, just as in **P** and **UU**.



Based on the fact that **AK** contains the old translation of the *Pañcarakṣā* that was replaced by a new one in **P** and **UU**, and that one of the colophons from **P** mentions **AK**,¹⁴³ Alekseev and Turanskaya came to the conclusion that **AK** chronologically precedes the production of **P** [Ibid.: 777]. If this supposition is correct it is also relevant to **UU**, which contains a mention of a “golden book” in the same colophon as **P**.

P, **UU** and **AK** reveal a high degree of similarity and most probably represent stages of development of the 1628-1629 redaction. **P** and **UU** are, however, particularly close; where differences are discovered between **P** and **AK**, **UU** follows **P**. Even more important is that **M** also echoes **P** and **UU** where they are at variance with **AK**. This could mean that after creating the *Altan Kanjur* the Liḡdan *qayan* redaction was subjected to further revision that resulted in the issuing of some other version of this redaction on which **M** was later based.

One more thing that should be explained in regard to **AK** and its attribution is connected to its general colophon. The colophon, which is identified as the colophon for the entire collection, occupies three folios added to the volume *Ka* of the *Dandira* section [Ibid.: 763-68]. Apart from Liḡdan *qayan*, the colophon mentions a number of persons related to the production of the Kanjur. This include, for example: Noḡoyan dar-a Mūgelen *gūnji* and Tonoī *kūi vang*, who were probably the initiators and sponsors of the creation of the golden copy; Gūsi Nangsu,¹⁴⁴ Lori Dai Gūsi¹⁴⁵ and Bagima Qonjin, who are said to have created (Mong. *būtiugebei*) the copy; Erdeni Sayṣabad, Bingtu Joriquai and Namasai Sengge Tayisi, who are said to have managed (Mong. *jakiruyṣad*) the production of the copy [Ibid.: 764]. Most of these names are not familiar to contemporary scholars, and the persons behind these names are not identified. The colophon surprisingly does not mention the head of the editorial committee that worked on the Liḡdan *qayan* redaction – Kun dga’ ’od zer, or other famous translators like Samdan Sengge and Gūnding Gūsi darqan blam-a. The absence of the names of the key persons pertaining to the issuing of this redaction in the colophon seems strange if we accept that the production of the *Altan Kanjur* crowned the

¹⁴³ The colophon of the text *Nomoyadqayči degedü ḡool* in **P**, volume *Pa* of the ‘*Dulba*’ section [Kas’yanenko 1993a: 196, № 614], reports that the text was written by the scribe Lori dati gūši as a “golden book” – *Altan debter*. Alekseev and Turanskaya consider that **AK** is meant here [Alekseev/Turanskaya 2013: 777]. In fact, **P** contains one more colophon that mentions an *Altan debter*. This is the colophon of the *Qutuy-tu ḡar-tayān včir-tu abiṣig ögkūi yeke dandir-a* [Kas’yanenko 1993a: 56, № 128]. The colophon together with the reference to the “golden book” was transmitted to **M** [Ligeti 1942: 44, № 130] and can also be found in **UU**.

¹⁴⁴ The full name encountered in the colophons of **P** is Erdeni Dai Gūsi Nangsu, a Mongolian translator [Kas’yanenko 1993a: 292].

¹⁴⁵ A Mongolian scribe mentioned in the **P** colophon of the *Nomoyadqayči degedü ḡool* [Kas’yanenko 1993a: 196, № 614].

Liydan *qayan*'s project. It might indicate that the creation of this golden copy was some separate act performed by other individuals, and was not necessarily connected directly to the work of the committee supervised by Kun dga' 'od zer.

3.2.2.3. Six volumes from Ulan Bator

The information we have about the volumes of the Mongolian Kanjur preserved in the National Library of Mongolia, Ulan Bator, is not precise. Kas'yanenko, who was given access to the collection, reported about 58 volumes.¹⁴⁶ She worked with six volumes¹⁴⁷ and described them as follows: they are of the same size, 63 (51.5)×22 (17) cm; the paper is Chinese, in good condition, without any marks of frequent usage; the text is written in black ink, and there are many lines written in red; the handwriting is accurate and clear. Corrections and insertions are very rare [Kas'yanenko 1993b: 201-202].

Kas'yanenko compared the arrangement of texts, titles and colophons of the six volumes of **UB** with the corresponding volumes of **P**. The results of the analysis led her to suggest that **UB** belongs to the same redaction as **P**. Drawing further conclusions is, however, problematic. Firstly, the collection cannot be properly assessed on the basis of the analysis of just six volumes. Secondly, even those six volumes could not be entirely compared with **P** because three of them – *Ma* of *Dandir-a*, *Na* of *Olan Sudur* and *Ma* of *Binai*, are incomplete. Nevertheless, in view of the absence of a more detailed description of the collection, we should attempt to make use of the available scant data about the six volumes to make a preliminary evaluation.

The major differences between the sources constitute the volume *Nga* of the *Dandir-a* section. Its **UB** version contains two treatises – the *Čoytu niyuča quriyangyui ner-e-tü*

¹⁴⁶ In her most recent report on the volumes of the Mongolian Kanjur preserved in the National Library of Mongolia, Bürnee says that, according to the latest inspection, 70 volumes of the collection are registered to be kept in the fund. Among these volumes are 11 volumes of the *Dandir-a* section, 10 volumes of the *Yüm* section, 5 volumes of the *Qorin tabun mingya-tu* section, 2 volumes of the *Naiman mingya-tu* section, 1 volume of the *Tümen silüg-tü* section, 1 volume of the *Olangki* section, 2 volumes of the *Erdeni dabqučuluysan* section, 20 volumes of the *Eldeb* section, 8 volumes of the *Dulv-a* section, and 10 volumes of the *Olan sudur* section. In the *Yüm* section there are two duplicate volumes of the *Śatasāhasrikāprajñāpāramitā*. The *Qorin tabun mingya-tu* section contains one duplicate volume of the *Pancaviṃśatisāhasrikāprajñāpāramitā*. One duplicate volume of the *Aṣṭasāhasrikāprajñāpāramitā* is found in the *Naiman mingya-tu* section. If these duplicates are excluded, the collection appears to include 66 volumes [Bürnee 2013: 183-86].

¹⁴⁷ The *Ga*, *Nga* and *Ma* volumes of the section *Dandir-a*, the *Ta* and *Na* volumes of the section *Olan*, which corresponds to the section *Eldeb* in **P**, and the *Pa* volume of the section *Binai*, which corresponds to the section *'Dulba* in **P**.

dandiras-un qayan and the *Včir-tu yadasun-u ündiüsün-ü dandiras-un keseg* [Kas'yanenko 1993b: 215-16]. In the corresponding volume of **P** the former text is split into two parts, of which only the first has the title *Čoytu niyuča quriyangyu-yin ündiüsün-ü yeke qayan neretü* [Kas'yanenko 1993a: 41-42, № 69, № 70]. Both parts are furnished with colophons, neither of which agrees with that given by **UB**. The content of the second text corresponds to the work *Bisilyal-un vivangirid üjügülügsen neretü ündiüsün* [Ibid.: 42, № 71]. The text has a colophon the Tibetan part of which does not agree with the colophon from **P**. The Mongolian part of the colophon is completely absent from **P**. In regard to the order of these texts, their titles and colophons **UU** agrees with **P**. In **M** the texts are placed in the volume *Ca* of the section *Dandr-a* [Ligeti 1942: 25-26, № 80, № 81, № 83]. Although their titles are different from those found in **P**, **UU** and **UB**, the colophons are in agreement with **P** and **UU**.

The volume *Ga* of the section *Dandir-a* is preserved in complete form and contains 54 texts. It is in general agreement with the volumes *Ga* of the same section in **P** and **UU**. The main differences can be observed in the colophons of the second and 36th texts in the volume. The title of the second text *Varahi-yin ilete ügüleküi-yi nomlaysan dandira-yin qoyitu* in **UB** is given in the beginning. The colophon of the text includes information about the Mongolian translation made by Toyin Čorji under the supervision of Kunga odser mergen manjušri bandita [Kas'yanenko 1993b: 202-203]. In the corresponding text of **P** and **UU** the title *Var-a-hi-yin ilete bodi qutuy neretü*¹⁴⁸ [Kas'yanenko 1993a: 30, № 16] is given at the end of the text. The Tibetan part of the colophon is the same as in **UB**. The Mongolian part is missing in both sources. In **M** the title of the text *Varāhi iledde ügülen nomlaysan-ača: varāhi oledde bodhi kemegdekü* is different from **P**, **UU** and **UB** [Ligeti 1942: 10, № 21]. The colophon contains only the Tibetan part, which is slightly edited in comparison with the three other sources.

The 36th text in the volume *Ga* of the section *Dandir-a* has a similar title in the corresponding texts in **P**, **UU** and **M**. The title reads *Čoy-tu beleg bilig-i sedkiküi dandir-a qayan*. The Tibetan part of the colophon of the text is common to all four sources. As to the Mongolian part, in **UB** it is stated that the translation was made by Mati badr-a sagar-a širi badr-a toyin čorji under the guidance of Kunga odser manjušri bandida [Kas'yanenko 1993b: 209-210]. In **P** and **UU** the name of Kun dga' 'od zer is left out and the colophon

¹⁴⁸ In **UU** the word *neretü* is omitted in the title.

reads *Mati badr-a sagar-a širi baṇḍida*¹⁴⁹ *toyin čorji orčiγulbai* [Kas'yanenko 1993a: 37, № 50]. In **M** the Mongolian part of the colophon is omitted [Ligeti 1942-44: №. 48].

The volume *Ma* of the section *Dandir-a* is preserved only partly. It contains one full text and some parts of another one. The first text *Qutuy-tu amoga ba'a-sa-yin gūn narin yeke üile-yin qayan* corresponds to the first text of the volume *Ma* in the same section of **P** and **UU** [Kas'yanenko 1993a: 86, № 260; Kas'yanenko 1993b: 216]. The second text *Yirtinčü-yin erketü-yin onol*, which in **UB** is not complete, corresponds to the third text in the volume *Ma* of **P** and **UU** [Kas'yanenko 1993b: 216; Kas'yanenko 1993a: 86]. The treatise which is placed between these two texts in **P** and **UU** – *Lingqu-a titim neretü dandir-a* – is not found in **UB**. In **M** this treatise is found in the volume *Tsa* of the section *Dandr-a*. Its title and colophon agree with **P** and **UU** [Kas'yanenko 1993a: 86, № 261; Ligeti 1942: 96, № 380].

The collection of the Kanjur volumes preserved in the National Library of Mongolia in Ulan Bator has not yet been thoroughly studied, and thus cannot be adequately described and assessed. An analysis based on an overview of the six volumes leads us to the preliminary conclusion that these volumes belong to the Liγdan *qayan* redaction. The differences between **UB** and **P** are bigger than between **P** and **UU**. **UU** represents a copy that is much closer to **P** than **UB**. Judging from such orthographic peculiarities as the use of the *hinedkeg/enedkeg* form the **UB** manuscript might have been a later copy, as it consistently uses the form *enedkeg* where **P** has *hinedkeg*. **UU** use both forms interchangeably and its place in the relative chronology cannot be identified relying on this characteristic.

3.2.2.4. Single volume preserved in Copenhagen and two volumes found in the *Bayisingtu Keyid*

One volume of the Mongolian Kanjur preserved in Copenhagen (**P1**) and two volumes discovered in the *Bayisingtu Keyid* (**BK**) and kept in the National Library of Mongolia in Ulan Bator were described in detail by Heissig [Heissig 1957; 1973]. Kollmar-Paulenz conducted a comparative analysis and compared the sources with **P** [Kollmar-Paulenz 2002].

¹⁴⁹ In **UU** the word *baṇḍida* is replaced by *badr-a*.

P1 represents the volume *Cha* of the section *Dandir-a*. It includes 23 works. Its content and order of texts is in agreement with the comparable volumes of **P** and **UU**. The only major difference regarding the arrangement of texts is that the works *Čoy-tu qara erlig-ün dayisun-u dandir-a-yin qayan yurban onol-tu* and *Domoy-un onol* [Kas'yanenko 1993a: 50, № 101, № 102] of **P** are merged together and presented as one text in **P1** [Heissig 1957: 80]. This divergence is not observed in **UU**, which follows **P** precisely in regard to the order of texts, titles and colophons. The name of Mati badra sagara širi badr-a toyin čorji, mentioned as a translator of Tibetan into Mongolian in the colophons of the texts *Qutuy-tu yeke čoy-dai-yin sudur* and *Yeke čoy-dai ökin tngri-yin arban qoyar ner-e* [Kas'yanenko 1993a: 53-54, № 118, № 119] of **P** and **P1** [Heissig 1957: 82-83], has been replaced by the name of Samdan Sengge in the comparable texts in **M** [Ligeti 1942: 100-101, № 405, № 406]. Samdan Sengge was a favoured translator of Liydan *qayan*. It is highly improbable that his name was put in the colophon by the editors of the xylographic redaction, which is known to be based on the 1628-1629 redaction and to have undergone major changes only in regard to the arrangement of the text. At the same time, we know that the editorial committee under Liydan *qayan* changed the colophons of older works in favour of the ruler and his translators. This leads us to the conclusion that **P** cannot be the same copy of the Liydan *qayan* redaction that was used for the preparation of the xylographic redaction. Following the same logic, we may assume that **P1** as well as **UU** also do not represent the copy of the Liydan *qayan* redaction that was consulted in the process of the creation of the xylograph, because both of the sources keep the name of Mati badra sagara širi badr-a toyin čorji in the aforementioned colophons.

The **BK** volumes of Kanjur provide more evidence indicating that the textual sources available to us could well have belonged to different editions of the Kanjur redaction prepared in 1628-1629. Both volumes represent the section *Olan sudur*, which corresponds to the section *Eldeb* of **P**, **UU** and **M**. The marginal signature in one of the volumes shows the Tibetan letter *om*. In regard to its content and the order of texts it is close to the volume *Yi* of the section *Eldeb* in **P**.¹⁵⁰ The differences between them, however, are significant enough to possibly attribute them to different editions of the Liydan *qayan* redaction. The volume *Om* of **BK** lacks two texts that are present in the volume *Yi* of **P**. The text *Qutuytu bodistva-nar-un arva-yin yabuydaqu oron visi-dür teyin büged qubilyan-i üjügülügsen neretü yeke kölgen sudur* in the volume *Om* has no colophon. The respective

¹⁵⁰ For the comparison of the order of texts in **P**, *Om* of **BK** and **M** see Kollmar-Paulenz 2002: 169.

texts of **P** [Kas'yanenko 1993a: 263-64, № 868] and **M** [Ligeti 1942: 238, № 902] possess colophons that are identical. The last text in the volume *Yi* of the section *Eldeb* of **P** actually has two Mongolian colophons [Kas'yanenko 1993a: 265, № 874]. The first of them says that the translation was done by Samdan Sengge. The second states that Mayidari Günding Güsi translated the text relying on Čooski odser and Samdan darqan blam-a. The equivalent text in **M** possesses the same double colophon. The corresponding text in **BK** is the last in the volume and only has the second Mongolian colophon, in which, however, the names of the scribes Sečen guosi and Dalai oyitu dai guosi are added. These two names are missing from both **P** and **M** [Kollmar-Paulenz 2002: 169]. It should be noted that the corresponding volume of **UU**, apart from minor orthographical deviations, accurately resembles the volume *Yi* of **P**.

The content of the **BK** volume *Da* generally agrees with the volume *Nga* of **P**, except for one text, *Qutuy-tu dörben nom neretü yeke kölgen sudur*, that is present in **P** and absent from **BK**. The corresponding texts of **M** are not even concentrated in the same section, but scattered in different volumes of the sections *Eldeb* and *Erdeni dabqurliy*.¹⁵¹ The titles of the texts as well as the colophons of the volume *Da* of **BK**, with minor variations, agree with those found in the volume *Nga* of **P**. The change of the name of the translator from Ananda Ayusi Güsi in the colophon of the *Qutuy-tu oroi-tayan erdeni-tü-yin öčigsen neretü yeke kölgen sudur* [Kas'yanenko 1993a: 201, № 624] to Ananda Güsi in the corresponding colophon of the volume *Da* of **BK** constitutes the major difference. This change can be seen as important and intentional if, following Heissig [Heissig 1957: 485-86], we identify Ananda Güsi with Šarba *qutuytu*. These could well be variant readings of the name of the well-known translator Ayusi Güsi [Kollmar-Paulenz 2002: 179]. More significant is to note that the relevant text in **M** [Ligeti 1942-44: 208, № 839] has a completely different Mongolian colophon that gives the name of Kun dga' 'od zer as the translator of the text.

The last text in the volume *Da*, *Qutuy-tu jiryalang-tu oron-u jokiyal neretü yeke kölgen sudur*, has a rather extensive colophon that contains the names of Sečen dayisung günji as the initiator of the translation and Ananda and Samdan Sengge as translators [Heissig 1973: 483-84]. The corresponding texts in **P** and **M** include a very short Mongolian colophon that reads as follows: *Samdan sengge darqan lam-a monyolčilan orčiylubai* [Kas'yanenko 1993a: 202, № 625; Ligeti 1942: 226, № 870].

¹⁵¹ For the comparison of the content of the volumes in **P**, **BK** and **M** see Kollmar-Paulenz 2002: 171.

The corresponding volume of **UU**, again, carefully follows **P**, with slight orthographic and syntactic deviations.

3.2.3. Conclusions

The construction of even a relative chronology of the textual sources available to us remains a hardly achievable goal. However, after the emergence of new data pertaining to the content and peculiarities of **AK** and **UU**, it became clearer that we should start speaking about different editions or lines of transmission of Liydan *qayan* redaction of the Mongolian Kanjur.

The changes concerning the names of translators can be traced in the colophons while comparing the manuscript copies of the Kanjur with the xylographic redaction. These changes constitute the most significant problem. If the names had been changed in favour of the translators related to the xylographic redaction, this would be understandable. In many cases, however, the translators named in the manuscripts and those given in the altered colophons of the xylograph belong approximately to the same period, around the time of the creation of the Liydan *qayan* redaction. It becomes more and more problematic to support the theory that the colophons were changed in the process of preparing Liydan *qayan* redaction; any copy prepared immediately after the work on the redaction that was finished in 1629 should have contained the colophons corresponding to those found in **M**. We now have at our disposal too many manuscript copies of the Mongolian Kanjur, the colophons of which are not in agreement with the colophons of the corresponding texts of the xylograph. If we insist on adhering to the theory all the same we have to admit that none of the manuscript copies of the Kanjur available to us represent the very copy on which the xylograph was based.

According to the preliminary research it appears that of all the manuscript copies, **P** and **UU** are the closest to each other, and **P** is older than **UU**. Judging from the extensive usage of the archaic form *hinedkeg* and some other textual features **P** and **P1** are probably the oldest extant copies of the Mongolian Kanjur. However, **AK**, where the later form *enedkeg* is common, shows a range of orthographic peculiarities such as suffixes joined to the word, irregular usage of graphical signs for the letters “t” and “d” in the suffixes, and words like *tere* or *ese* written separately as *ter-e*, *es-e*. Those peculiarities still lead us to date **AK** to the first half of the seventeenth century. Only one analytical investigation of **AK**

has been conducted so far. The results of that investigation led the scholars to conclude that **AK** should be placed chronologically before **P** [Alekseev/Turanskaya 2013: 777]. I believe that this provisional assessment will probably be confirmed when all the colophons contained in the 20 volumes of **AK** are made accessible for analysis. The same is true for the **UB** collection, which is still too poorly inspected to enable us to draw any conclusions about its dating and relationship to the other manuscript copies.

A comparative analysis of the content and colophons of the extant Mongolian Kanjurs helps reveal the treatment the collection was subjected to, as well as the attitudes behind such treatment. It is fairly obvious that the fixed content of the Kanjur did not represent its characteristic feature. Comparing just **P** and **M** we find that the section *Dandir-a* of the manuscript contains 12 texts that are not found in the xylograph. 150 works of **P** have a pair of corresponding works in **M**; vice versa, there are 26 pairs of identical texts in **P** that each agree with only one text in **M** [Kas'yanenko 1986: 252-54]. These texts could have been added or excluded from the collection. Their arrangement was changed and variants of their translations included in a particular redaction. The texts were subjected to constant revision and correction.

The comparison of all the sources reveals that only **P** and **UU** may be called copies in the proper sense in respect to one another. Before completing a thorough comparative analysis of the two sources, it should be made clear that the texts definitely belong to the same line of transmission of *Liydan qayan* redaction. The differences found between other sources are too significant to be regarded as unintentional or scribal errors. In dealing with the Kanjur it seems essential to recognise corrections indicating regular editorial work of 'improving' the text and amendments which might have had socio-political motivation regarding the names of sponsors, translators or scribes. The intention to eliminate every possible mistake in the text has obviously characterized the work of the editors at all stages of the Kanjur copy creation, as corrections and insertions can be encountered also in 'gala' versions such as, for example, **UU** and **AK**. But the obvious and sometimes quite serious alterations made to the text of the Kanjur have not disturbed the notion of the Kanjur as an inseparable single whole proved by and grounded in history and tradition. These alterations have also evidently not undermined the authority of the collection and have not questioned its right to bear the name of Kanjur. The best evidence of this is the above-cited passage from the index of **M** implying that the content of the xylographic redaction of the Kanjur is the same as the Buddha's 84,000 teachings, which were translated into Tibetan and later Mongolian by scholars led by Kundga odzer [Ligeti 1942: 333]. The xylographic Kanjur

appears to have been understood as a consecutive link of an uninterrupted chain of transmitting the same invariable entity through time and space.

PART II

***PRĀTIMOKṢASŪTRA* AND THE WAYS OF RESPONSE TO ITS CANONICITY**

In his monograph “What is Scripture?” Smith proposed that scripturality should be considered not as an attribute of a text but as an attitude of people towards a text. He pointed to the relational nature of scripture in the sense that “it denotes a relation between a people and a text” [Smith 1993: 18]. Developing the idea put forward by Smith to tackle the problem of working out a generic concept of scripture, Levering suggested a new approach involving studying certain features of the existence of scriptures. According to Levering, these features are essential to the phenomenon but have not been fully integrated in its investigation within the frameworks of other approaches applied by academics. The approach is based on the notion of four modes of reception, understood by Levering as “the ways in which individuals and communities *receive* these [scriptural]¹⁵² words and texts: the ways people respond to the texts, the use they make of them, the contexts in which they turn to them, and the roles they find such words and texts can have in their religious projects” [Levering 1989b: 59].

The four modes of reception identified by Levering are: (1) the informative mode, (2) the transactive mode, (3) the transformative mode and (4) the symbolic mode. Levering writes that the nature of the phenomenon might be characterized by “not a uniform pattern of similarity in the form or content of scriptures, but the presence of at least these four fundamental *modes of reception*” [Ibid.: 60, 91].

Levering investigated the phenomenon of sacred texts using the term “scripture”. In the introductory chapter of the present work, I have already discussed the problem of terminology and the interchangeable usage of the terms such as “canon” and “scripture” observed in scholarly research. The term “scripture” has a strong association with writing or written texts due to its etymology. This might diminish the importance of the strong oral aspect characterizing the phenomenon in question. For this reason I have chosen the term “canon” for my research. Nevertheless, I believe that the studies by both Smith and Levering remain relevant and applicable to my own investigation.

Taking the example of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtras* I would like to apply the approach suggested by Levering and establish whether the Mongolian translations of the texts included in the Mongolian Kanjur have really been perceived in these modes she describes. The fact that these modes presuppose both hermeneutical and non-

¹⁵² Square brackets are mine.

hermeneutical treatment will allow me to consider various aspects of the practices in which the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtras* are involved in the Mongolian tradition.

Studying the informative mode of reception of the Mongolian translations of the texts in question I will undertake a comparative analysis of the versions of the texts found in different editions and redactions of the Mongolian Kanjur. The informative mode, explained by Levering as “allowing texts to shape one’s understanding of the world” [Ibid.: 60] definitely has a strong hermeneutic aspect. The analysis, therefore, will be aimed at establishing to what extent the translations have been considered the question of interpretation, and to what extent they have been done mechanically using agreed-upon schemes and patterns without focusing on comprehension, interpretation and conveyance of sense. The information collected in field research in connection with the understanding and the necessity of understanding the texts for contemporary Mongolian monks will also be considered while studying the informative mode of the texts’ reception.

The transactive mode will be investigated by involving all the data that concern the ritual dimension of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*’s application. I will try to identify and explain some specific purposes that are supposed to be accomplished through the ritual of *poṣadha* along with purposes that are characteristic for the Buddhist practice of canonical texts’ recitation and copying, such as the creation and transfer of religious merit (Skt. *punya*) [Ibid.: 75]. In this regard the problems of the nature of ritual, the role ritual plays in the existence of a canon, and the presumed existence of a common source of authority inherent to both cultural phenomena will also be addressed.

The original aim of the *poṣadha* ritual was to purify the misdeeds committed by the members of the Buddhist monastic community and to purify the community itself from individuals whose faults were too grave to be redeemed. This original aim provides sufficient grounds to assume that the texts and the ritual conducted with the application of these texts were treated as if they possessed certain transforming power. An investigation of the transformative mode of reception thus gives us the opportunity to contemplate the ideal workings of a system of individuals’ and the community’s internal purification described by the text and the reality of canonical prescriptions turned into practice by particular people in a particular place and time.

The symbolic mode of reception, as explained by Levering, will be studied in two ways. On the one hand, I will try to show the difference between the specific tradition of the *Prātimokṣasūtra*, with all of its intrinsic characteristics, and the attitude to this same text

when it is dealt with as a part of the Kanjur. I will thus attempt to establish the relations between a collection and an individual text included in it. My aim will also be to demonstrate the importance of the Kanjur as an integral unit that stands as a symbol of both the source of the authority of the tradition and of the ultimate truth that transcends the tradition [Ibid.: 86-87]. On the other hand I will address the question of the activities related to the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*, particularly the ritual of *poṣadha*, as symbolic acts. Here again I will take the chance to consider the nature of the phenomenon of ritual as an activity with multiple, indirect, symbolical meanings.

Before proceeding to the analysis of the Mongolian texts and the *Prātimokṣasūtra* tradition as it has been realized within the Mongolian culture, we should dwell briefly on the Tibetan versions of the texts.

The tradition of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtras* originated in India, but was adopted by the Mongols indirectly from Tibetan culture. For this reason, a concise account of the tradition in Tibet including a comparative analysis of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* texts found in different redactions of the Tibetan Kanjur will follow. The Tibetan texts will be analysed first of all with the methods of philology and textual criticism. The aforementioned approach by Levering will be used as an auxiliary tool to be brought to the forefront later, when the Mongolian translations and tradition will be brought into focus.

1. *Prātimokṣasūtra* in Tibet

When speaking about the tradition of the *Bhikṣuprātimokṣasūtra* in Tibet, we have to rely almost entirely on the original textual sources, i.e., the Tibetan translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*. The ritual of *poṣadha*, known in Tibet as *gso sbyong*, was always considered a strictly internal matter for the Buddhist monastic community. It was closed not only for lay people but also for novice monks, who were allowed to participate only in some parts of the ritual. The performance of the ritual can still be observed in the contemporary Buddhist monasteries of Tibet and adjacent territories that are a part of Tibetan cultural area. This leads us to believe that the tradition has been supported and practiced successfully ever since the Buddhist monastic culture spread in Tibet and

became a part of the Tibetan socio-political life.¹⁵³ This statement, however, has the character of a mere speculation, as we do not possess sources documenting the continuous presence of the tradition at every stage of the development of the Tibetan Buddhist culture.

The situation is much better as far as the textual tradition is concerned. We can successfully trace the history of the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* in Tibet from the ninth to the twentieth century, as there are enough textual witnesses.

The texts were translated into Tibetan from Sanskrit no later than the beginning of the ninth century, as they are listed in the *lHan kar ma* catalogue [HKM: 280-81]. The texts are presented in the catalogue under their full titles – *dGe slong pha'i so sor thar pa'i mdo* and *dGe slong ma'i so sor thar pa'i mdo*. The fact that both treatises were included in the catalogue as independent translations of individual texts suggests that originally the texts lived independent lives separate from their commentaries. The commentaries, however, still seem to have been considered more important than the core texts, as in the catalogue they are listed before the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*.

Later on, both of the texts became an integral part of the Tibetan Kanjur. Their right to be included in the collection, however, might have been questioned in the early stages of the Kanjur's formation. We do not know for sure if the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* were incorporated into ON. Bu ston, who is believed to have been involved in the compilation of that redaction of the collection, mentioned the texts in the catalogue section of his *Chos 'byung* [Nishioka 1980: 66].

The colophon of the Vinaya section of **J** contains a passage related directly to the status of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* and the evolution of the attitude that was to be displayed in regard to the treatises in the structural organization of **J**. The colophon says that though most of the *Vinaya* collections did not contain the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*, the texts should have been included in the Kanjur collection and placed before their commentaries, i.e., before the *Bhikṣu-* and *Bhikṣuṇīvinayavibhaṅga*, respectively, since they were the core texts for the two *Vinayavibhaṅgas* [Shastri 1987: 26, 35].¹⁵⁴

¹⁵³ Reliable information on the *poṣadha* ritual may be obtained from the reports and researches of contemporary scholars. Mills, for instance, confirms that the ritual was regularly conducted in the *sKu 'bum* monastery situated in Lingshed Village, Zangskar mountain range, Southern Ladakh. His report is based on field work he undertook in 1993-1995 in this monastery. Mills describes the ritual as “closed off to non-vow holders” and “only attended by semi-ordained and fully ordained monks” [Mills 2003: 33].

¹⁵⁴ 'Dul ba lung phal che ba la dge slong pha ma'i so sor thar pa dang zhu ba ma rdzogs pa bzhengs pa med mod kyi 'on kyang so sor thar pa gnyis rnam 'byed gnyis kyi rtsa ba yin zhing/ rnam 'byed gnyis ni so sor thar pa rnam pa gnyis kyi 'grel ba yin la/ zhu ba ma rdzongs pa ni zhu ba dag shos yin pa'i phyir lung rnam 'byed

It is now necessary to take a step back and look at the history of the whole *Vinaya* section as it has been presented within the Tibetan Kanjur. The fact is that the *Vinaya* section itself changed its place in the collection, and its content went through significant modifications.

One of the earliest editions of the Tibetan Kanjur, of which we have some descriptions, is **Y**.¹⁵⁵ It consisted of 108 volumes and placed the *Vinaya* section as the last one, comprising 13 volumes [Silk 1996: 159]. As **W**, issued in 1606, is known to be a reprint of **Y**, we may assume that the position of the *Vinaya* in it was the same as in **Y**. Starting from **J**, which dates from 1609-1614, the *Vinaya* section was shifted to occupy the first place in the collection in the xylographic redactions such as **N** (1730-32), **D** (1733), **Uxyl** (1908-1910), and **H** (1934) [Steinkellner 1998: 17-21, 133; <https://www.istb.univie.ac.at/kanjur/xml3/xml/verif2.php?id=1> ¹⁵⁶]. The *Vinaya* section was again assigned the last place in the **C** xylograph produced in 1721-1731. The above-mentioned editions all represent the so-called *Tshal pa* lineage of the transmission of the Tibetan Kanjur. Nevertheless, the order of the sections in them was subjected to alterations, as we can see in the example of the *Vinaya*.

In the manuscript redactions of the Kanjur, such as **L** (1712), **T** (1858-78), **U** (second half of the seventeenth century) and **S** (first half of the eighteenth century), which are considered to belong to the so-called *Them spangs ma* lineage of transmission, the *Vinaya* section is also put in the first position [Bethlenfalvy 1982: 11-12; Skorupsky 1985: XIV]. The arrangement of texts within the section is, however, different. Thus, **L**, **T** and **U** all put the *Vinayavibhaṅga* first. It is followed by the *Bhikṣuṇīprātimokṣasūtra*, which precedes its own commentary of the *Bhikṣuṇīvinayavibhaṅga*. The *Bhikṣuprātimokṣasūtra* is separated from its commentary in the fourth position in the section [Skorupski 1985: XIX; <https://www.istb.univie.ac.at/kanjur/xml3/xml/verif2.php?id=3>; <https://www.istb.univie.ac.at/kanjur/xml3/xml/verif2.php?id=4>; <https://www.istb.univie.ac.at/kanjur/xml3/xml/verif2.php?id=5>].¹⁵⁷

The order of texts in the *Vinaya* section of **S** is similar to what we find in the majority of the *Tshal pa* lineage examples. The core texts here are followed by their

so so'i dbu dang/ gzhung bla ma ma rdzogs pa dbu nyid du bzhengs so. The passage also considers the place of the *Vinayakṣudrakavastu* within a collection of *Vinaya* texts [Shastri 1987: 35].

¹⁵⁵ **Y** is the first printed redaction of the Tibetan Kanjur, issued at the Ming court in 1410. The copies of this redaction are currently not available to European scholars. They are, however, known to exist and to be preserved in Tibet in the *Po ta la* palace and at the *Se ra* monastery [Silk 1996: 153-57].

¹⁵⁶ Last visited 18.05.2014.

¹⁵⁷ Last visited 18.05.2014.

commentaries, with the monk-devoted treatises preceding the texts for nuns [Skorupski 1985: XIX]

Going back to the colophon of the *Vinaya* section of **J**, which says that the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* should have been included in the Kanjur collection and placed before their commentaries, we can confirm that the proposed scheme was realized in the Kanjurs belonging to the *Tshal pa* line of transmission, such as **C**, **N**, **D**, **Uxyl** and **H** [<https://www.istb.univie.ac.at/kanjur/xml3/xml/verif2.php?id=2>; <https://www.istb.univie.ac.at/kanjur/xml3/xml/verif2.php?id=4>].¹⁵⁸

1.1. Colophons of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in different redactions of the Tibetan Kanjur

The colophons of both the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* in various versions of the Tibetan Kanjur suggest that the translations of the texts mentioned in the *lHan kar ma* catalogue might have been their only translations in Tibetan. According to the colophons of xylographs such as **J**, **D**, **N**, **Uxyl**, **K** and **H**, as well as manuscripts such as **L**, **S**, **T** and **U**, both texts were translated by the Kashmirian scholar Jinamitra and the Tibetan translator Cog ro Klu'i rgyal mtshan. As noted above, the same information is given by the entries on the texts of the *lHan kar ma* catalogue [HKM: 280-81].

S includes the most extensive colophon of the *Bhikṣuprātimokṣasūtra*. It is as follows:

dbang phyug dam pa'i mnga' bdag dpal lha btsan pa'i bka' lung gis/ 'phags pa gzhi thams
cad yod par smra ba'i 'dul ba 'dzin pa kha che'i bye brag tu smra ba'i slob dpon dzi na mi tra dang
/ zhu chen gyi lo tsa ba bandhe klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab pa/ 'di la
sho lo ka bdun brgya yod/ bam po ni gnyis su byas so/ 'dul ba lung gzhan dag la bka' lung so sor
thar pa bzhengs pa mi snang mod kyi/ 'on kyang 'dir gtso bor dge slong pha'i dgag pa'i bslab pa
rgyas par ston pa/ dge slong pha'i rnam par 'byed pa'i rtsa ba lta bu yin la/ lung rnam par 'byed pa
ni 'grel pa yin pas/ dge slong pha'i so sor thar pa'i mdo 'di yang lung rnam par 'byed pa'i dbu nyid
du bris so [SPr: 58].

¹⁵⁸ Last visited 18.05.2014

The passage highlighted in green is not found in any other of the above-mentioned redactions. It repeats the idea suggested by the general colophon of the *Vinaya* section of **J**, which says that although the *Bhikṣuprātimokṣasūtra* does not appear in other *Vinaya* collections it mainly teaches in detail about the rules of abstinence for monks and seems to be the root text for the *Vinayavibhaṅga*. As the *Vinayavibhaṅga* is a commentary, the *Bhikṣuprātimokṣasūtra* is put before it.

The rest of the colophons available for analysis can be divided into three groups. Being generally in accord with the **S** colophon, some of them lack the initial syntagma highlighted in yellow, but contain an additional element, *cog ro* or *cog gru*, in the name of the Tibetan translator Klu'i rgyal mtshan. The manuscripts of **L** and **U**, and the xylographs of **N** and **H** comprise this group (1). The colophons of **D** and **K** contain the initial syntagma and gives an extended variant of the Tibetan translator's name (2). The **Uxyl** and **J** colophons are almost identical and can be ascribed to the same group. They include the initial syntagma, but miss out the phrase highlighted in red. This phrase characterizes Jinamitra as a Kashmirian *vaibhāṣika*. The difference between them is only that in the **Uxyl** colophon *cog ro* is inserted before the name of the Tibetan translator and in the **J** colophon it is not (3). It is important to note that those parts of the colophons that are shared by all sources are repeated in them verbatim.

The colophons of the *Bhikṣuṇīprātimokṣasūtra* show an even higher degree of resemblance.

The colophon of **J** reads as follows:

*dbang phyug dam pa'i mnga' bdag dpal lha btsan po'i bka' lung gis 'phags pa gzhi thams
cad yod par smra ba'i 'dul ba 'dzin pa kha che bye brag tu smra ba'i slob dpon dzi na mi tra dang/
zhu chen gyi lo tstsha ba cog ro klu'i rgya mtshan gyis bsgyur cing zhus te gtan la phab pa/ **gcig
zhus sngags gsum zhus snar thang ba dpon sho/***

[<http://www.istb.univie.ac.at/kanjur/xml3/xml/xmllithang.php?id=4>].¹⁵⁹

The colophons to the *Bhikṣuṇīprātimokṣasūtra* found in the **S** and **U** manuscripts as well as in the **D**, **N**, **K**, **Uxyl** and **H** xylographs follow exactly the text of **J**, except for the last sentence, highlighted in yellow. The differences between the texts of these redactions are only in the positions of the *shad* marks.

¹⁵⁹ Last visited 18.05.2014.

Comparative text-critical analysis of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in the redactions such as **S**, **D** and **K**¹⁶⁰ reveals that while they were transmitted through these redactions the texts underwent minimal changes. The scale of divergences is so small that analysis of these divergences is hardly helpful in building of any kind of stemma or interrelational scheme that would allow us to trace the origin and development of this or that variant reading. The construction of such a stemma would require a thorough comparison of more or, ideally, of all the versions of the texts available to us. The text-critical analysis, however, does provide us with clear example of the editorial techniques used while redacting a Kanjur text, and shows to what extent the texts nominally belonging to different lineages of transmission can actually differ.

1.2. Tibetan text of the *Bhikṣuprātimokṣasūtra*

I studied the Tibetan text of the *Bhikṣuprātimokṣasūtra* relying on three sources – the **D** and **K** xylographs and the **S** manuscript.¹⁶¹

We know that in adopting Buddhism the Tibetans became adherents of the *Mūlasarvāstivāda* tradition of the *Vinaya*. Therefore, the *Vinaya* corpus of texts pertaining to this school of Indian Buddhism was translated into Tibetan. Comparison of the Indian originals to the Tibetan translations is, however, not always possible as the Sanskrit version of the *Mūlasarvāstivāda Vinaya* has survived only partly. A Sanskrit text of the *Bhikṣuprātimokṣasūtra* was one of the items discovered in the course of archaeological excavations in Gilgit in Kashmir in 1931. The text, however, was not preserved in full – when a critical edition of that text was prepared the missing parts were reconstructed from the Tibetan version [Prebish 1996: 35].

¹⁶⁰ These particular redactions of the texts were chosen for comparative analysis because **S** was the only accessible representative of the *Them spangs ma* lineage (access to the pdf copy of this manuscript was granted to me by the digital library of the Tibetan Buddhist Resource center [www.tbrc.org]); **D** is commonly considered to be the most carefully revised and prepared redaction among the late representatives of the *Tshal pa* lineage (a pdf copy of this xylograph was also obtained from the TBRC); **K** is known to be the redaction after which the structure of the Kangxi xylographic redaction of the Mongolian Kanjur (**M**) was patterned [Kollmar-Paulenz 2002: 155; Alekseev 2015: 212]. The copy of **K** that was used for analysis is a Peking xylograph preserved in the National Library of Mongolia in Ulan-Bator (I would like to thank Kirill Alekseev who kindly provided me with a pdf copy of the required texts of this xylograph). This particular copy has been recognized by the scholars to represent one of the earlier editions of **K** printed before 1698 [Samten/Nisaku 2011: 11].

¹⁶¹ Appendix I to this dissertation is a table that contains the transliteration of the **S**, **D** and **K** versions of the *Bhikṣuprātimokṣasūtra*. The transliteration is arranged suitably for comparison with the variant readings highlighted in yellow.

1.2.1. Structure and content of the Tibetan translation of the *Bhikṣuprātimokṣasūtra*¹⁶²

1.2.1.1. Prefatory verses, introduction, summary and conclusion

The Tibetan translation starts with prefatory verses composed with nine or seven syllables in every line. The total number of lines is 76.¹⁶³ The introduction continues with a passage that is written in mixed prose and rhyme and is structured as a dialogue between the leader of the *poṣadha* ceremony and the monastic community and the monks he addresses. In his speech the leader explains for example the purpose of the ceremony and the manner it should be conducted in.

The main body of the text can be divided into eight sections. Each of these sections is devoted to the enumeration of a particular kind of misdeed. Each section starts with the ceremony-leader's announcement concerning the number and name of the precepts that are to be recited every half-month as a part of the *Bhikṣuprātimokṣasūtra*. In the Tibetan translation, however, this announcement is always preceded by an *uddāna* (Tib. *sdom*).¹⁶⁴ These initial *uddānas* are characteristic of the Tibetan translation. Not all the *uddānas* are included in the original Sanskrit text.

The recitation of every section ends with the leader asking the community thrice if it is completely pure in respect of the precepts that have just been recited. Each time, the leader announces the purity of the community if the community remains silent in response to his question.

The text ends with concluding verses composed with nine or seven syllables in every line. The total number of lines is 78.¹⁶⁵ There is a prose passage that precedes the verses and is not found in the *Mūlasarvāstivāda* Sanskrit version [Prebish 1996: 109-111]. This passage contains a summary of the kinds of misdeeds enumerated in the course of the

¹⁶² Producing a full translation of either the Tibetan or Mongolian text of the *Prātimokṣasūtra* was not among the objectives of this research. I consider it necessary, however, to give a concise description of the misdeeds enumerated by the text to make its content clear. In what follows I give a short description of the majority, but not all of the misdeeds. I cite the Tibetan text using only selected phrases to illustrate how the main meaning of a precept was formulated in Tibetan. The full text of the treatise is included in Appendix I.

¹⁶³ Lines 1-8 and 73-76 contain nine syllables, while lines 9-72 contain seven.

¹⁶⁴ *Uddāna* is a structural element of the *Mūlasarvāstivāda Vinaya*. *Uddāna* is a composition of key phrases related to the content of the text that follows the *uddāna*. Special types of *uddāna* encountered in the *Mūlasarvāstivāda Vinaya* are *piṇḍoddāna* (Tib. *bsdus pa'i sdom*; *spyi'i sdom*) and *antaroddāna* (Tib. *bar sdom*). The first summarizes simple *uddānas*, each of which is indicated by a key phrase. In the *piṇḍoddāna* those key phrases are arranged in a proper sequence so as to enable the reader to see the structure of the text summarized by *uddānas*. The second type is an intermediate *uddāna* inserted between other *uddānas*. Its characteristic feature is that it is not referred to in the *piṇḍoddāna* or *uddāna* and may summarize the content not only of the following but also the preceding text [Panglung 1980: 226].

¹⁶⁵ Lines 1-4 and 42-49 contain nine syllables while lines 5-41 and 50-78 contain seven.

Prātimokṣasūtra recitation. It also says that these precepts have been included and epitomized in this *sūtra* of the *bhagavān*, *tathāgata*, *arhat* and *samyaksaṃbuddha* (Tib. *bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sang rgyas de'i mdo*). The passage finishes with the recommendation to practice this teaching willingly, properly, joyfully, carefully, with awareness, but without argument and with protected mind [DPr: 20a].¹⁶⁶

Formally, the text is divided in two parts (Tib. *bam po*). The beginning of the first part is indicated by the phrase *bam po dang po*, placed right after the title of the text, before the prefatory verses.

1.2.1.2. Four *pārājika dharmas*

The first part starts with the first thematic section that enumerates the four *pārājika dharmas* (Tib. *pham par 'gyur ba'i chos*).¹⁶⁷ The section opens with an *uddāna* that is not found in the Sanskrit original [Prebish 1996: 51]. The *uddāna* reads as follows:

*sdom la/ mi tshangs spyod dang rku*¹⁶⁸ *ba dang/ mi la gsad bar mi bya ba/ rdzun du smra dang bcas pa yi/ chos bzhi 'dir ni gsungs pa yin/* [DPr: 3a] (“In summary: sexual intercourse, stealing and not killing humans. Together with telling a lie, the four precepts are taught here”.)

The *pārājika* misdeeds are considered to be the gravest. The committing of such misdeeds entails expulsion from the monastic community. The first misdeed (**Prj.1**)¹⁶⁹ is sexual intercourse (Tib. *mi tshangs par spyod pa*), which is not to be had by a monk, even with an animal. The second misdeed (**Prj.2**) is theft, or taking what has not been given (Tib. *ma byin par len*). The third misdeed (**Prj.3**) is to intentionally deprive a human or a creature in human form (Tib. *mir chags pa*) of life by murder (Tib. *srog bcad*), by engaging in an assassination (Tib. *de la mtshon thogs pa gnyer*), or by leading a man to take his own life

¹⁶⁶ The prose passage of similar content is included in the *Mahāsāṃghika* version of the text [Prebish 1996: 108-109].

¹⁶⁷ From here on the Tibetan text is cited according to **D**. **D** is chosen here as an exemplary redaction because it is well known and recognized to be accurately revised and neatly printed. It is also one of the most accessible redactions of the Tibetan Kanjur. The other two Tibetan sources will be consulted and cited if necessary.

¹⁶⁸ **S** reads *brku* [SPr: 9].

¹⁶⁹ For the convenience all the misdeeds are denoted by a symbol the literal part of which is an abbreviation of the name of the kind of misdeed and a numerical part is a sequence number of a misdeed in its section.

(Tib. *de'chir bcug*). The last misdeed (**Prj.4**) is to first boast of extraordinary qualities and abilities that the monk does not possess, and to confess later to telling a lie in order to rectify this misdeed [DPr: 3a-4a].

The content of the precepts and their order is in general agreement with the Sanskrit text [Prebish 1996: 51, 53].

1.2.1.3. Thirteen *saṃghāvaśeṣa dharmas*

The second section enumerates the 13 *saṃghāvaśeṣa dharmas* (Tib. *dge 'dun lhag ma 'i chos*). The section begins with the following *uddāna*:

*sdom la/ khu ba 'dzin pa 'khrig tshig bsnyen bkur*¹⁷⁰ *smyan// khang ba khang chen dang ni gzhi med pa/ /bag tsam dge 'dun dbyen dang de rjes phyogs/ /khyim sun 'byin dang bka' blo mi bde ba'o/* [DPr: 4a] (“In summary: sperm, holding, obscene words, respect, match-making, dwelling, large house, groundless, just a little, monks’ disagreement, following a separatist, discrediting the laity, not liking advice”).

The *uddāna* is also found in the Chinese translation of the *Mūlasarvāstivāda Prātimokṣasūtra* [Pachow 2007: 76, n. 8]. The Sanskrit text lacks it [Prebish 1996: 55].

The *saṃghāvaśeṣa* misdeeds entail the imposition of a probationary period on a monk, during which he is to be removed (Tib. *spo ba*) from the community to live in separation from it for as long as he has consciously concealed a misdeed committed by him. After the probation is completed the monk under punishment has to spent six more days serving a period of satisfaction of the monastic community (Tib. *dge 'dun mgu ba*). When this period is also completed the monk goes through a ceremony where he is pardoned by the monastic community. The ceremony is legitimate if the gathering of monks includes at least 20 persons [DPr: 7a].

The first five *saṃghāvaśeṣa* misdeeds concern sexual behaviour. They refer to ejaculation (Tib. *khu ba phyung*) (**Sṃh.1**), physical and verbal contact with a female (**Sṃh.2-4**) and acting as a go-between (Tib. *smyan byed*) to mediate in a relationship between a male and a female (**Sṃh.5**). The sixth and the seventh misdeeds (**Sṃh.6-7**) relate to measures of building a small or a big house and to the exceeding of those measures. The

¹⁷⁰S reads *skun* [SPr: 6a].

eighth and ninth misdeeds (**Sṃh.8-9**) concern a deliberately false accusation of a fellow monk of committing a *pārājika*. These nine misdeeds are punishable once they are committed.

The 10th and 11th misdeeds relate to the provocation of conflict in a harmonious monastic community (Tib. *dge 'dun mthun pa dbye ba*) (**Sṃh.10-11**). The last two misdeeds relate to inappropriate behavior whereby monks discredit families and practice evil deeds (Tib. *khyim sun 'byin pa sdig pa'i chos kun du spyod*), and disliking advice (Tib. *bka' blo mi bde ba'i rang bzhin can du gyur*) and speaking disrespectfully of the monastic community and doctrine (**Sṃh.12-13**). These four misdeeds are punishable only after the third admonition [DPr: 4a-7b].

The content and order of the precepts enumerated in this section is the same as in the Sanskrit text [Prebish 1996: 55, 57, 59, 61, 63].

1.2.1.4. Two *aniyata dharmas*

The third section of the *sūtra* is devoted to the two *aniyata dharmas* (Tib. *ma nges pa'i chos*). The *uddāna* at the beginning of this section reads as follows:

sdom la/ dben pa skyabs yod 'dug pa'o/ [DPr: 7b] (“In summary: being in a solitary, protected place”.)

The *uddāna* is shared by both Chinese and Tibetan translations [Pachow 2007: 90, n. 23]. The Sanskrit text misses it [Prebish 1996: 62, 65].

Both of the precepts (**An.1-2**) refer to a monk who happens to sit with a female in a secret place, and an accusation of a *pārājika*, a *saṃghāvaśeṣa* or a *pāyantika* brought by a trustworthy laywoman (Tib. *dge bsnyen ma*) against such a monk. If accusation is accepted by a monk he should be treated according to the rules related to that particular kind of misdeed [DPr: 7b-8a].

The content of the precepts and their order in this section of the Tibetan text is in accord with the Sanskrit text [Prebish 1996: 63, 65].

1.2.1.5. Thirty *nihsargika-pāyantika dharmas*

The fourth section of the text contains a description of the 30 *nihsargika-pāyantika dharmas* (Tib. *spang ba'i ltung byed kyi chos*).

The *uddāna* opening the section is the following:

sdom la/'chang ba 'bral ba 'jog pa dang /'khrur 'jug pa dang len pa dang /'slong dang stod g.yogs smad g.yogs bcas/ /rin thang so sor bskur ba'o/ [DPr: 8a] (“In summary: keeping, separation, retaining, causing to wash, accepting, asking, upper and lower garment, value, separately, sending.”)

The *uddāna* relates to the first 10 precepts in the section. It is not found either in the Chinese translation [Pachow 2007: 92, n. 27] or in the Sanskrit text [Prebish 1996: 65].

All the precepts in this cluster regard monastic robes (Tib. *chos gos*). The first three precepts (**Niḥ.1-3**) refer to the usage of some additional robe after prescribed robes have been provided during the *kaṭhina* ceremony (Tib. *sra brkyang*). The fourth and the fifth precepts (**Niḥ.4-5**) refer to having a robe washed, dyed or beaten by, or receiving a robe from an unrelated nun. Precepts from six to 10 deal with receiving a robe from an unrelated householder, a householder's wife or other people (**Niḥ.6-7**), and the question of the price of any robe (Tib. *gos kyi rin*) collected by the aforementioned persons and intended for a particular monk (**Niḥ.8-10**) [DPr: 8a-9b].

The second *uddāna* in the section is placed after the 10th precept. It summarizes the next 10 precepts and reads as follows:

sdom la/ srin bal 'ba' zhig cha gnyis dang /'drug dang mtho gang lam dang ni/ 'khru ba dang ni gser dngul dang/ /mngon mtshan can dang nyo tshong ngo/ [DPr: 9b] (“In summary: silk, entirely, two parts, six, the whole span, road, washing, gold and silver, provided with an evident sign, buying and selling.”)

This *uddāna* is common to both the Chinese and Tibetan translations [Pachow 2007: 100, n. 34]. The Sanskrit text omits it [Prebish 1996: 69].

The precepts in this cluster regard a monk's possession of articles such as a sitting mat (Tib. *stan*) and wool as well as involvement in commercial operations. The first five precepts (**Niḥ.11-15**) deal with the question of the materials used to produce a sitting mat,

such as silk (Tib. *srin bal*) and sheep wool (Tib. *lug bal*), as well as the proportions of wool of different colours, and the optimal duration of the mat's utilization and the size of the mat.

The sixth and seventh precepts (**Niḥ.16-17**) refer to a monk who obtains wool on the street (Tib. *lam du zhugs pas lug bal dag rnyed*) and who has wool washed, dyed or combed by an unrelated nun (Tib. *lug bal 'khrur 'jug gam/ 'tshed du 'jug gam/ rmel du 'jug*).

The last three precepts (**Niḥ.18-20**) relate to the possession or the causing of the possession of gold and silver, and the involvement in various activities using money (Tib. *mngon mtshan can*)¹⁷¹ and trade (Tib. *nyo tshong*) [DPr: 9b-10a].

The following 10 precepts are again summarized by an *uddāna*, the last in this section. The *uddāna* goes as follows:

sdom la/ lhung bzed gnyis dang tha ga gnyis/ /byin phrogs ston zla tha chungs dang / /dgon pa pa dang ras chen dang/ /bsngos pa dang ni sogs 'jog go/ [DPr: 10a] (“In summary: two of alms bowl and two of weaver, taken away of what was given, the last month of autumn, retreat dweller, cloth for a rain coat, dedicating and collecting and hoarding”.)

The 21st precept is preceded by a similar *uddāna* in the Chinese version as well [Pachow 2007: 105, n. 40].

The 21st and 22nd precepts (**Niḥ.21-22**) regard the obtaining of an additional or new alms bowl. The next six precepts concern monastic robes. The 23rd and 24th precepts (**Niḥ.23-24**) mention various circumstances where a monk or other persons approach a weaver (Tib. *tha ga pa*) in order to have a robe woven by him. The 25th precept (**Niḥ.25**) refers to a monk who has given a robe to another monk and then taken it back out of anger and ill-temperedness (Tib. *khros 'khrugs rngam par gyur*). The 26th, 27th and 28th precepts (**Niḥ.26-28**) concern special cases dealing with robes during periods such as the last month of autumn (Tib. *ston zla tha chungs*¹⁷²), the time of late summer retreat (Tib. *dbyar phyi ma*), and spring (Tib. *so ga*). The 29th precept (**Niḥ.29**) refers to a monk who appropriates for himself property intended for the monastic community. The last precept in the section (**Niḥ.30**) refers to substances which are considered medicines (Tib. *smān*) and the duration of time a monk is allowed to keep these substances [DPr: 10a-11a].

¹⁷¹ The Tibetan translation here is not clear. The phrase *mngon mtshan* means “an evident sign” [Das 1902: 365]. It corresponds to the Sanskrit term *abhiḥlakṣaṇa*, meaning “having superior appearance, fine looking” [Edgerton 1953: 55] or “the act of marking (with signs)” [Monier-Williams 1960: 68]. This term, however, is not found in the Sanskrit version of the text [Pachow 2007: 104]. In describing this precept, therefore, I rely on the translations from Sanskrit by Pachow and Prebish [Pachow 2007: 104; Prebish 1996: 71].

¹⁷² Both **S** reads *tha chung* [SPr: 15a]. This variant was used for the translation.

The content and order of the precepts presented in this section of the Tibetan translation agree almost entirely with the Sanskrit text [Prebish 1996: 65, 67, 69, 71, 73, 75].¹⁷³

Immediately after the section enumerating the 30 *niḥsargika-pāyantika dharmas* we see the Tibetan phrase *bam po gnyis pa ste tha ma'o*.¹⁷⁴ The phrase indicates the beginning of the second part, containing inferior precepts.

1.2.1.6. Ninety *pāyantika dharmas*

The fifth section of the text contains the 90 *pāyantika dharmas* (Tib. *ltung byed kyi chos*). Here, at the very beginning of the section, for the first time we encounter a *piṇḍoddāna* that is followed by an *uddāna*.

The *piṇḍoddāna* reads as follows:

*spyi sdom la/ shes bzhin dang ni sa bon dang // ma bskos pa dang yang yang dang // chu dang khyim dang bsams bzhin dang // 'gron mang*¹⁷⁵ *rkun ma mchod ston no* [DPr: 11b] (“General summary: consciously, seed, not appointed, again and again, water, household, deliberately, many treats, thief and offering feast”.)

As we will see later, the *piṇḍoddāna* summarizes the following nine *uddānas* each of which precedes a set of 10 precepts. The key phrases comprising the *piṇḍoddāna* refer to

¹⁷³ Pachow noted that the 22nd precept in the Tibetan translation does not correspond to the Chinese translation of the *Mūlasarvāstivāda* text [Pachow 2007: 106]. As he provided only a partial translation of the text, and his version of the translation differs significantly from the translation from Sanskrit given by Prebish [Prebish 1996: 71], it is difficult to assess to what extent the Tibetan version really deviates from the Chinese source. Pachow also remarked that in the text of the 24th precept there is an incorrect interpretation. The precept refers to case where a householder or the wife of a householder has a robe woven by a weaver and intends it for some monk, as well as to the punishable behaviour of that monk in approaching the weaver and encouraging him to do good work. Pachow's opinion is that the Tibetan translation indicates that the weaver is not related to the donors. He treats this as a misinterpretation, as, in his opinion, the relation between the weaver and the donors is not relevant. What is important are the relations between the donors and the monk [Pachow 2007: 107-108]. The Tibetan text here reads *dge slong gi phyir khyim bdag gam khyim bdag gi chung ma nye du ma yin pas tha ga pa nye du ma yin pa la gos 'thag tu bcug pa las* [DPr: 10b]. The absence of relations is indicated here twice – regarding the donors and the weaver. “Not related” (Tib. *nye du ma yin pa*) serves as an attribute for “householder” (Tib. *khyim bdag*), “householder's wife” (Tib. *khyim bdag gi chung ma*) and “weaver” (Tib. *tha ga pa*) without an object. Thus, the structure of the sentence does not make it absolutely clear if the weaver is not supposed to be related to the donors or to the monk.

¹⁷⁴ S reads *bam po gnyis pa* [SPr 16a].

¹⁷⁵ S reads *mgron lam* [SPr: 16a].

the first precept in each of the nine clusters. They do not, however, always correspond to the first key phrase in the proper *uddāna* that summarizes the same precept.

The first *uddāna*, directly after the opening *piṇḍoddāna* of the section, goes as follows:

sdom la/ brdzun skyon dge slong phra ma dang // skyo sngogs byed dang ston pa dang // 'don dang gnas ngan len dang chos // bshes ngor byed dang khyad du gsod/ [DPr: 11b] (“In summary: lie, defect, slandering a monk, reviving an old argument, teaching, reciting, rebirth in the lower realms, qualities, for the sake of friendship, contempt”.)

Both the initial *piṇḍoddāna* and the first *uddāna* of the section are also included in the Chinese translation [Pachow 2007: 112, n. 50] and omitted by the Sanskrit text [Prebish 1996: 75].

The first key phrase of the *piṇḍoddāna* – *shes bzhin* – refers to the first precept described in the section. This precept (P.1) regards a monk telling a lie consciously. In the first *uddāna* it is summarized differently by the word *brdzun*.

The next nine precepts regard various kinds of verbal communication and activities such as accusation (Tib. *skyon nas smra*) (P.2), slander (Tib. *phra ma byed*) (P.3), revival of a settled argument (Tib. *skyo sngogs byed*) (P.4), teaching the doctrine to a woman in more than five or six words (Tib. *bud med kyi yul la tshig lnga'am drug las lhag par chos ston*) (P.5), teaching the doctrine to a non-ordained man (Tib. *gang zag bsnyen par ma rdzogs pa*) (P.6), communicating of a grave offence committed by another monk to a non-ordained man (P.7), communicating of superhuman powers that a monk possesses to a non-ordained man (P.8), proclaiming that the distribution of the community's goods (Tib. *dge 'dun gyi rnyed par bsngos pa*) has grown out of friendly relations (Tib. *bshes ngor byas*) after having personally been given consent for such distribution (P.9), proclaiming that when the minor precepts of the *Prātimokṣa* are recited each half-month they make the monks remorseful, sad and harmed (Tib. *'gyod pa dang / yid la gcags pa dang / gnod par 'gyur pa*) (P.10) [DPr: 11b].

The second *uddāna* is placed after the 10th precept. It reads as follows:

sdom la / sa bon 'phya ba bsgo ba dang // khri dang gding dang skrod pa dang // phyis gnon 'byung ba 'debs pa dang / rim pa gnyis su rtsig pa'o/ [DPr: 11b] (“In summary: seed,

disparage, order, coach, sitting mat, expulsion, oppress later, loose, sprinkling, building of two layers”.)

This *uddāna* is also found in the Chinese version of the *sūtra* [Pachow 2007: 117, n. 57].

The first key phrase of this *uddāna* – *sa bon* – serves also as a key word for the whole *uddāna* itself when the latter is summarized in the *piṇḍoddāna*.

The 11th precept (**P.11**) refers to the destruction and causing of the destruction of the accumulation of seeds (Tib. *sa bon gyi tshogs*) and the abodes of beings (Tib. *'byung bo'i gnas*). Precepts from 12 to 19 regard various kinds of behaviour that is disturbing for living creatures and fellow monks, such as deriding and abusing (Tib. *'phyas'am gzhogs phyas*¹⁷⁶ *byed*) (**P.12**), not listening to instruction (Tib. *bsgo ba rna la gzon*) (**P.13**), arranging some sitting aid and not removing it afterwards (**P.14**), arranging a leaf- or grass-mat (Tib. *rstwa'i gding; lo ma'i gding*) and not removing it afterwards (**P.15**), expelling or causing the expulsion of a monk from a monastery (Tib. *dge 'dun gyi gtsug lag khang nas dge slong skrod dam/ skrod du 'jug*) out of anger or other negative emotions (**P.16**), occupying a bed previously arranged for other monks (**P.17**), sitting down with the monk's whole weight (Tib. *lcid kyis phab*) on a chair¹⁷⁷ situated on the upper storey of a building (**P.18**), sprinkling or making somebody sprinkle water containing living creatures on grass, dung or soil (Tib. *srog chags dang bcas pa'i chus rtswa'am / lei ba'am / sa la 'debs*) (**P.19**). The last precept in this set (**P.20**) refers to the limits applied while building a large dwelling [DPr: 11b-12a].

The third *uddāna* of the section can be found after the 20th precept. The *uddāna* is also included in the Chinese translation of the *sutra* [Pachow 2007: 122, n. 63]. It provides a summary of the next 10 precepts and reads as follows:

¹⁷⁶ Both **S** and **K** read *'phyas* [SPr: 16b; KPr: 10b]. This variant was used for the translation.

¹⁷⁷ The text specifies a particular kind of chair but the translation of this passage is problematic. Pachow suggests a translation of the *Sarvāstivāda* version as “a bedstead or chair with sharp-pointed legs”. He also provides a translation for the *Dharmaguptaka* and the *Kāśyapīya* versions: “the leg of a rope-bed is broken”. His interpretation for the Chinese translation of the *Mūlasarvāstivāda* text is “a bed and other articles with broken legs” [Pachow 2007: 120-21]. Prebish translates this phrase included in the Sanskrit *Mūlasarvāstivāda* version as “a chair or couch having removable legs” [Prebish 1996: 77]. The Tibetan text reads here *khri'am khri'u rtsa ba 'byung ba* [DPr: 12a]. I would propose a tentative translation as “a couch or a chair with a loose base”.

*sdom la/ ma bskos nyi ma nub pa dang // zas dang chos gos gnyis dag dang // don mthun grub*¹⁷⁸ *dang dben pa gnyis // dge slong ma yis sbyor bcug pa'o/* [DPr: 12a] (“In summary: not appointed, sunset, food and two of monastic robe, concordance, boat, two of solitary place, letting a nun cook”.)

The third key phrase of the *piṇḍoddāna* referring to this *uddāna* is the same as the first key phrase found in the *uddāna* itself – *ma bskos*.

All the precepts in this set regard cases of contact with nuns and women. The precepts deal with the following circumstances: instructing (Tib. *ston*) a nun despite not having been appointed to do this by a monastic community (Tib. *dge 'dun gyis ma bskos par*) (P.21), instructing a nun after sunset (Tib. *nyi ma nub kyi bar du*) despite not having been appointed to do this by a monastic community (P.22), saying that monks give teachings to nuns in order to get a bit of food (Tib. *zas cung zad tsam gyi phyir*) (P.23), giving a robe to an unrelated nun (P.24), making a robe for an unrelated nun (P.25), setting out on a journey by appointment with a nun (Tib. *dge slong ma'i don mthun dang lhan cig 'thams nas 'gron lam du 'jug*) (P.26), getting into a boat and going up river, down river or simply across the river by appointment with a nun (Tib. *dge slong ma'i don mthun dang lhan cig 'thams nas gru gcig tu 'jug cing gyen du 'gro'am / thur du 'gro na thad kar pha rol du 'gro ba*) (P.27), sitting with a woman alone in a concealed place (Tib. *bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa*) (P.28), standing with a woman alone in a concealed place (P.29), and eating food that was allowed to be cooked by a nun (Tib. *dge slong mas sbyor du bcug pa'i zas*) (P.30) [DPr: 12a-12b].

The next 10 precepts are summarized by the following *uddāna*:

sdom la/ yang yang dang ni 'dug gnas gcig /phyee dang bca' dang stobs pa dang // 'dus dang dus min sogs 'jog dang // kha nas mid dang bsod pa nyid/ [DPr: 12b] (“In summary: again and again, dwelling place – single time, flour, chew, feed, time, inappropriate time, collecting and hoarding, swallowed by mouth and delicacy”.)

The Chinese translation of the text also has this summary [Pachow 2007: 126, n. 65].

This *uddāna* again is referred to in the *piṇḍoddāna* by its first key phrase *yang yang*.

¹⁷⁸ S and K read *gru* [SPr: 17b; KPr: 11a]. The translation here is given according to these two sources as the variant *gru* – “boat” agrees with the content of the corresponding precept.

Precepts from 31 to 40 concern meals and consumption of food. They describe the following cases: eating over and over again (P.31), eating more than one alms meal while staying for one day at one place (P.32), accepting of more than two or three bowls of food by a company of monks from families of Brahmans, householders and faithful people (P.33), eating again without leaving the food over (Tib. *spangs pa las lhag por ma byas pa*) after the meal is finished (P.34), encouraging a monk to eat again without leaving the food over after the meal is finished just in order to make him a wrong-doer (Tib. *nyes pa*) (P.35), gathering together and having a meal (Tib. *'dus shing za*) (P.36), consuming food at an inappropriate time (Tib. *dus ma yin pa*) (P.37), consuming food that has been collected and stored (Tib. *sogs*¹⁷⁹ *'jog byas pa*) (P.38), putting in the mouth any food that has not been given except water and wooden stick (P.39), asking for and consuming such delicious food (Tib. *zas bsod pa*) as milk, curds, butter, fish, meat and dried meat (P.40) [DPr: 12b-13a].

The following *uddāna* precedes the 41st precept and is shared by both the Chinese and Tibetan translations [Pachow 2007: 130, n. 69]. It goes as follows:

sdom la/ srog chags bcas dang nyal sar 'dug /'greng dang gcer bu dmag dang ni /'zhag gnyis bsham dkrug 'gro ba dang // rdeg dang gzas dang gnas ngan len/ [DPr: 13a] (“In summary: with living creatures, sitting in a bed, standing, naked, army, two days, going to the manoeuvres, beating, threatening, and rebirth in the lower realms”).

In the opening *piṇḍoddāna* this *uddāna* is summarized by the key word “water” – *chu*. This word corresponds to the 41st precept, which refers to a monk knowingly drinking water that contains living creatures. In contrast to the *piṇḍoddāna* the *uddāna* refers to this precept by the key phrase “with living creatures” – *srog chags bcas*.

The 10 precepts in this cluster deal with different topics, such as: knowingly using water containing living creatures (P.41); intentionally breaking into (P.42) or secretly standing at the house where people are preparing for sexual intercourse (Tib. *nyal po byed par shom pa*) (P.43);¹⁸⁰ giving food to male and female ascetics (Tib. *gcer bu ba; gcer bu*

¹⁷⁹ S reads *gsog* [SPr: 18b]. This variant was used for the translation.

¹⁸⁰ According to Pachow, the first of these precepts found in the *Prātimokṣasūtra* of the *Sarvāstivāda*, *Dharmaguptaka*, *Kāśyapīya*, *Mahāsāṃghika* and *Mūlasarvāstivāda* deals with the case of a monk breaking into a house where a meal is going on [Pachow 2007: 131]. The sources are not in agreement regarding the second of these precepts. The *Sarvāstivāda* text proposes a variant of sitting “with a woman alone in a sleeping place of a house where a meal is going on”. The *Dharmaguptaka* talks of sitting “in a covered place where valuable articles are kept in the house in which a meal is going on”. The text of the *Mahīśāsaka* repeats

ma) or to male and female wanderers (Tib. *kun du rgyu ba*; *kun du rgyu mo*) (P.44); having contact with the military, such as going to look at troops (Tib. *dmag chas*) (P.45);¹⁸¹ staying among the military for more than two days (P.46); experiencing personally various kinds of military activities (P.47); aggressive behaviour such as beating (Tib. *brdeg*) (P.48) or threatening another monk (Tib. *brdeg par gzas*) out of anger or other negative emotions (P.49); or deliberate concealing a grave misdeed of another monk (P.50) [DPr: 13a-13b].

The *uddāna* found before the 51st precept reads as the follows:

sdom la / bde dang me dang 'dun pa dang / bsnyen par ma rdzogs chos dang smra // dge tshul kha dog bsgyur pa dang // rin po che dang tsha ba'i dus/ [DPr: 13b] (“In summary: pleasure, fire, intention, not fully ordained, the doctrine, speaking, novice monk, changing colour, jewel and hot season”).

The Chinese version of the text also includes this *uddāna* [Pachow 2007: 135, n. 73].

The key word for this *uddāna* in the *piṇḍoddāna* is “family” – *khyim*. It refers to the 51st precept, whereby a monk invites another monk to go to a family in order to get so much food as he wants, and after the food is given to them tells the other monk, in order to initiate a quarrel, that it no longer pleases him to speak or to sit together with the other monk, but to be alone (P.51). For this reason, in the *uddāna* this precept is summarized with the key word “pleasure” – *bde*.

The rest of the precepts in this cluster regard such matters as: reaching a fire (Tib. *me la reg*) and having a fire being reached (Tib. *reg tu 'jug*) (P.52);¹⁸² expressing a willingness to another monk in regard to some formal affair of the monastic community (Tib. *dge 'dun gyi bya ba chos dang ldan pa la dge slong la 'dun pa phul*) and afterwards taking these back, out of negative emotions (P.53);¹⁸³ spending more than two nights in one place with an unordained person (Tib. *gang zag bsnyen par ma rdzogs pa*) (P.54); false

the *Sarvāstivāda*’s version, omitting “alone in a sleeping place”. In the *Mahāsaṃghika* the words “in the house where a meal is going on” are omitted [Ibid.: 132]. Prebish translates the Sanskrit version of the *Mūlasarvāstivāda Prātimokṣasūtra* as “a family with food”, for both precepts [Prebish 1996: 81].

¹⁸¹ This precept is omitted in S [SPr: 19a].

¹⁸² The Tibetan text here is obscure. The Indian sources speak of kindling or putting a fire together, and causing a fire to be kindled [Pachow 2007: 135-36; Prebish 1996: 83].

¹⁸³ The Tibetan text here is not unambiguous. The translations of the Indian sources by Pachow and Prebish refer to some acts of the monastic community conducted according to the *dharma*. In Tibetan these acts are described by the expression *dge 'dun gyi bya ba chos dang ldan pa*. The translation of Indian sources also speaks of consent first being given by a monk and then taken back. These acts are described in Tibetan as *'dun pa phul* and *'dun pa phyir byin* [Pachow 2007: 136; Prebish 1996: 83; DPr: 14a].

understanding of the Buddha's teaching about impediments (Tib. *bar du gcod pa'i chos*) (P.55); welcoming, talking to, spending time with and sleeping in the same place as individual who adheres to the false understanding mentioned in the previous precept, and who does not act in accordance with the doctrine (P.56); false understanding by a novice monk of the Buddha's teaching about desires (Tib. *'dod pa dag*) being impediments (P.57); changing the colour of a newly obtained robe to blue, red or saffron (Tib. *kha bsgyur ba gsum po sngon po'am/ dmar po'am ngur smrig*) (P.58); taking a jewel or an item considered to be a jewel (Tib. *rin po cher smos pa*) with the monk's own hand or causing it to be taken (P.59); and half-monthly ablutions (Tib. *khrus bya ba*) (P.60) [DPr: 13b-15a].

The seventh *uddāna* of the section is the following:

sdom la /dud 'gro 'gyod pa sor mo dang // rtse dang lhan cig dngangs byed dang // sbed dang rdeng¹⁸⁴ med gzhi med dang // skyes pa med par lam 'gro ba'o/ [DPr: 15a] (“In summary: animal, regret, finger, playing, together, terrifying, hiding, without confidence, groundless, going on a journey with no man present”).)

This *uddāna* is also found in the Chinese translation of the text [Pachow 2007: 142, n. 78].

The reference to this *uddāna* is made in the *piṇḍoddāna* using the key phrase “deliberately” – *bsam bzhin*. It summarizes the meaning of the 61st precept (P.61), which refers to a monk who deliberately deprives of life any animal. The key word for this precept in the *uddāna*, therefore, is “animal” – *dud 'gro*.

The other precepts in this cluster deal with such issues as: intentionally making a fellow monk feel remorse (Tib. *dge slong la 'gyod pa skyed*) for no other reason than making him unhappy (Tib. *bde ba la mi reg par bya*) (P.62); tickling with fingers (Tib. *sor mos ga ga tshil byed*) (P.63); playing in water (Tib. *chu la rtse*) (P.64); sleeping in the same place as a woman (Tib. *bud med kyi yul dang lhan cig gnas su nyal*) (P.65); frightening a fellow monk or causing him to be frightened (Tib. *dge slong la sngangs par byed sngangs par byed du 'jug*) (P.66); hiding personal belongings of any member of the monastic community or causing them to be hidden (Tib. *sbed dam / sbed du 'jug*) (P.67); continuing to make use of his robe after having given it to some other monk (P.68); groundlessly accusing an innocent monk of committing a *saṃghāvaśeṣa* misdeed, only out of anger (Tib. *dge slong dag pa ltung ba med pa la gzhi med par dge 'dun lhag ma'i chos kyis skur*)

¹⁸⁴S and K read *gdeng* [SPr: 21b; KPr: 13b]. This variant was used for the translation.

(**P.69**); and going on a journey with a female in the absence of any male (**P.70**) [DPr: 15a-15b].

The eighth *uddāna* reads as the following:

sdom la/ rku dang nyi shu ma lon dang // rko dang mgron dang bslab pa dang // 'thab dang mi smra 'gro ba dang // mi gus chang 'thung dus min pa'o/ [DPr: 15b] (“In summary: robber, not reaching twenty, digging, feast, discipline, quarrel, going without saying, disrespect, drinking alcohol, at an inappropriate time”.)

The *uddāna* is shared by the Chinese translation of the text [Pachow 2007: 146, n. 81].

The *piṇḍoddāna* refers to this *uddāna* with the key phrase “numerous travellers and robbers” – *'gron mang rkun ma*. The reference here is to the 71st precept, which refers to a monk who by agreement goes on a journey with travellers and robbers (**P.71**). The *uddāna* itself summarizes this precept in a shorter way, by the single key word “robber” – *rku*.

The rest of the precepts in this cluster concern a whole variety of cases, such as: ordaining (Tib. *bsnyen par rdzogs par byed*) an individual who has not reached the age of 20 (Tib. *gang zag lo nyi shu ma lon pa*) (**P.72**); personally digging the ground or causing it to be dug (Tib. *sa rko'am rkor 'jug*) (**P.73**); accepting invitations to a feast (Tib. *mgron du bos pa bdag gir bya*) (**P.74**); telling monks who advise on teachings that their words are delusional, obscure and unwise (**P.75**); listening silently as other monks quarrel, fight and dispute and intending to remember who says what in order to impute them (Tib. *tha snyad gdags par bya*) (**P.76**); rising from a seat and going away without saying anything to the monks who stay (Tib. *dge slong 'dug pa la mi smra*) when a philosophical discussion is being conducted (Tib. *chos dang ldan pa'i gtam rnam par gtan*) (**P.77**); paying no respect (Tib. *gus par mi byed*) (**P.78**); drinking grain alcohol (Tib. *'bru ba'i chang*), distilled alcohol (Tib. *bcos pa'i chang*) that makes you drunk (Tib. *myos par 'gyur ba*) (**P.79**); and entering a village at the wrong time (Tib. *dus ma yin par grong du 'jug cing*) and without informing other monks (**P.80**) [DPr: 15b-16a].¹⁸⁵

The last *uddāna* in the section precedes the final 10 precepts and reads as follows:

¹⁸⁵ The Tibetan version of the 80th precept is the following: *yang dge slong gang dus ma yin par grong du 'jug cing dge slong 'dug pa la ni mi smra na /de 'dra ba'i rkyen ma gtogs te ltung byed do* [DPr: 16a]. It refers to entering a village without saying anything to a monk who is staying, sitting or remaining (Tib. *'dug pa*). The meaning of this expression is not clear. The Indian sources here refer to “other good” monks, simply monks [Pachow 2007: 151-52] or “a competent monk”, “a qualified monk” [Prebish 1996: 88, 89].

*sdom la / zas bcas skya renga da gdod dang // khab ral dang ni khri rkang dang // bdal dang gding dang g.yen*¹⁸⁶ *pa dang // ras chen bde gshegs chos gos so/* [DPr: 16a] (“In summary: with food, dawn, at this point, needle case, seat with legs, spreading out, sitting mat, itching skin eruption, large cloth used as a summer coat, *Sugata*’s robe”.)

The Chinese translation also has this summary [Pachow 2007: 152, n. 86].

In the *piṇḍoddāna* this *uddāna* is summarized by the key phrase “offering a feast” – *mchod ston po*. These words obviously refer to the 81st precept, which refers to being invited for a meal by one family but going to other families before and after noon without having given instruction to the inviting family (P.81). The *uddāna* itself summarizes this precept with the key phrase “with food” – *zas bcas*.

The other precepts in this cluster regard such matters as: moving away from the doorway or the vicinity of the doorway (Tib. *sgo gtan nam / sgo gtan gyi nye 'khor las 'das*) of a king or empowered *kṣatriya* (Tib. *rgyal po rgyal rigs spyi bor dbang bskur ba*) before dawn, before the jewels and things which are considered to be jewels have been secured (Tib. *nam ma nangs*¹⁸⁷ *skya renga ma shar bar rin po che dag gam / rin po cher smos pa dag ma bsdu par*) (P.82); having already taken part in the *poṣadha* ceremony, informing other monks during the half-month recitation of the *Prātimokṣasūtra* (Tib. *zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa'i tshe*) that the monk has noticed for the first time (Tib. *da gdod*) that some particular precept was included in the *sūtra* (P.83); making or causing a needle case (Tib. *khab ral*) to be made of ivory (Tib. *ba so*), bone (Tib. *rus pa*) or coral (Tib. *rwa*) (P.84); making a chair or couch for the monastic community with a base measuring more than eight fingers of *Sugata* (Tib. *bde bar gshegs pa'i sor brgyad*) (P.85); spreading cotton (Tib. *shing bal bdal*) on a chair or couch made for the monastic community or causing the cotton to be spread (P.86); taking measures for the production of a sitting mat (Tib. *gding ba*) for a monk (P.87); taking measures for making a bandage for a cutaneous eruption (Tib. *g.yan la dgab pa*) (P.88); taking measures for making a summer robe (Tib. *dbyar gyi gos ras chen*) (P.89); making a robe the measurement of which are the same as or exceed the measurements of the *Sugata*’s robe (Tib. *bde bar gshegs pa'i chos gos kyi tsad kyi chos gos*) (P.90) [DPr: 16a-17a].

The order of the precepts in this section agrees with what is found in the Sanskrit source [Prebish 1996: 75, 77, 79, 81, 83, 85, 87, 89, 91, 93]. The content varies slightly.

¹⁸⁶S and K read *g.yan* [SPr: 23a; KPr: 14a]. The translation is given here according to these two sources as it agrees with the content of the corresponding precept.

¹⁸⁷K reads *langs* [KPr: 14a]. This variant was used for the translation.

Those variations can be explained by misinterpretation of the original text by the Tibetan translators or textual mistakes that appeared in the Tibetan text in the course of its transmission.

1.2.1.7. Four *pratideśanīya dharmas*

The sixth section of the text contains the four *pratideśanīya dharmas* (Tib. *so sor bshags par bya ba'i chos*). The following *uddāna* opens the section:

sdom la/ grong dang khyim gzhan nyid dang ni // bslab pa rnams dang dgon pa ni // sangs rgyas phan pa gsungs pa yis // so sor bshags par bya bar gsungs// [DPr: 17a] (“In summary: village and other households, many teachings and retreat – those are taught by the Buddha to be of benefit – those are taught to be confessed to each other”.)

This *uddāna* is also found in the Chinese translation of the text [Pachow 2007: 159, n. 94].

The precepts in this section deal with the misdeeds that are to be confessed by the monks to each other. Among these misdeeds are cases where: a monk accepts food from an unrelated nun on a highway while she is on her way to collect alms food from villages (Tib. *dge slong ma nye du ma yin pa lam po che na 'dug pa bsod snyoms kyi phyir grong du 'gro ba*) (**Prd.1**); a monk does not venture (Tib. *ma spobs*) to command a nun to sit still if she interrupts the meal of a number of monks by ordering such and such dishes to be passed to her (**Prd.2**); a monk accepts food from families which are held by formal declaration of the monastic community to be undergoing training (Tib. *slob pa dag gis khyim gang dge 'dun gyi bslab pa'i sdom pas bsdams pa*)¹⁸⁸ (**Prd.3**); a monk consumes food in such monastic dwellings or retreats that are known as suspicious (Tib. *dogs pa dang bcas par grags pa*), terrifying (Tib. *'jigs pa dang bcas par grags pa*) and scary (Tib. *'jigs su rung ba dang bcas par grags pa*) (**Prd.4**) [DPr: 17a-18a].

The content of this section is in general accord with the Sanskrit source [Prebish 1996: 95].

¹⁸⁸ The Tibetan translation regarding the characteristics of these families is not clear. The Sanskrit term that refers to these families is *śaikṣasamvṛtisammatāni* [Edgerton 1953: 541; Pachow 2007: 160; Prebish 1996: 95]. It is the Sanskrit version that was used for the translation here.

1.2.1.8. One hundred and twelve *śaikṣa dharmas*

The seventh section enumerates the so-called *śaikṣa dharmas* (Tib. *bslab pa'i chos*). The Tibetan version of the text contains 112 precepts in this section.¹⁸⁹

The section starts with the following *uddāna* that summarizes the first 47 precepts:

sdom la/ sham thabs la ni nram bdun dang / stod g.yogs la yang nram gsum dang // shin tu bsdams la sogs pa lnga // mgo g.yogs la sogs nram pa lnga // mchong¹⁹⁰ la sogs pa nram lnga dang // lus la sogs pa nram pa lnga/ 'dug par bya ba dgu dag dang // byin len bya ba brgyad rnams so/ [DPr: 18a] (“In summary: seven ways of [wearing] an under-garment, three ways of [wearing] an upper garment, five of being very restrained and alike, five of head covering and alike, five of leaping and alike, five of body and other aspects, nine ways of remaining, eight ways of returning gratitude for gifts”.)

The *uddāna* seems not to be included in either Chinese or Sanskrit version of the text [Pachow 2007: 162; Prebish 1996: 97].

The first 10 precepts in this section deal with various manners of wearing monastic clothes: wearing an under-garment (Tib. *sham thabs*) by wrapping it around (Tib. *zlum por bgo ba*) (Ś.1), not raising it too high (Tib. *ha can rtsengs pa ma yin pa*) (Ś.2), not letting it hang too low (Tib. *ha can 'jol ba ma yin pa*) (Ś.3), not wearing it in a form resembling an elephant's trunk (Tib. *glang po che'i sna ltar ma yin pa*) (Ś.4), not gathering it like a leaf of a Palmyra tree (Tib. *ta la'i lo ma ltar bltab ma yin pa*) (Ś.5), not wearing it in a form resembling beards of a seed (Tib. *'bru'i phur ma ltar ma yin pa*) (Ś.6), and not wearing it in a form resembling a hood on a serpent's head (Tib. *sbrul mgo'i gdengs ka ltar ma yin pa*) (Ś.7); wearing a monastic robe (Tib. *chos gos*) wrapping it around (Ś.8), not raising it too high (Ś.9), not letting it hang too low (Ś.10) [DPr: 18a].

The next five precepts refer to the behaviour of monks visiting households: being very restrained (Tib. *shin tu bsdams pa*) (Ś.11), being properly dressed (Tib. *legs par bgos pa*) (Ś.12), making little noise (Tib. *sgra skyung ba*) (Ś.13), not glancing here and there (Tib. *mig g.yeng bar mi bya ba*) (Ś.14), and looking down not up, as if wearing a yoke (Tib. *gnya' shing gang tsam du blta*) (Ś.15) [DPr: 18a].

¹⁸⁹ According to Prebish the number of precepts in this section of the Sanskrit source is 108 [Prebish 96: 97-107].

¹⁹⁰ S reads *mchod* [SPr: 25b].

The next 15 precepts again refer to the ways of proper behaviour when visiting householdssuch as: not going with a covered head (Tib. *mgo mi g.yog pa*) (Ś.16), not cocking the head (Tib. *mi brdzi ba*) (Ś.17),¹⁹¹ not drawing the head down (Tib. *mi gzar ba dang*) (Ś.18) not crossing the hands upon the neck (Tib. *gnya' gong du mi bsnol ba*) (Ś.19), not crossing the hands on the nape (Tib. *ltag par mi bsnol ba*) (Ś.20),¹⁹² not leaping (Tib. *mi mchong ba*) (Ś.21), not bending (Tib. *mi brkyang ba*) (Ś.22), not squatting (Tib. *tsog pus ma yin pa*) (Ś.23), not sticking the breast out (Tib. *brang bas ma yin pa*) (Ś.24),¹⁹³ with the hands not placed on the hips (Tib. *dkur mi brten pa*) (Ś.25), not moving the body (Tib. *lus mi bsgyur ba*) (Ś.26), with the arms not being bent (Tib. *lag pa mi dkyog pa*¹⁹⁴) (Ś.27), not moving the head (Tib. *mgo mi bsgyur ba*) (Ś.28), not putting the shoulders together (Tib. *phrag pa mi sprad pa*) (Ś.29), and with the hands not joined (Tib. *lag pa mi sbrel ba*) (Ś.30) [DPr: 18a-18b].

The next nine precepts deal with remaining in households: not staying if you have not been instructed to do so (Tib. *ma bsgo ba*) (Ś.31), not examining a seat (Tib. *stan la ma brtags pa*) (Ś.32), not sitting down with the weight of the whole body (Tib. *lus thams cad kyi ljid kyis mi dbab pa*) (Ś.33), not crossing the legs (Tib. *rkang pa mi bsnol ba*) (Ś.34), not crossing the thighs (Tib. *brla mi bsnol ba*) (Ś.35), not putting one ankle on the other (Tib. *long ba'i steng du long bu mi bzhaq pa*) (Ś.36),¹⁹⁵ not bending the legs (Tib. *rkang pa mi dgug pa*) (Ś.37), not stretching the legs (Tib. *rkang pa mi gdang ba*) (Ś.38), and not exposing your crotch (Tib. *mdoms mi snang ba*) (Ś.39) [DPr: 18b].

¹⁹¹ Both **S** and **K** read *mi brdze ba* [SPr: 26a; KPr: 16a], which would mean “not to tuck up”. The variant *mi brdzi* provided by **D** would also make sense, as it can be translated as “not trampling”. However, I consider the form *brdze* to be correct, and use it for the translation.

¹⁹² In the Tibetan text, precepts 16 to 20 are joined together into one cluster. Clustering of the same type can be observed in the section containing *śaikṣa dharmas* before and after this group. The clusters seem to be arranged thematically or to be made of precepts sharing a common subject of action. Thus, the previous cluster incorporates precepts on general behaviour when visiting households. The next cluster includes precepts concerning various ways of bodily movement. The cluster comprising the precepts 16 to 20 starts with the instruction not to visit households with your head covered. I believe it to be highly probable that all the other precepts in this cluster also concern the head. My supposition is confirmed by the information found in the *Mahāvīyutpatti* dictionary. It contains a section in which the many *śaikṣa dharmas* are briefly enumerated. According to the dictionary, the 16th, 17th and 18th precepts all have the noun *mgo* – “head” before the verbs [Sakaki 1925: 546]. For this reason, I translated the verbs *brdze ba* and *gzar ba* adding the noun “head” as an object. The translations of the Ś.19 and Ś.20 are tentative. The Tibetan expressions are not clear and the respective precepts of the Sanskrit source do not provide sufficient clarification. The Ś.19 of the Sanskrit text reads: “we will not go amongst the houses in the *vyastikā* posture” [Prebish 1996: 99], where “*vyastikā* posture” means “with arms or legs spread asunder” [Monier-Williams 1960: 1035]. The definition of *vyastikā* given by Edgerton is “a posture with the hands joined at the back of the neck” [Edgerton 1953: 516]. This is close to the variant found in the Tibetan *Prātimokṣasūtra*. The Ś.20 reads “we will not go amongst the houses in the *pariyastikā* posture”, i.e., “sitting upon the heels or hams” [Monier-Williams 1960: 607].

¹⁹³ The translation here is tentative.

¹⁹⁴ **S** reads *kyog pa* [SPr: 26a]. This variant was used for the translation.

¹⁹⁵ In the Sanskrit source, Ś.35 and Ś.36 are reversed in their positions [Prebish 1996: 99].

The following eight precepts concern the conditions of accepting and consuming alms food: receiving alms food properly (Tib. *legs par zas blang ba*) (Ś.40), not filling the bowl to the very brim (Tib. *mu dang kha da chad du ma yin pa*) (Ś.41), not taking an equal amount of vegetables (Tib. *tshod ma dang mnyam par ma yin pa*) (Ś.42), eating gradually and looking into the bowl (Tib. *thar chags su dang lhung bzed la blta ba*) (Ś.43), not holding the bowl out when natural or cooked food has not yet arrived (Tib. *bca' ba dang bza' ba ma 'ongs par lhung bzed mi bzed pa*) (Ś.44), not putting vegetables on rice and grain in order to get more (Tib. *yang 'dod pa'i phyir 'bras chan gyis tshod ma mi dgab*) (Ś.45), not putting rice and grain on vegetables (Tib. *tshod mas 'bras chan mi dgab pa*) (Ś.46),¹⁹⁶ not holding a bowl over natural or cooked food (Tib. *bca' ba dang bza' ba'i steng du lhung bzed mi gzung ba*) (Ś.47) [DPr: 18b].

The next set of 21 precepts is introduced by the following *uddāna*:

sdom la/ zas la legs par bya ba drug / tsug tsug la sogs rnam pa lnga // 'bru nas tha dad byed pa lnga // lag pa bldag la sogs pa lnga/ [DPr: 18b] (“In summary: six of proper behaviour while eating, five of champing and alike, five of separating from the grain, five of licking hands and alike”).

This *uddāna* seems to be omitted by both the Sanskrit version of the text and the Chinese translation [Prebish 1996: 101; Pachow 2007: 173].

The precepts in this cluster deal with behaviour while having a meal: eating a meal properly (Tib. *legs par zas bza' ba*) (Ś.48), not eating too-small mouthfuls (Tib. *kham ha can chung ba ma yin pa*) (Ś.49), not eating too-big mouthfuls (Tib. *kham ha can che ba ma yin pa*) (Ś.50), eating proportional mouthfuls (Tib. *kham ran pa*) (Ś.51), not opening the mouth wide before the pieces of food are eaten up (Tib. *kham ma gzas par¹⁹⁷ kha mi gdang ba*) (Ś.52), not speaking with a full mouth (Tib. *kha kham gyis bkang ste mi smra ba*) (Ś.53), eating without champing (Tib. *tsug tsug mi bya ba*) (Ś.54), eating without crunching (Tib. *blcag blcag¹⁹⁸ mi bya ba*) (Ś.55), eating without slurping (Tib. *hu hu mi bya ba*) (Ś.56), eating without blowing air by the mouth (Tib. *phu phu mi bya ba*) (Ś.57), eating without sticking out the tongue (Tib. *lce phyung ste zas mi bza' ba*) (Ś.58), not separating the grain (Tib. *'bru nas tha dad du mi bya ba*) (Ś.59), not finding faults in others (Tib.

¹⁹⁶ In the Sanskrit source, Ś.45 and Ś.46 are reversed in their positions [Prebish 1996: 101].

¹⁹⁷ S reads *bzos pa* [SPr: 26b]. This variant was used for the translation.

¹⁹⁸ S reads *cag cag* [SPr: 26b]. This variant was used for the translation.

'*phyas mi gdags pa*) (Ś.60),¹⁹⁹ not stuffing the cheeks (Tib. *mkhur ba mi spo ba*) (Ś.61),²⁰⁰ not smacking with the palate (Tib. *dkan mi gtog pa*) (Ś.62), not dividing the portion in a bowl (Tib. *kham 'phror*²⁰¹ *mi bcad pa*) (Ś.63), not licking the hands (Tib. *lag pa mi bldag pa*) (Ś.64), not licking the bowl (Tib. *lhung bzed mi byog pa*) (Ś.65), not shaking the hands (Tib. *lag pa mi sprug pa*) (Ś.66), not shaking the bowl (Tib. *lhung bzed mi bskyom pa*) (Ś.67), and not piling food into a *stūpa* shape (Tib. *mchod rten 'dra bar bcos*) (Ś.68) [DPr: 18b].

The next *uddāna*, which is put before the 69th precept reads as follows:

sdom la/ 'phyas la sogs pa rnam pa bzhi // lhung bzed la yang rnam pa bcu // 'greng bar byed la sogs pa lnga // mgo g.yogs pa sogs rnam pa lnga // do ker can la sogs pa lnga // glang chen la sogs bzhon pa lnga // lag na khar ba la sogs drug / na ba rnam pa bzhi rnams so/ [DPr: 18b] (“In summary: four of ridicule and alike, 10 more of an alms bowl, five of standing and alike, five of head covering and alike, five of those who have their hair arranged into the shape of *uṣṇīṣa* and alike, five of riding an elephant and alike, six of a walking stick in the hands and alike, four of being ill”.)

This *uddāna* is also not included in the Sanskrit text and the Chinese translation [Prebish 1996: 103; Pachow 2007: 178].

The 44 precepts of this cluster deal with different circumstances. The first 14 precepts teach proper behaviour while handling an alms bowl. They refer to: not looking into the alms bowl of a nearby monk in order to mock him (Tib. *drung na 'dug pa'i dge slong gi lhung bzed la 'phyas gdags pa'i phyir mi blta ba*) (Ś.69); not taking a water jug in hands defiled with food (Tib. *lag pa zas dang 'bags pas chu snod la mi gzung ba*) (Ś.70);²⁰² not sprinkling a nearby monk with water polluted with food (Tib. *drung na 'dug pa'i dge slong la zas dang 'bags pa'i chus mi gtor ba*) (Ś.71); while staying with a family, not pouring out water polluted with food to the territory of another house without asking (Tib.

¹⁹⁹ The translation is literal and tentative. Prebish suggests the rendering “not eat alms food when an interruption is made” [Prebish 1996: 103]. The translation proposed by Vidyabhusana is “not prefer one kind of taste to another” [Vidyabhusana 1915].

²⁰⁰ The Tibetan expression is not clear. The translation is given relying on the translation of the Sanskrit text provided by Prebish [Prebish 1996: 103] and the translation of the Tibetan text suggested by Vidyabhusana [Vidyabhusana 1915].

²⁰¹ **D** and **S** read *kham 'phror* [DPr: 18b; SPr: 26b] which is a misprint. The proper term *kham 'phor* meaning “a cup or saucer made of burnt clay” [Das 1902: 140] is given by **K** [KPr: 16b]. The precept, thus, refers to the portion of food placed by a monk in a bowl. This portion should not be divided to leave some part for later.

²⁰² The translation of the Sanskrit version proposed by Prebish differs slightly from the Tibetan text, and is the following: “we will not accept a water pot with living creatures [in it]” [Prebish 1996: 103].

khyim pa 'dug pa la ma dris par chu zas dang 'bags pa khyim gzhan du mi dbo ba) (Ś.72); not throwing away the remains of food left in the bowl (Tib. *lhung bzed kyi nang du zas kyi lhag ma blugs te mi dor ba*) (Ś.73); not putting the alms bowl down in a place without a base underneath (Tib. *'og gzhi med pa'i sa phyogs su lhung bzed mi gzhaq pa*) (Ś.74);²⁰³ not putting the alms bowl in a place that is a cliff (Ś.75), a precipice (Ś.76), or a declivity (Tib. *gad ka ma yin pa dang / g.yang sa ma yin pa dang / dkan گزار po ma yin par lhung bzed bzhaq pa*) (Ś.77);²⁰⁴ not washing the alms bowl while standing (Tib. *'greng ste lhung bzed mi bkru ba*) (Ś.78); not washing the alms bowl on a cliff (Ś.79), a precipice (Ś.80), or a declivity (Tib. *gad ka ma yin pa dang g.yang sa ma yin pa dang dkan گزار po ma yin par lhung bzed bkru ba*) (Ś.81);²⁰⁵ not taking water by the alms bowl from an intensive stream of a mountain river (Tib. *'bab chu drag po'i rgyun las bzlog ste lhung bzed kyi chu mi bcu ba*) (Ś.82) [DPr: 19a].

The next 26 precepts talk about circumstances in which the doctrine cannot be preached. They instruct: not to teach the doctrine in a standing position to one who is sitting unless he is ill (Tib. *mi na bar 'dug pa la 'greng ste chos mi bshad pa*) (Ś.83); not to teach the doctrine in a sitting position to one who is lying, unless he is ill (Tib. *mi na bar nyal bar 'dug ste chos mi bzhaq pa*) (Ś.84); not to teach the doctrine while sitting on a low seat to one who is sitting on an elevated seat, unless he is ill (Tib. *mi na bar stan mthon po la 'dug pa la stan dma' ba la 'dug ste chos mi bshad pa*) (Ś.85); not to teach the doctrine while walking behind to one who is going in front, unless he is ill (Tib. *mi na bar mdun du 'gro ba la phyi nas 'gro zhing chos mi bshad pa*) (Ś.86); not to teach the doctrine while walking on the roadside to one who is walking on the road, unless he is ill (Tib. *mi na bar lam nas 'gro ba lam gyi 'gram nas 'gro zhing chos mi bshad pa*) (Ś.87); not to teach the doctrine to one who has his head covered (Tib. *mgo g.yogs pa*) (Ś.88), to one whose head is cocked (Tib. *brdzes pa*) (Ś.89),²⁰⁶ to one whose head is drawn down (Tib. *gzar ba*) (Ś.90),²⁰⁷ to one

²⁰³ The translation of the Sanskrit version proposed by Prebish differs slightly from the Tibetan text, and is the following: “we will not place the bowl on a place on the ground that is uncovered” [Prebish 1996: 103].

²⁰⁴ The 75th, 76th and 77th *śaikṣa dharmas* are joined into one precept in the Sanskrit text [Prebish 1996: 103]. For this reason, the number of the precepts in this section in the translation of the Sanskrit text made by Prebish and the Tibetan translation differs.

²⁰⁵ The 79th, 80th and 81st *śaikṣa dharmas* are joined into one precept in the Sanskrit text [Prebish 1996: 103].

²⁰⁶ The Tibetan text is obscure here. The precept is explained by a single verb, *brdzes*. The object to which the action is directed is not given. Prebish, in his rendering of the Sanskrit version, suggests that the object is a robe [Prebish 1996: 105]. Vidyabhusana offers a similar translation [Vidyabhusana 1915].

²⁰⁷ The case is the same as with the previous precept. The translation by Prebish is the following: “we will not teach Dharma to one in the utsaktikā posture who is not ill” [Prebish 1996: 105]. The rendering suggested by Vidyabhusana is completely different, and corresponds neither to the translation by Prebish nor to what is found in the Tibetan text. It is: “I shall not preach religion to a person who is embracing another, unless he is sick” [Vidyabhusana 1915].

whose hands are crossed on his neck (Tib. *gnya' gong du bsnol ba*) (Ś.91), or to one whose hands are crossed on the nape unless he is ill (Tib. *ltag par bsnol ba*) (Ś.92);²⁰⁸ not to teach the doctrine to one who arranges his hair in the shape of *uṣṇīṣa* (Tib. *skra do ker can*) (Ś.93), to one who puts a cap on (Tib. *zhwa gyon pa*) (Ś.94), to one with a crown on his head (Tib. *mgo cod pan can*) (Ś.95), to one with a garland on his head (Tib. *mgo phreng ba can*) (Ś.96), or to one who has his head bound (Tib. *mgo dkris pa*), unless he is ill (Ś.97); not to teach the doctrine to one riding an elephant (Tib. *glang po che zhon pa*) (Ś.98), to one riding a horse (Tib. *rta zhon pa*) (Ś.99), to one in a palanquin (Tib. *khyogs na 'dug pa*) (Ś.100), to one in a vehicle (Tib. *bzhon pa'i steng na 'dug pa*) (Ś.101), or to one wearing shoes, unless he is ill (Tib. *mchil lham gyon pa*) (Ś.102); not to teach the doctrine to one who holds a walking stick in his hands (Tib. *lag na khar ba thogs pa*) (Ś.103), to one holding an umbrella in his hands (Tib. *lag na gdugs thogs pa*) (Ś.104), to one holding a weapon in his hands (Tib. *lag na mtshon thogs pa*) (Ś.105), to one holding a sword in his hands (Tib. *lag na ral gri thogs pa*) (Ś.106), to one holding an ax in his hands (Tib. *lag na dgra sta*²⁰⁹ *thogs pa*) (Ś.107), or to one wearing armor (Tib. *go cha gyon pa*), unless he is ill (Ś.108) [DPr: 19a-19b].

The next three precepts regard improper ways of defecating and urinating, as well as discharging other substances from the body. They teach: not to excrete and urinate in a standing position (Tib. *'greng ste bshad gci mi bya ba*), unless you are ill (Ś.109); not to defecate and urinate in water, or spit saliva (Tib. *mchil ma*), discharge snivel (Tib. *snabs*), vomit (Tib. *skyugs pa*), or discharge undigested food (Tib. *rlugs pa mi dor ba*) in water, unless you are ill (Ś.110); not to defecate and urinate in a place where there is green grass (Tib. *rtswa sngon po yid pa'i sa phyogs su*), and not to spit saliva, discharge snivel, vomit, or discharge undigested food in such a place, unless you are ill (Ś.111).

The last precept teaches not to climb a tree the height of which is more than a man's height, unless you will be harmed otherwise (Tib. *gnod pa byung ba ma gtogs par shing la mi gang tsam las mthor mi 'dzeg pa*) (Ś.112) [DPr: 19b].

The general order and content of the precepts in this section are similar to the Sanskrit source. In two cases, however, precepts' positions are reversed in comparison with the Sanskrit text (Ś.35 and Ś.36; Ś.45 and Ś.46).

²⁰⁸ The set of precepts from 84 to 88 is the same as those from 16 to 20 (Ś.16-Ś.20). The difference is only that in the first case the recommendation is to not visit households with a certain appearance and in the second case it is not recommended to teach the *dharma* to individuals who have that same appearance. For an explanation of the translation see n. 192 above.

²⁰⁹ **S** reads *dgra cha* [SPr: 27b], which can be translated as “armor”, “weapon”. Although the meaning of both variants is very close, I chose the reading *dgra sta* for the translation.

1.2.1.9. Seven *adhikaraṇaśamatha dharmas*

The last section of the text contains the seven *adhikaraṇaśamatha dharmas* (Tib. *rtsod pa zhi bar bya ba'i chos*). The precepts presented in this section describe the ways in which misdeeds may be expiated.

The following *uddāna*, found at the very beginning of the section summarizes all the seven precepts:

sdom la/ mngon sum dran pa ma myos dang // de bzhin gang mang ngo bo nyid // rtswa rnam bkrām pa lta bu dang // khas blang bar yang bya ba'o/ [DPr: 19b] (“In summary: actual presence, recollection, not being insane, as many as possible, essential nature, as if being covered with grass and also acting by promising”.)

The *uddāna* seems not to be included in the Sanskrit text and the Chinese translation [Pachow 2007: 190; Prebish 1996: 107].

The precepts refer to the seven kinds of disciplinary procedures that are to be implemented if required and that involve the following grounds for resolving a case: actual presence (Tib. *mngon sum*) (**Adh.1**), recollection (Tib. *dran pa*) (**Adh.2**), not being insane (Tib. *ma myos pa*) (**Adh.3**), giving the majority of the monastic community’s counting sticks (Tib. *tshul shing mang po sbyin pa*) (**Adh.4**), initiating the investigation of the essential nature of the case (Tib. *de'i ngo bo nyid tshol du gzhus pa*) (**Adh.5**), as if being covered with grass (Tib. *rtswa bkrām pa lta bu*) (**Adh.6**) and promising (Tib. *khas blang ba*) (**Adh.7**)²¹⁰ [DPr: 19b].

The arrangement of precepts and their content in this section is again in general accord with the Sanskrit text [Prebish 1996: 107-109].

1.2.2. Summarizing divergences

Apart from minor discrepancies, the Tibetan text corresponds to the Sanskrit treatise attributed to be the *Mūlasarvāstivāda* version of the *Bhikṣuprātimokṣasūtra*. The Tibetan variants of the text found in such redactions of the Tibetan Kanjur as **D**, **S** and **K** are obviously redactions of one and the same translation. The differences between these

²¹⁰ Prebish translates this as “confession” [Prebish 1996: 109].

redactions are so minimal that we can assert that the text has not undergone any serious editorial work.

The differences between **D** and **S** do not reveal any special editing tendency. Sometimes **S** gives a mistaken reading, for example *son mo* instead of *sor mo* or *bkun* instead of *bkur*. In lots of cases the difference is in using two various forms of the same verb, for example *gcug*, *brlag*, *'khur*, *'chang*, *'chags*, *'khrug*, *'jug* in **S** for *bcug*, *rlag*, *bcang*, *bshags*, *dkrug*, *gzhug* in **D**. In some cases different variants of the spelling of the same word are used in the texts, for example *gsar*, *dngangs*, *gnyis ka* or *rkan* in **S** for *sar*, *sngangs*, *gnyi ga* and *dkan* in **D**. Sometimes, however, the reading given by **S** does not convey the same meaning as **D**.²¹¹

The variations between **D** and **K** are predominantly in using different forms of the same verbs, for example, *sgrag*, *bsam*, *rtsam*, *bstan*, *bcangs*, *btsal*, *rdeg*, *bskur*, *lhags* in **K** for *bsgrag*, *bsams*, *brtsam*, *stan*, *bcang*, *stsal*, *brdeg*, *skur*, *lhag* in **D**. Variation also appears in the usage of different case endings or different forms of the same case ending, for instance *gis*, *'phags pa'i*, *'phags pa*, *las*, *du* in **K** for *yi*, *na*, *gi*, *'phags pa*, *'phags pas*, *la*, *tu* in **D**.

It is important to note that instances when all three sources give different readings for the same word or expression are very rare.

As to the structural differences, **K** is characterized by one important addition and one omission in comparison with **D** and **S**. The addition is a syntagma (Tib. *'dod byar rung dang mi rung ba'i*) which is found in the *uddāna* introducing the two *aniyata dharmas* in **K** [KPr: 6b] and is omitted by **D** [DPr: 7b] and **S** [SPr: 10b]. The omission is a phrase (Tib. *kha che bye brag tu smra ba'i*) which is placed in the colophons of **D** [DPr: 20b] and **S** [SPr: 29b] and is missing from **K** [KPr: 18b]. Similarly to **K**, **S** is also distinguished by two interesting structural omissions and one important additional passage. The omissions are a phrase *tha ma'o*, with which the syntagma introducing the second part of the text ends (Tib. *bam po gnyis pa ste tha ma'o*) in **K** and **D** [DPr: 11b; KPr: 10a] and the entire text of the 45th *pāyantika dharma* [SPr: 19a; DPr: 13b; KPr: 11b]. The addition is a long passage attached to the standart colophon in **S** [SPr: 29b] and missing from **D** and **K** [DPr: 20b; KPr: 18b].

²¹¹ Such difference of meaning can be observed in the following pairs of expressions: *bye brag thob pa* [DPr: 3b] – *bye brag thog pa* [SPr: 5b], *tha snyad 'dogs par* [DPr: 5b] – *tha snyad 'dod par* [SPr: 8a], *gsungs pa de las 'dums par byed* [DPr: 15a] – *gsungs pa de las 'das par byed* [SPr: 21b], *mi shes pas mi 'gro bas* [DPr: 16b] – *mi shes pas mi grol bas* [SPr: 23a].

A concise description of the precepts constituting the content of the *Bhikṣuprātimokṣasūtra* can be found in the *Mahāvvyutpatti* dictionary. The relevant parts of the dictionary serve as evidence to support the assumption that the translation of the *Prātimokṣasūtra* presented in the examined Tibetan Kanjur redactions is the one prepared by Jinamitra and Cog ro Klu'i rgyal mtshan around the beginning of the ninth century. The translation of the precepts as given by the *Mahāvvyutpatti* has been done using predominantly the same lexical and grammatical structures as we encounter in the *Prātimokṣasūtra*'s versions included in the redactions of the Kanjur.²¹² The match is not complete. The order of precepts in the dictionary does not correspond entirely to that found in the Kanjur text. The *pāyantika dharmas* from four to eight, for example, are mixed in the dictionary, as are the *śaikṣa dharmas* from eight to 10 and from 21 to 25 [Sakaki 1925: 536, 545-546]. The 88th and 89th *pāyantika dharmas* are reversed in position, as are the 62nd and 63rd *śaikṣa dharmas*,²¹³ and the 75th and 76th *śaikṣa dharmas* [Sakaki 1925: 543-544, 549, 551].²¹⁴ The 23rd *niḥsargika-pāyantika dharma*, the 48th *pāyantika dharma*, the 24th and 77th *śaikṣa dharmas* of the Kanjur text are not in the dictionary. Overall, though, the dictionary entries and the text of the *Bhikṣuprātimokṣasūtra* correspond so close that we may assume, with a high degree of probability, that the textual witnesses sprang from the same source.

²¹² Most indicative in this respect are the *Mahāvvyutpatti*'s renderings of, for example, *śaikṣa dharmas* 68-70 (Ś. 69-71 in DPr: 19a), and 72-80 (Ś. 73-76, 78-82 in DPr: 19a), which present the *Prātimokṣasūtra* precepts in almost complete form, and repeat them almost verbatim [Sakaki 1925: 550-552].

²¹³ In the *Mahāvvyutpatti* these precepts are listed as the *śaikṣa dharmas* 61 and 62 [Sakaki 1925: 549].

²¹⁴ In the *Mahāvvyutpatti* these precepts are listed as the *śaikṣa dharmas* 74 and 75 [Sakaki 1925: 551].

2. *Bhikṣuṇīprātimokṣasūtra* in Tibet

The fate of the *Bhikṣuṇīprātimokṣasūtra* in Tibet appears to have been quite different to that of its counterpart. The research conducted by scholars so far indicates that the lineage of full ordination for Buddhist nuns has never been transmitted. We have no records concerning the establishment or functioning of any type of community of fully ordained nuns (Skt. *bhikṣuṇī*; Tib. *dge slong ma*) in Tibet [Willis 1984: 19; Havnevik 1989: 45]. This does not mean, however, that Tibetan women were excluded from religious life and that the practising of Buddhism was a special privilege that only men enjoyed in Tibetan society.

Apparently, women occupied an important place in the religious life of Tibet. Official information regarding this matter is included in the statistical report that was prepared by the Council for Religious and Cultural Affairs of His Holiness the Dalai Lama in Dharamsala. According to this report issued in the second half of the 1980s 818 nunneries existed in various regions of Tibet before the Chinese occupation in 1959. The estimated number of nuns practising Buddhism in the country during that period is 27180. The school affiliations of the nunneries were to *dGe lugs pa*, *bKa' brgyud pa*, and *Sa skya pa*. The most numerous *rNying ma pa* nunneries totalled 320 institutions in Central Tibet in the provinces of Kham and Amdo [Havnevik 1989: 37; Tsomo 1987: 87].

The highest stage of monastic ordination available for women in Tibet was *śrāmaṇerikā* (Skt.)/*dge tshul ma* (Tib.), or a novice nun. Thus, usually women received 36 precepts and practiced as novice nuns for their whole lives. There were also a large number of lay female practitioners who shaved their heads and lived an ascetic life without being officially ordained [Tsomo 1987: 89]. We know quite a few examples where women were successful in making an impressive religious career becoming abbesses of nunneries or profound meditational practitioners with a significant number of pupils.²¹⁵

²¹⁵ In her article on Tibetan nuns, Willis provides examples of several such personalities who lived in the nineteenth and the twentieth centuries. Among them is the abbess of the *bSam sding* nunnery, who was recognized as the incarnation of *rDo rje Phags mo* (Skt. *Vajravārāhī*), an extraordinary teacher and practitioner known as A ni Lo chen, who obtained the respect and recognition of all the religious schools [Willis 1984: 19-27]. One more outstanding example is described in the monograph “When a woman becomes a religious dynasty: the Samding Dorje Phagmo of Tibet” by Diemberger [Diemberger 2007]. The book is devoted to the first incarnation of *rDo rje Phags mo* – a princess of the Mang yul gung thang called Chos kyi sgron ma. The eldest daughter of King Khri lha dbang rgyal mtshan (1404-1464), she became a Buddhist nun and tantric master, and contributed greatly to the increase in the role women played in the Tibetan socio-religious system of that time. After her death, her disciples searched for and found a girl in whom Chos kyi sgron ma was believed to have been reincarnated. Thus, the first and most famous line of female reincarnation was established in Tibet [Ibid.: 33-35, 53-70].

Though we can maintain that there was no organized order of fully ordained nuns in Tibet, it is not unlikely that there were some isolated instances where the full ordination was given to a woman under some exceptional circumstances. There is a mention in the historical sources about a *Sa skya pa* scholar Śākya mChog ldan (1428-1507) who performed a full ordination ceremony for a nun as an ordinator. This event evoked responses and aroused a discussion joined by various Tibetan authors to share their opinions on the pages of treatises [Roloff 2006: 144].²¹⁶

At present the Tibetan tradition of the *Mūlasarvāstivāda Vinaya* is continued by the Tibetan and local nuns living in Nepal, Bhutan, and different regions of India.²¹⁷ Nuns residing in or affiliated to the Buddhist nunneries of the *Mūlasarvāstivāda* tradition normally take five or eight vows as a lay follower and after that become ordained as novices. The novice ordination is granted by Buddhist monks alone, in agreement with the instructions found in the *Vinaya*.²¹⁸ One of the main doctrinal obstacles to the nuns of the *Mūlasarvāstivāda* tradition obtaining full ordination is paradoxically the absence of a quorum of fully ordained nuns to perform a legitimate ceremony.²¹⁹

Currently, full ordination for Buddhist nuns is possible only within the *Dharmaguptaka* tradition represented by female renunciants from China,²²⁰ Korea²²¹ and

²¹⁶ Such well-known *Sa skya pa* masters as Go rams pa bSod nams seng ge (1429-1489) and mKhan chen ngag dbang chos grags (1572-1641) criticized Śākya mchog ldan for the improper way of conducting the ordination ceremony. The latter we know as he was cited by the Fifth Dalai Lama Ngag dbang blo bzang rgya mtsho in one of his works [Roloff 2006: 144].

²¹⁷ The Mongolian case will be examined separately in the following chapters.

²¹⁸ Speaking about nunneries in Zangskar, Jammu and Kashmir, Gutschow relates that senior monks are rarely willing to perform a novice ordination for a nun. For this reason, nuns have to wait years before they are granted ordination [Gutschow 2004: 180]. On the other hand, the situation seems to be completely different in the *Mahāyāna* Buddhist nunnery in Tilokpur, some 30 kilometers south-west from Dharamsala. The nunnery belongs to the *Karma bKa' brgyud pa* school, and His Holiness Karmapa himself is known to have given eight lay vows as well as to have ordained women as novice nuns [Havnevik 1989: 85, 98-100].

²¹⁹ According to the ordination guidelines provided by the *Mūlasarvāstivāda Vinaya*, the ordination is valid only if conducted in the presence of a minimum quorum of representatives of both – male and female – orders of Buddhist monastics. The first part of the ceremony, carried out within the nuns' order, requires 12 fully ordained nuns in the central regions and six fully ordained nuns in remote, border areas. The second part of the ceremony is performed in the monks' order in the presence of 10 fully ordained monks in the central regions or five fully ordained monks in the border areas [Roloff 2006: 146].

²²⁰ According to the original sources, Chinese women started receiving ordination as Buddhist nuns as early as the beginning of the fourth century. There were certainly fully ordained nuns among them, as a century later a discussion was being held on the validity of their ordination. The main problem was that the nuns received ordination from the monks' order only, and the female renunciants were seriously concerned about their non-legitimate status. The dilemma was solved by the central Asian monk Guṇavarman, who took the case of the Buddha's step-mother Mahāprajāpatī as precedence and decided that the full ordination of nuns was possible in countries where the *bhikṣuṇīsaṃgha* was absent. Still worried about their dubious position, Chinese nuns insisted on the twofold ordination procedure in both orders. This became possible when in around 433 AD a sufficient number of *bhikṣuṇīs* from Sri Lanka arrived in China. The important details of the ceremony remain unknown to the scholars, as there is no mention in the sources about, for example, the *Vinaya* tradition according to which the Chinese nuns were eventually fully ordained. The nuns from Sri Lanka most probably

Taiwan.²²² A tendency has appeared in the last couple of decades among Buddhist nuns from India, Sri Lanka or Western countries to go to Hong Kong or Taiwan to take *bhikṣuṇī* vows from the full-fledged Buddhist nuns' communities functioning in those regions.²²³ The

followed the *Theravāda* tradition. In China itself, three different *Vinayas* were practiced at that time: in the south – the *Sarvāstivāda* tradition, in the north – mostly the *Mahāsāṃghika*, and the *Dharmaguptaka* to a lesser extent. The sources do not suggest that the ordination of the Sinhalese nuns into some other tradition than those practiced in China turned into any problem for the Chinese monks. It is also not improbable that the Sinhalese nuns studied one of the Chinese *Vinayas* before the ceremony. The ordination could thus have been performed with all the participants referring to the same legal procedures and the same texts [Heirman 2001: 289, 295-97]. At present, a number of Buddhist nunneries exist in various parts of China, with the nuns ordained as *śrāmaṇerikā* as well as *bhikṣuṇī* residing in them. The majority of the nunneries have been restored after the severe destruction caused by the Cultural Revolution. Now they are characterized by a strict discipline and are frequently headed by an abbess. The nuns have access to both religious and secular education [Goonatikale 1988: 112-117].

²²¹ Buddhism was introduced in Korea from China in the second part of the fourth century AD. The order of Buddhist nuns is believed to have been established in the country at approximately the same time as the order of monks, shortly after the transmission of Buddhism to the peninsular. Buddhist nuns from the Korean kingdom of Paekche are reported in the historical sources to have played an important role in the establishment of the nuns' order in Japan. Japanese chronicles say that at the end of the sixth century Paekche sent Buddhist missionaries, including a nun, to Japan, and later three Japanese girls obtained permission from the state officials to travel to Korea in order to receive ordination from the Korean clergy. [Deleanu 2010: 10-26; Cho Eun-Su 2009: 31-32]. Having survived the auspicious period of the Koryō dynasty (918-1392), when Buddhism was promulgated as the state religion, and the tough centuries of the Chosōn dynasty (1392-1910), when an anti-Buddhist policy was pursued by the government and the development of Buddhism was hindered by intentional repression of and discrimination towards the Buddhist community, the *bhikṣuṇīsamgha* in Korea began growing and developing rapidly in the twentieth century. A number of meditation facilities and retreats for nuns were opened in the country between 1916 and 1944. An even more important step in the creation of a solid basis for a well-organized and educated community of female renunciants was taken when the first seminary for doctrinal studies for nuns was founded in the *T'ongdo-sa* monastery in 1918, followed by two other similar institutions established in 1936 and 1937. A time of prosperity began for the *bhikṣuṇīsamgha* after the Korean War of 1950-1953. The number of nuns and their level of education and social influence have been constantly growing until the present day. As a result, contemporary Korean *bhikṣuṇīs* play an important role not only as spiritual practitioners, but also as active participants in the work of Buddhist educational institutions, as well as in the administration and management of monasteries and other religious organizations [Cho Eun-su 2009: 35-47].

²²² The first allusions to Buddhist nuns in Taiwan can be found in historical sources dating back to the Qing era. The ordination of these nuns and the way in which they received it cannot be described due to the lack of relevant documents or other sources. The first ordination ceremonies for monks were conducted in Taiwan in 1917. For nuns such ceremonies took place on the island for the first time in 1919. During the colonial period (1895-1945), when the island was under Japanese rule, a number of nunneries were organized in Taiwan. After the establishment of the Communist regime in the mainland China in 1949, a lot of Chinese monks arrived in Taiwan. Obtaining the active support of the Taiwanese nuns, they contributed a lot to the process of the 'purification' of Taiwanese Buddhism from the features left behind by the Japanese tradition, and the re-establishment of Chinese institutional Buddhism. At that time when the order of monks survived a serious crisis, some Taiwanese Buddhist leaders started propagating gender equality and focused on the promotion and education of the nuns [DeVido 2010: 12-17]. As a result, at present Buddhist nuns outnumber monks in Taiwan. They have the same opportunities to learn and teach the Buddhist doctrine as monks. Novice and full ordination for nuns is dual, that is, administered by both *bhikṣus* and *bhikṣuṇīs*. Nuns and monks live in the same monasteries, but in separate quarters. Apart from religious work nuns are often involved in different kinds of social activities, such as giving public lectures on Buddhism, operating kindergartens, teaching in high schools, Buddhist colleges or universities and so on [Shih Yung Kai 1988: 120-23].

²²³ The founder of the *Tilokpur* nunnery in India, Kechog Palmo, obtained full ordination in Hong Kong in 1972 and was probably the first *bhikṣuṇī* in the contemporary *Mūlasarvāstivāda* tradition. In 1984, according to the advice of one of the highest-ranking monks of the *Karma bKa' brgyud pa* tradition Tai Situ Rinpoche, four nuns from the *Tilokpur* nunnery travelled to Hong Kong and there received full ordination. Four more nuns from the same nunnery became fully ordained in Hong Kong in 1988 [Havnevik 1989: 199-200]. In 1988 several lay nuns from Sri Lanka went to the USA where five of them received full ordination via the twofold

validity of such ordinations, however, is questioned by the monks of the *Mūlasarvāstivāda* or *Theravāda* traditions to which the recipient nuns belong. A heated debate on the possibility of (re)-establishment of the order of fully ordained nuns in the aforementioned traditions is being conducted both within the international academic community and among Buddhist religious authorities.²²⁴

As is clear from this short overview of the history and current state of affairs in the field of the Buddhist full ordination for nuns, the ritual usage of the *Bhikṣuṇīprātimokṣasūtra* belonging to the *Mūlasarvāstivāda Vinaya* is both a fact of the remote, unrecorded past and a hypothetical possibility of the future. Although a number of Buddhist nuns following the *Mūlasarvāstivāda* tradition have recently received full ordination from the authorized representatives of the *Dharmaguptaka* tradition, there is no information about the *poṣadha* ceremony involving the recitation of the *Bhikṣuṇīprātimokṣasūtra* performed by those nuns.

Thus, the only dimension that we are able to study in regard to the Tibetan tradition of the *Bhikṣuṇīprātimokṣasūtra* is a textual one. Presumably, the lack of the ritual realization of the text made some difference in the mode of the textual transmission of the treatise within the Tibetan Kanjur, as compared with the *Bhikṣuprātimokṣasūtra*. For this reason, the following textual analysis includes not only the collation of different versions of the *Bhikṣuṇīprātimokṣasūtra* taken from various Kanjur redactions, but also a comparison of the text with its gender counterpart.

2.1. Tibetan text of the *Bhikṣuṇīprātimokṣasūtra*

Although the *Bhikṣuṇīprātimokṣasūtra* has probably had no ritual realization in Tibet it was translated and consistently transmitted to go with the *Bhikṣuprātimokṣasūtra*, which was definitely of greater importance in terms of practice.

ceremony [Bartholomeusz 1994: 181-82]. Between 1988 and 2000 33 Nepalese nuns who followed the *Theravāda* tradition took full ordination in the *Dharmaguptaka* tradition in different countries [LeVine 2001: 234-35]. Two nuns from Thailand are known to have been ordained as *bhikṣuṇīs*: one of them in Taiwan in the 1970s and the other in 1998 in India [Lindberger Falk 2000: 55]. A number of the so-called “Western” Buddhist nuns, including activists of the movement for the restoration of the full ordination lineage such as Thubten Chodron, Karma Lekshe Tsomo (Patricia Jean Zenn), Jampa Tsedroen (Carola Roloff) and others, also received *bhikṣuṇī* ordination in the *Dharmaguptaka* tradition in Taiwan and Korea.

²²⁴ On the course of this debate, as well as an outline of pros and cons see, for example, Hüsken/Kieffer-Pülz 2012; Heirman 2011; Roloff 2003.

The *Bhikṣuṇīprātimokṣasūtra* is very likely to have been translated at the same time as its gender counterpart, and the translation was certainly done by the same team of scholars – Kashmirian master Jinamitra and Tibetan translator Cog ro Klu'i rgyal mtshan. The text is listed in the *lHan kar ma* catalogue, where these two persons are indicated as the translators [HKM: 181]. It is also included in the catalogue section of the famous *Chos 'byung* by Bu ston, where it is said that both the *Bhikṣu-* and the *Bhikṣuṇīprātimokṣasūtra* were translated by Klu'i rgyal mtshan [Nishioka 1980: 66].

As to the Kanjur collections, the *Bhikṣuṇīprātimokṣasūtra* is found in redactions such as **B, C, D, J, K, Q, Uxyl, L, T, S, U, H, and N** [<http://www.istb.univie.ac.at/kanjur/xml3/xml/verif2.php?id=4>].²²⁵

It has already been mentioned that the analysis of the available colophons of the *Bhikṣuṇīprātimokṣasūtra* reveals that the colophons included in the redactions such as **D, K, Uxyl, H, N, S** and **U** are identical. They go as follows:

*dge slong ma'i so sor thar pa'i mdo rdzogs so/ dbang phyug dam pa'i mnga' bdag dpal lha
btsan po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa kha che bye
brag tu smra ba'i slob dpon dzi na mi tra dang/ zhu chen gyi lo tsā ba cog ro klu'i rgyal mtshan gyis
bsgyur cing zhus te gtan la phab pa* [DBPr: 25a].

Slight variation can be found in the text contained in **J**. In this redaction the following sentence is added to the standard colophon:

gcig zhus sngags gsum zhus snar thang ba dpon sho/
[<http://www.istb.univie.ac.at/kanjur/xml3/xml/xmllithang.php?id=4>].²²⁶

The position of the *Bhikṣuṇīprātimokṣasūtra* within the *Vinaya* section has not always been the same. A number of the redactions belonging to the *Tshal pa* lineage of the Kanjur transmission put the text fourth, preceded by the *Vinayavastu*, *Bhikṣuprātimokṣasūtra* and *Vinayavibhaṅga*. This order is followed by **N, D, Q, C, and H** [Steinkeller 1998: 17-20, 138]. The same arrangement of texts is presented by the **S** manuscript, attributed to the *Them spans ma* lineage of transmission. This fact may be of some value, as other representatives of the *Them spans ma* lineage such as **T, L** and **U** have

²²⁵ Last visited 18.05.2014.

²²⁶ Last visited 18.05.2014.

the treatises in the *Vinaya* section organized in a different way. In those redactions the *Bhikṣuṇīprātimokṣasūtra* is put second, preceded by the *Vinayavibhaṅga* and followed by the *Bhikṣuṇīvinayavibhaṅga* and *Bhikṣuprātimokṣasūtra* [Skorupski 1985: XIX; <http://www.istb.univie.ac.at/kanjur/xml3/xml/xmlmlondon.php?id=4>].²²⁷

2.1.1. Structure and content of the Tibetan translation of the *Bhikṣuṇīprātimokṣasūtra*²²⁸

2.1.1.1. Prefatory verses, introduction, summary and conclusion

The structure of the Tibetan text of the *Bhikṣuṇīprātimokṣasūtra* as included in various redactions of the Tibetan Kanjur is similar to that of the *Bhikṣuprātimokṣasūtra*. The text starts with the prefatory verses, which coincide with the prefatory verses of the *Bhikṣuprātimokṣasūtra* almost entirely. The major difference is in four lines added at the beginning. These lines are the following:

*/sangs rgyas 'gro mgon gcig dang dam chos dang /'phags tshogs dkon mchog rnams la
phyag 'tshal te/ /bdag gis sdug bsngal rnam par thar pa'i rgyu/ /so sor thar pa bshad kyis 'bad pas
nyon/ [DBPr: 1b]*

As to the rest of the text comprising the prefatory verses, the variant readings between the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in the same redaction of the Kanjur are minimal. The texts repeat each other verbatim. A comparison of this segment of the two texts belonging to **D** is presented in Appendix II, and shows that there are only five variant readings between these texts. Two concern case particles (*na* in DPr is changed into *nas* in DBPr; *kyis* in DPr is changed into *kyi* in DBPr); two – the usage of synonymic or partly synonymic words (*'khrul* in DPr is changed into *'phrul* in DBPr; *dka'* in DPr is changed into *dkon* in DBPr); and the last one is most probably a technical mistake, with the

²²⁷ Last visited 18.05.2014.

²²⁸ A detailed translation of the *Bhikṣuṇīprātimokṣasūtra* is not among the main goals of this research. For this reason, the following analysis will be rather of text-critical and comparative character, and will be concentrated more on the textual and structural features of the treatise than on the rendering of every precept. For the translation of the whole text of the Tibetan *Bhikṣuṇīprātimokṣasūtra* see Tsomo 1996.

correct variant found in the *Bhikṣuṇīprātimokṣasūtra* ('*dun* in DPr is changed into *mdun* in DBPr).²²⁹

The conclusive verses of the two texts are also identical. I managed to find only 14 variant readings in this part of the texts included in **D**. These are indicated in a comparative table included in Appendix II. Five of the variations again concern case particles (*ni*, *gi*, *gis*, *kyi* and *na* in DPr are changed into *yi*, *kyi*, *gi*, *kyis* and *la* in DBPr, respectively). Three concern different forms of the same verb (*spong*, *brtag* and '*gyur* in DPr are changed into *spang*, *brtags* and *gyur* in DBPr, respectively). In two cases, variant readings result in a difference in meaning between the sentences.²³⁰

Such close correlation between the prefatory and conclusive verses of the Tibetan *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* indicate that the Sanskrit originals from which the translations were made might have contained identical prefatory and conclusive verses as well. This means also that the texts were translated into Tibetan alongside each other, with a clear understanding of their being the same treatise presented in two gender versions, and with the intention to make their translations in conformity with each other.

The introduction continues with a mixed prose-verse fragment that is similar to the one found in the *Bhikṣuprātimokṣasūtra*. The main difference between the two versions is a vocative expression. In the *Bhikṣuprātimokṣasūtra* it addresses monks and reads as *tshe dang ldan pa* – “venerable”. In the text of the *Bhikṣuṇīprātimokṣasūtra* the vocative expression is consistently changed into '*phags ma* – “noble lady”, “venerable lady” to refer to nuns.²³¹ A short passage describing the decline and disappearance of the doctrine constitutes one more distinction between the texts. It is included in the *Bhikṣuṇīprātimokṣasūtra* and is not found in the *Bhikṣuprātimokṣasūtra*. The passage is the following:

chos kyi ri rab kyang 'jig par 'gyur / chos kyi shing ljon pa'ang 'chag par 'gyur / chos kyi 'khor lo yang nyams par 'gyur / chos kyi sgron ma'ang 'chi bar 'gyur / chos kyi rgya mtsho yang bskam par 'gyur la / ma rig pa'i mun nag ni mthu che bar 'gyur / sgrub par byed pa ni yongs su

²²⁹ The variant '*dun* encountered in the *Bhikṣuprātimokṣasūtra* of **D** can be considered a mistake, as it does not correspond to the meaning of the sentence *nan tan dge slong tshogs 'dun bstod*. This variant is also changed into *mdun* in **S** [SPr: 3a]. **K**, however, follows here **D** and reads '*dun* as well [KPr: 2a].

²³⁰ The sentence *thub pa'i thub gzhi rnams la bslab* of DPr in DBPr is changed into *thub pa'i bslab gzhi rnams la bslab*. It is important to note that while DBPr and KBPr are in accord in regard to this sentence [DBPr: 24b; KBPr: 24b], SBPr presents the same variant as DPr [SBPr: 34a; DPr: 20a].

²³¹ This difference in vocative expression is characteristic of all the fragments that the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* have in common. In the text of the precepts that do not contain *vocativus* monks are referred to by the phrase *dge slong* and nuns by the phrase *dge slong ma*. This difference is explained by the texts' main subject and content and will not be discussed among the variant readings.

nyams par 'gyur te / sgrub pa po dag med na yun mi ring bar 'jig rten 'di na snang ba med par 'gyur bas de'i phyir [DBPr: 2b]²³²

Other differences are minor and concern case particles changed or added in one of the texts, and various forms of the same verb used (for instance, *brtun*, *bsgrags*, *'byung* in DBPr instead of *rtun*, *bsgrag*, *byung* in DPr).

In general this part of the introduction reveals the same features as the first, verse fragment. If we assume that the translations were made from similar Sanskrit texts, the translators certainly took this fact into account and prepared the translations while checking them against each other, or simply translated a fragment that was common for both texts once and then inserted it in the text that was translated second.

As it is in the case of the *Bhikṣuprātimokṣasūtra*, the conclusive verses here are preceded by the summary. The summary names, one by one, the groups of offences enumerated by the text and the number of offences included in each group.

The text is divided into two parts. The first is indicated by the phrase *bam po dang po* that is placed right after the Tibetan title.

2.1.1.2. Eight *pārājika dharmas*

The main body of the *Bhikṣuṇīprātimokṣasūtra* is divided in seven sections, that is, one section fewer than in the *Bhikṣuprātimokṣasūtra*. The missing section contains the two *aniyata dharmas*, which deal with a monk staying with a woman in a secret place and with obscene behaviour in regard to that woman. The section was naturally excluded from the *Bhikṣuṇīprātimokṣasūtra* due to its content. All the other sections comprise the precepts dealing with the same types of misdeeds as those in the *Bhikṣuprātimokṣasūtra*. The sections are also arranged in the same order. The number of the precepts in each section differs significantly from what is found in the *Bhikṣuprātimokṣasūtra*. The only section which contains the same number of precepts in both texts is the last one, enumerating the seven *adhikaraṇaśamatha dharmas*.

²³² “The *Sumeru* mountain of the *dharma* will become destroyed. The tree of the *dharma* will also become broken. Even the wheel of the *dharma* will become damaged. The torch of the *dharma* will also die away. Even the ocean of the *dharma* will dry up. Then the darkness of ignorance will become of great power. The practice of the accomplishment will completely fall into decay. When there are no practitioners, within a short time the light in this universe will disappear. For this reason (...)”.

The first section of the *Bhikṣuṇīprātimokṣasūtra* contains the eight *pārājika dharmas*.

The section opens with an *uddāna* which reads as follows:

*/sdom la/ mi tshangs spyod dang rku ba dang/ mi gsod²³³ brdzun du smra ba dang/ /sa ga'i²³⁴ bu dang spos 'tshong khye'u/ /mdza' mo dang ni gre²³⁵ skyes pa'o/ [DBPr: 3b] ("In summary: sexual intercourse and stealing, killing humans and telling lies, a son of *Viśākhā*,²³⁶ a boy selling perfumes, mistress and born under *Pūrvaphalgunī*²³⁷".)²³⁸*

The first four precepts in this section (**BPrj.1-4**) are shared by the *Bhikṣu-* and the *Bhikṣuṇīprātimokṣasūtra*. The texts of those precepts in the two texts are identical, apart from minor differences that may be considered editorial corrections. The other four precepts (**BPrj.5-8**) are found in the *Bhikṣuṇīprātimokṣasūtra* only. The key phrases used to indicate these precepts in the *uddāna* are not clear. Literal translation gives an obscure result. Interpretation is difficult as these phrases do not occur in the texts of the precepts themselves.

2.1.1.3. Twenty *saṃghāvaśeṣa dharmas*

The next section gives the 20 *saṃghāvaśeṣa dharmas*. It begins with the following *uddāna*:

//sdom la/smyan byed pa dang gzhi med dang // gsum pa bag tsam cha las len/ /bzhi pa ci yang rung bar bya/ /lga pa chags pa med pa ste/ /mtshan mo nyin mo lam 'gro dang // chu klung pha rol yid mthun²³⁹ no/ [DBPr: 5a] ("In summary: match-maker and groundless, the third – taking

²³³ **K** reads *bsod* [KBPr: 3b].

²³⁴ **S** reads *pa gi'i* [SBPr: 5a].

²³⁵ **K** reads *dre* [KBPr: 3b].

²³⁶ The Sanskrit term *Viśākhā* is used in Indian astrology to denote one of the lunar mansions [Das 1902: 1262; Monier-Williams 1960: 1026].

²³⁷ *Pūrvaphalgunī* is the name of one of the lunar mansions of Indian astrology [Das 1902: 248; Monier-Williams 1960: 643].

²³⁸ The last four key phrases of this *uddāna* are difficult to interpret. The translation I propose is literal. The correct understanding of these phrases is complicated even more by the fact that they are not encountered in the texts of the precepts to which they refer (**BPrj. 5-8**).

²³⁹ **K** reads *'thun* [KBPr: 5a].

as a mere pretext, the fourth – taking whatsoever, the fifth – without an attachment, night, day, going on the road, across the river and agreement.”)

The *uddāna* summarizes the first 10 precepts in the section. Of these 10 precepts the first (**BSṃh.1**) corresponds to the fifth (**Sṃh.5**), the second (**BSṃh.2**) to the eighth (**Sṃh.8**), and the third (**BSṃh.3**) to the ninth (**Sṃh.9**) *saṃghāvaśeṣa dharma* of the *Bhikṣuprātimokṣasūtra*. The texts of these three precepts repeat their counterparts from the *Bhikṣuprātimokṣasūtra* almost verbatim, but for the sentence saying that the actions described become misdeeds once they are committed.²⁴⁰ The sentence is added at the end of each precept in the *Bhikṣuṇīprātimokṣasūtra* and is missing from the *Bhikṣuprātimokṣasūtra*. The other precepts in this cluster are specific to the *Bhikṣuṇīprātimokṣasūtra* and do not have counterparts in the *Bhikṣuprātimokṣasūtra*.

The second *uddāna* in the section summarizes the remaining 10 precepts and reads as follows:

//sdom la/ shi ba 'i nor rdzas len pa dang/ /dge slong ma la bzod byed dang/ /spong²⁴¹ dang 'thab krol byed pa dang/ /sten dang sten du 'jug pa dang/ /dge 'dun dbyen dang de rjes phyogs/ /sun 'byin bka' blo mi bde ba 'o/ [DBPr: 6a] (“In summary: taking the possessions of a deceased person, granting absolution to a nun, abandoning and having a quarrel, keeping together and instigating to keeping together, dissension of the community and following after, discrediting, not liking an advice.”)

The seventh precept (**BSṃh.17**) in this cluster corresponds to the 10th (**Sṃh.10**), the eighth (**BSṃh.18**) to the 11th (**Sṃh.11**), the ninth (**BSṃh.19**) to the 12th (**Sṃh.12**), and the 10th (**BSṃh.20**) to the 13th (**Sṃh.13**) *saṃghāvaśeṣa dharma* of the *Bhikṣuprātimokṣasūtra*. The texts of the two sources differ only slightly. The main difference is in the sentence saying that the actions described become misdeeds after the third admonition.²⁴² The sentence is added at the end of the precepts and is not found in the *Bhikṣuprātimokṣasūtra*. The other precepts in this cluster (**BSṃh.11-16**) are intended only for nuns and are not included in the *Bhikṣuprātimokṣasūtra*.

Thus, only seven out of the 13 *saṃghāvaśeṣa dharmas* enumerated by the *Bhikṣuprātimokṣasūtra* appear to be included in the *Bhikṣuṇīprātimokṣasūtra*.

²⁴⁰ Chos 'di ni dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste [DBPr: 5b].

²⁴¹ S reads spos [SBPr: 8a].

²⁴² Chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste [DBPr: 8a].

The section finishes with an explanation of how to atone for the *saṃghāvaśeṣa* misdeeds. The procedure is quite similar to that for a guilty monk. A sinful nun has to live outside the monastic community for as long as she has consciously kept her misdeed a secret. The period of satisfaction of the monastic community that a nun should serve after that is not six days as for monks, but half a month. Another difference is that this period should be served in both monks' and nuns' communities. Eventually a nun is to be absolved by a gathering of at least 40 members of both monastic communities – 20 monks and 20 nuns.

2.1.1.4. Thirty three *niḥsargika-pāyantika dharmas*

In the next section the 33 *niḥsargika-pāyantika dharmas* are enumerated. The opening *uddāna* of the section is the following:

//sdom la/'chang ba'bral ba'jog pa dang/ 'khru ba dang ni len pa dang / /slong dang stod
g.yogs smad g.yogs bcas/ /rin thang so sor bskur²⁴³ ba'o/ [DBPr: 10a] (“In summary: keeping,
separation, retaining, washing, accepting, asking, upper and lower garment, value, separately,
sending”.)

The *uddāna* summarizes the first 10 precepts in the section and almost entirely repeats the first *uddāna* in the respective section of the *Bhikṣuprātimokṣasūtra*. The text of the precepts in this cluster also diverges only slightly from the text of the *Bhikṣuprātimokṣasūtra*. The most substantial difference is found in the content of the second precept (**BNiḥ.2**), which corresponds to the second *niḥsargika-pāyantika dharma* (**Niḥ.2**) of the *Bhikṣuprātimokṣasūtra*. The precept mentions five monastic robes for a nun while the precept of the *Bhikṣuprātimokṣasūtra* only mentions three robes [DPr: 8a]. The other difference is between the fourth precepts in the texts (**Niḥ.4**, **BNiḥ.4**). While the grammatical structure and vocabulary of the texts are the same, the precept in the *Bhikṣuprātimokṣasūtra* mentions a monk who has his robe washed, dyed or beaten by an unrelated nun, while the same precept in the *Bhikṣuṇīprātimokṣasūtra* concerns a nun who washes, dyes or beats a robe for an unrelated monk [DBPr: 10b].

The second *uddāna* of the section serves as a summary of the next 11 precepts:

²⁴³ **K** reads *skur* [KBPr: 10a].

*sdom la / gser dngul mngon tshan*²⁴⁴ *nyo tshong dang/ /tshol dang 'thag pa skyed pa dang/ /byin phrogs bsngos dang gsog 'jog dang/ /'chang dang byin gyis mi rlob pa'o/* [DBPr: 12a] (“In summary: gold and silver, an evident sign,²⁴⁵ buying and selling, seeking, weaving, profit, seizing of what has been given, dedicating, gathered and stored, keeping and not giving a blessing”.)

Ten precepts in this section have counterparts in the *Bhikṣuprātimokṣasūtra*. The pairs are presented in the following concordance table:

BNiḥ.11	Niḥ.18	BNiḥ.13	Niḥ.20	BNiḥ.15	Niḥ.23	BNiḥ.17	Niḥ.25	BNiḥ.19	Niḥ.30
BNiḥ.12	Niḥ.19	BNiḥ.14	Niḥ.22	BNiḥ.16	Niḥ.24	BNiḥ.18	Niḥ.29	BNiḥ.20	Niḥ.21

The texts of the corresponding precepts in the two sources are similar enough to consider them the same translation presented in two editorial versions. The differences in the content can be observed in the 19th *niḥsargika-pāyantika dharma* of the *Bhikṣuṇīprātimokṣasūtra* (**BNiḥ.19**). This precept enumerates five substances that the Buddha declared as medicines allowed to be taken by an ill nun: clarified butter, oil, raw sugar, honey and raw sugar froth (Tib. *zhun mar dang/ 'bru mar dang/ bu ram dang/ sbrang rtsi dang/ bu ram gyi dbu ba*) [DBPr: 12b]. The same precept for monks mentions only four of these substances, with the raw sugar excluded from the list [DPr: 11a]. The other variation is in the text of the 20th *niḥsargika-pāyantika dharma* of the *Bhikṣuṇīprātimokṣasūtra* (**BNiḥ.20**), which says that a nun may hold an extra bowl for a period of one day. If she holds it for longer, she commits a *niḥsargika-pāyantika* misdeed. The corresponding precept of the *Bhikṣuprātimokṣasūtra* determines a period of 10 days during which a monk may be in possession of an extra bowl [DPr: 10a].

The last precept on this cluster (**BNiḥ.21**) is not found among the *niḥsargika-pāyantika dharmas* of the *Bhikṣuprātimokṣasūtra*.

The next *uddāna* in this section comprises key phrases for the next 12 precepts and reads as follows:

²⁴⁴ **S** reads *mtshan* [SBPr: 16b]. This variant was used for the translation. **K** has the following reading of the entire phrase: *gser dngul na mngon chan nyo tshong dang* [KBPr: 11b].

²⁴⁵ For this translation see n. 171 above.

//sdom la/ 'byin dang mi 'byin slong ba dang/ gos dang gos rgyu mal cha rgyu/ dbyar khang rgyu dang skye bo dang/ /dge 'dun bcings dkrol²⁴⁶ lci yang ngo/ [DBPr: 12b] (“In summary: taking out, not taking out, requiring, robe, for the sake of a robe, for the sake of bedding, for the sake of a summer house, sentient being, monastic community, tied and untied, heavy, and light”.)

The precepts from 22 to 33 (**BSm̐h.22-33**) are specially for nuns and are not included in the *Bhikṣuprātimokṣasūtra*.

The last *uddāna* in the section has a peculiar function. It refers not to the precepts of the *Bhikṣuṇīprātimokṣasūtra*, but indicates those *niḥsargika-pāyantika dharmas* determined for monks that are not included in the *Bhikṣuṇīprātimokṣasūtra*. It reads as follows:

//sdom la/ srin bal 'ba' zhig cha gnyis dang/ /drug dang mtho gang lam dang ni/ /'khru²⁴⁷ dang 'chang dang rta dang dgon/ /ras chen ma gtogs lhag ma yin/ [DBPr: 13a] (“In summary: silk, entirely, two parts, six, the whole span, road, washing, holding, horse, retreat dweller, a cloth for a rain coat are not included, are surplus”.)

The precepts, to which the *uddāna* refers, are **Niḥ.11-17 and Niḥ.26-28**. The first seven of them are summarized in the same way in the respective *uddāna* of the *Bhikṣuprātimokṣasūtra* [DPr: 9b]. The other three are referred to by different key phrases in the original source.²⁴⁸

At the end of the section describing the 33 *niḥsargika-pāyantika dharmas* the title of the treatise is repeated once again. After the title comes the Tibetan phrase *bam po gnyis pa ste tha ma'o*. The phrase indicates that the second part follows, containing the inferior precepts.

2.1.1.5. One hundred and eighty *pāyantika dharmas*

The fourth section of the *Bhikṣuṇīprātimokṣasūtra* contains one 108 *pāyantika dharmas*.²⁴⁹ It starts with a *piṇḍoddāna* that goes like this:

²⁴⁶ K reads *bkrol* [KBPr: 12b].

²⁴⁷ K reads *'khrug* [KBPr: 13a].

²⁴⁸ In the respective *uddāna* of the *Bhikṣuprātimokṣasūtra* these three precepts are indicated by the following expressions: *ston zla tha chungs*, *dgon pa pa*, *ras chen* [DPr: 10a].

²⁴⁹ One hundred and eighty is a nominal number of the precepts contained in this section. When one counts the precepts relying on the information provided by *uddānas* one ends up with the same number. The actual

/spyi sdom la/ brdzun dang sa bon 'dug gnas dang//srog chags bde dang dud 'gro dang//rku ba dang ni zas bcas pa/ /de dag thun mong yin par 'dod// [DBPr: 13a-13b] (“General summary: lie, seed, dwelling place, living creatures, pleasure, animal, robber, and with food – these are proclaimed to be in common.”)

The key phrases comprising this *piṇḍoddāna* refer to the eight *uddānas* that will follow in the text, and are the first key phrases with which those *uddānas* begin. The majority of precepts summarized by those *uddānas* are shared by the *Bhikṣu-* and the *Bhikṣuṇīprātimokṣasūtra*.²⁵⁰

The *piṇḍoddāna* is followed by an *uddāna* that relates to the first 10 precepts in the section (**BP.1-BP.10**) and reads as follows:

//sdom la/ brdzun skyon dge slong phra ma dang/ /skyo sngogs byed dang ston pa dang/ /'don dang gnas ngan len dang chos/ /bshes dor byed dang khyad du gsod/ [DBPr: 13b] (“In summary: lie, defect, slandering a monk, reviving an old argument, teaching, reciting, rebirth in the lower realms, qualities, for the sake of friendship, contempt”.)

The precepts summarized by this *uddāna* correspond to the first 10 precepts (**P.1-P.10**) of the respective section of the *Bhikṣuprātimokṣasūtra*. Major differences can be found only in the text of the fifth precept (**BP.5**), which refers to a nun who teaches the doctrine to a male person in more than five or six words [DBPr: 13b]. The corresponding precept of the *Bhikṣuprātimokṣasūtra* concerns a monk who teaches the doctrine to a female person [DPr: 11b].

The second *uddāna* in the section relates to precepts from 11 to 19 (**BP.11-BP.19**) and reads as follows:

/sdom la/ sa bon 'phyas ba bsgo ba dang / /khri dang gdang dang phyis gnon dang / /'byung ba dang ni 'debs pa dang/ /rim pa gnyis su rtsig pa'o / [DBPr: 13b-14a] (“In summary: seed, disparage, order, coach, sitting mat, oppress later, loose, sprinkling, building of two layers.”)

number is 179, as one precept (**BP.116**) is summarized in an *uddāna* but its full description is not included in the text.

²⁵⁰ The *piṇḍoddāna* that opens the corresponding section of the *Bhikṣuprātimokṣasūtra* refers to the nine *uddānas* summarizing all the precepts included in the section. In this *piṇḍoddāna* the *uddānas* that refer to the precepts common to both texts are summarized differently from what we find in the *Bhikṣuṇīprātimokṣasūtra* [DPr: 11b].

All of the precepts in this cluster have counterparts in the *Bhikṣuprātimokṣasūtra*. The 16th *pāyantika dharma* of the *Bhikṣuprātimokṣasūtra* (**P.16**) is not included in the *Bhikṣuṇīprātimokṣasūtra*. Thus, the precepts correlate as follows:

BP.11	P.11	BP.13	P.13	BP.15	P.15	BP.17	P.18	BP.19	P.20
BP.12	P.12	BP.14	P.14	BP.16	P.17	BP.18	P.19		

The most significant difference concerning the lexis in the precepts is a consistent changing of the phrase *gtsug lag khang* (**P.15, 17-18, 20**) found in the *Bhikṣuprātimokṣasūtra* into *dbyar khang* in the *Bhikṣuṇīprātimokṣasūtra* (**BP.15-17, 19**).

The third *uddāna* of the section goes as follows:

//sdom la/ 'dug gnas gcig dang phye dang ni/ /bca' ba dang ni stobs pa dang/'dus pa dang ni dus min dang / /gsog 'jog dang ni kha nas mid/ [DBPr: 14a-14b] (“In summary: dwelling place – single time, flour, chew, feed, time, inappropriate time, collecting and hoarding, and swallowed by mouth”).)

The *uddāna* refers to precepts from 20 to 27 (**BP.20-BP.27**). These precepts correspond to the *pāyantika dharmas* of the *Bhikṣuprātimokṣasūtra* in the following order:

BP.20	P.32	BP.22	P.34	BP.24	P.36	BP.26	P.38
BP.21	P.33	BP.23	P.35	BP.25	P.37	BP.27	P.39

The next *uddāna* of the section reads as follows:

//sdom la/ srog chags bcas dang gcer bu dang //dmag la lta dang /zhag gnyis dang //bshams pa'khrug dang rdeg pa dang //gzas pa dang ni gnas ngan len/ [DBPr: 14b-15a] (“In summary: with living creatures, naked, looking at the army, two days, manoeuvres, beating, threatening and rebirth in the lower realms”).)

This *uddāna* summarizes eight precepts (**BP.28-35**) that correspond to the *pāyantika dharmas* of the *Bhikṣuprātimokṣasūtra* in the following way:

BP.28	P.41	BP.30	P.45	BP.32	P.47	BP.34	P.49
BP.29	P.44	BP.31	P.46	BP.33	P.48	BP.35	P.50

The following *uddāna* refers to precepts from 36 to 45 (**BP.36-45**) and reads as follows:

//sdom la/ bde dang me dang 'dun pa dang //bsnyen par ma rdzogs chos dang smra//dge tshul kha dog bsgyur ba dang //rin po che dang tsha ba'i dus/ [DBPr: 15a] (“In summary: pleasure, fire, intention, not fully ordained, the Teaching, speaking, novice monk, changing colour, jewel and hot season”).

This repeats the sixth *uddāna* of the respective section of the *Bhikṣuprātimokṣasūtra* [DPr: 13b]. The precepts to which the *uddāna* refers are counterparts of *pāyantika dharmas* 51 to 60 (**P.51-60**) of the *Bhikṣuprātimokṣasūtra*.

The next *uddāna* goes as follows:

//sdom la/ dud 'gro 'gyod pa sor mo dang //rtse dang lhan cig sngangs byed dang //sbed pa dang ni gzhi med dang //bud med med par lam 'gro ba'o/ [DBPr: 17a] (“In summary: animal, regret, finger, playing, together, terrifying, hiding, groundless, going on a journey with no woman present”).

This repeats almost exactly the seventh *uddāna* of the respective section of the *Bhikṣuprātimokṣasūtra*.²⁵¹ All of the precepts included (**BP.46-54**) in this cluster have counterparts in the *Bhikṣuprātimokṣasūtra* and correspond to them in the following way:

BP.46	P.61	BP.48	P.63	BP.50	P.65	BP.52	P.67	BP.54	P.70
BP.47	P.62	BP.49	P.64	BP.51	P.66	BP.53	P.69		

The only major differences between the two sources are observed in the content of the text of the **BP.50 – P.65** pair of precepts. In the *Bhikṣuṇīprātimokṣasūtra* the precept refers to a nun sleeping in the same place as a man (Tib. *skyes pa'i yul*), and in the case of the *Bhikṣuprātimokṣasūtra* – to a monk sleeping in the same place as a woman (Tib. *bud*

²⁵¹ In the corresponding *uddāna* of the *Bhikṣuprātimokṣasūtra* the key phrase *rdeng med* is added to refer to the eighth precept in the cluster. The last key phrase refers to going on a journey with no man - *skyes pa med par lam 'gro ba'o* [DPr: 15a].

med kyi yul). The texts of the **BP.52 – P.67** pair also contain some differences. They refer to the hiding of the personal belongings of various members of the monastic community: and in the first case, only *bhikṣuṇī* (Tib. *dge slong ma*), *śikṣamāṇa* (Tib. *dge slob ma*) and *śrāmaṇerikā* (Tib. *dge tshul ma*) are mentioned among those members while in the second case *bhikṣu* (Tib. *dge slong*) and *śrāmaṇera* (Tib. *dge tshul*) are added to the list. The texts of the **BP.54 – P.70** pair also diverge slightly. In the *Bhikṣuṇīprātimokṣasūtra* the precept refers to a nun travelling together with a man in the absence of another woman and in the *Bhikṣuprātimokṣasūtra* to a monk travelling together with a woman in the absence of another man [DPr: 15b; DBPr: 17a].

The next *uddāna* summarizes precepts from 55 to 63 and goes as follows:

*sdom la/ rku ba dang ni rko*²⁵² *dang //mgron*²⁵³ *du bos dang bslab pa dang//’thab dang mi smra ’gro ba dang //mi gus chang ’thung dus min pa’o/* [DBPr:17a] (“In summary: robber, digging, feast, discipline, quarrel, going without saying, disrespect, drinking alcohol, at an inappropriate time”.)

This *uddāna* is close in content to the eighth *uddāna* of the respective section of the *Bhikṣuprātimokṣasūtra*, but does not repeat it exactly.²⁵⁴ The precepts in this cluster have equivalents in the *Bhikṣuprātimokṣasūtra* and correspond to them in the following order:

BP.55	P.71	BP.57	P.74	BP.59	P.76	BP.61	P.78	BP.63	P.80
BP.56	P.73	BP.58	P.75	BP.60	P.77	BP.62	P.79		

The precepts from 64 to 72 (**BP.64-72**) are summarized by the following *uddāna*:

*//sdom la/ zas bcas skya rengs da*²⁵⁵ *gdod dang / khab ral /dang ni khri rkang dang //bdal dang gding dang g.yan pa dang //bde bar gshegs pa’i chos gos so/* [DBPr: 17b-18a] (“In summary: with food, dawn, at this point, needle case, seat with legs, spreading out, sitting mat, itching skin eruption, *Sugata*’s robe”.)

²⁵² In **S** and **K** *sa* is inserted before *rko* [SBPr: 23b; KBPr: 16b].

²⁵³ **K** reads *’gron* [KBPr: 16b].

²⁵⁴ In comparison with the *Bhikṣuprātimokṣasūtra*, the key phrase *nyi shu ma lon* is missing here. This phrase is put in the second position in the corresponding *uddāna* of the *Bhikṣuprātimokṣasūtra*. It refers to the 72nd *pāyantika dharma* (**P.72**), which is not included in this cluster of precepts in the *Bhikṣuṇīprātimokṣasūtra*.

²⁵⁵ **K** reads *reng de* [KBPr: 17a].

This *uddāna* repeats almost verbatim the last *uddāna* of the respective section of the *Bhikṣuprātimokṣasūtra*.²⁵⁶ The precepts referred to by this *uddāna* have parallels in the *Bhikṣuprātimokṣasūtra* and correspond to them in the following way:

BP.64	P.81	BP.66	P.83	BP.68	P.85	BP.70	P.87	BP.72	P.90
BP.65	P.82	BP.67	P.84	BP.69	P.86	BP.71	P.88		

The texts of the precepts in both sources are practically the same except for some minor divergences.

This part of the section ends with a summary that proclaims the aforementioned 72 precepts to be common for monks and nuns. The 108 precepts that follow are intended for nuns only (Tib. *de ltar bdun bcu rtsa gnyis po de dag gi ni dge slong dang thun mong yin par 'dod do//dge slong ma rnams kyi brgya rtsa brgyad ni 'og nas 'byung ste*) [DBPr: 18b].

The second part of the section starts with the following *piṇḍoddāna*:

//spyi sdom la/ ma lon 'drid dang nad g.yog dang //nyan dang khri gcig pu shel tsi//mchil lham sgog²⁵⁷ skya chos dang ni// 'dun dang mi 'gro tha ma yin/ [DBPr: 18b] (“General summary: not reached, deceiving, a nurse, listening, one couch, amber, shoes, garlic, the doctrine, aspiration, not going”.)

This *piṇḍoddāna* serves as a summary of the 11 *uddānas* that refer to the remaining 108 precepts in the section. It is composed of the first key phrases of these *uddānas*.

The first of these *uddānas* immediately follows the *piṇḍoddāna*. It reads as follows:

/sdom la / ma lon 'khor dang 'khor mang po//bcu gnyis nyi shu khyim so gnyis//ma bslabs pa dang bslabs pa dang //chos 'tshong sde tshan bsdus pa yin/ [DBPr: 18b] (“In summary: not reached, companion, many companions, 12, 20, two of married, not trained, trained, selling the doctrine – [these are] comprising a unit”.)

The precepts summarized by this *uddāna* (BP.73-82) concern the rules of the ordaining of women by a nun and giving them proper training. The text says, for example, that if a fully ordained nun gives full ordination to a female renunciant who has not yet

²⁵⁶ In comparison with the *Bhikṣuprātimokṣasūtra* the key phrase *ras chen* is missing here. It is the last-but-one key phrase in the corresponding *uddāna* of the *Bhikṣuprātimokṣasūtra*. This phrase refers to the 89th *pāyantika dharma* (P.89), which is not included in this cluster of precepts in the *Bhikṣuprātimokṣasūtra*.

²⁵⁷ K reads *sgo* [KBPr: 18a].

reached the age of 12 she commits a *pāyantika* misdeed (**BP.73**). Giving full ordination to a married woman who has not reached the age of 12 (**BP.76**), to an unmarried woman who has not reached the age of 20 (**BP.77**), to a married woman who has already turned 12, but has not yet been keeping the six vows for two years (**BP.78**), or to an unmarried woman who has already turned 20, but has not yet been keeping the six vows for two years (**BP.79**), is committing a *pāyantika* misdeed, too [DBPr: 18b-19a].

The next *uddāna* refers to precepts 83 to 92 (**BP.83-92**) and reads as the follows:

//sdom la/ 'drid dang lo re ma gnang dang //khrul sbrum mya ngan rtsab krol dang //phan mi 'dogs dang mi 'dren dang //bslab pa dag la mi slob pa'o/ [DBPr: 19a] (“In summary: deceiving, every year, refusal, delusion, pregnant, pain, unstable, agitated, useless, not bringing, not learning the precepts”.)

The precepts in this cluster again deal with different circumstances of the giving of ordination to a woman by a nun. For example, giving an ordination every year (**BP.84**), giving ordination to a woman whose master has forbidden this (**BP.85**), or to a deluded (**BP.86**), pregnant (**BP.87**), unhappy (**BP.88**), or agitated woman (**BP.89**) represents committing a *pāyantika* misdeed [DBPr: 19a].

The next *uddāna* refers to precepts 93 to 103 (**BP.93-103**) and goes as follows:

//sdom la/ nad g.yog rgya skyegs sor mo dang //thal mo spu²⁵⁸ dang dben gnyis dang //bla gab med pa gnyis dang ni//rna bar bshub cing smra ba'o/ [DBPr: 19b] (“In summary: nurse, rubber, finger, palm, hair, two of secluded place, two of an open place, and whispering to the ear”.)

The majority of precepts in this cluster relate to misconduct of a sexual nature. According to these precepts, for example, inserting more than two joints of fingers into the private parts while washing (**BP.95**), clapping your private parts with palm (**BP.96**), sitting together with a layman (**BP.98**) or a monk (**BP.99**) in a secluded place, or standing together with a layman (**BP.100**) or a monk (**BP.101**) in an open place is to commit a *pāyantika* misdeed [DBPr: 19b].

The *uddāna* that summarizes the next 10 precepts (**BP.103-112**) reads as follows:

²⁵⁸ K reads *bu* [KBPr: 18b].

//sdom la/ nyan dang dge slong rnam gnyis dang //rig pa gnyis dang rma 'grol²⁵⁹ dang //bu dang khyim dang ma brtags dang //mtshan mo gcig pu nyal pa'o/ [DBPr: 19b] (“In summary: listening, two of monks, two of knowledge, wound untied, child, house, not examining, sleeping over a night alone”.)

The precepts in this cluster deal with such behaviour as learning from a layman (**BP.106**), taking care of a child (**BP.109**), sleeping in a shelter without having examined it first (**BP.111**), or sleeping in a dwelling place without the presence of any other persons (**BP.112**) [DBPr: 19b-20a].

The next *uddāna* summarizing the precepts from 113 to 122 reads as follows:

//sdom la/khri gcig la ni nyal ba dang //dril phyi byed pa rnam lnga dang²⁶⁰ //bkru bshal byed dang dri zhim dang //bru mar dang ni chu khrus so/ [DBPr: 20a] (“In summary: sleeping on one coach, five of rubbing, washing and rinsing, fragrant, grain oil, and bathing in the river”.)

The majority of the precepts in this cluster speak of different ways of taking care of your body: making another fully ordained nun (**BP.114**), a *śikṣamāṇā* (**BP.115**), a laywoman (**BP.117**), or a wandering female ascetic (**BP.118**) rub your body; making a woman wash and rinse your body (**BP.119**) or applying fragrant substances to your body (**BP.120**) [DBPr: 20a].

The *uddāna* that summarizes precepts 123 to one 132 (**BP.123-132**) goes as follows:

//sdom la/ pu shel tsi²⁶¹ dang so mangs dang //smyig shad gsum dang skra brnyan dang //rgyan dang bro rdung glu len dang //rol mo byed dang gdugs thogs pa'o/ [DBPr: 20a] (“In summary: amber, many teeth, three of cane comb, wig, decoration, dancing, singing, playing music and holding a parasol”.)

Five precepts in this cluster refer to different ways of taking care of your hair (**BP. 123-127**) while the other five deal with cases of amusement such as wearing the jewellery of a laywoman (**BP.128**), dancing (**BP.129**), singing songs (**BP.130**), playing music (**BP.131**) and holding a parasol (**BP.132**) [DBPr: 20a-20b].

²⁵⁹ **K** reads *grol* [KBPr: 19a].

²⁶⁰ The *uddāna* refers to the five precepts related to rubbing. The text, however, contains only four precepts with such content. This one missing precept (**BP.116**) makes the general total of this section one hundred and seventy nine instead of one hundred and eighty.

²⁶¹ **K** reads *bu shel tse* [KBPr: 19b].

The next *uddāna* serves as a summary for 10 precepts (**BP.133-142**) and reads as follows:

//sdom la/ mchil lham khri'u phyis gnon dang //stan dang skud pa khyim las dang //rjen pa 'tshod dang gos dang ni//zas 'tshong ba dang lto 'dun no/ [DBPr: 20b] (“In summary: shoes, chair, overcoming, seat, thread, lay work, cooking raw food, robe, selling food, desiring a meal.”)

The precepts included in this cluster do not have any particular subject in common and refer to such activities as wearing shoes (**BP.133**), spinning a thread (**BP.137**), being occupied with lay businesses (**BP.138**), cooking raw food (**BP.139**), or selling food (**BP.141**) [DBPr: 20b].

The *uddāna* which summarizes the next 10 precepts (**BP.143-152**) reads as follows:

//sdom la/ sgog skya sme gab chu gos dang //'khrur 'jug pa dang dge sbyong gos//rje dang bsngags pa khyim dang ni//gnas dang rnyed pa'i ser sna'o/ [DBPr: 20b] (“In summary: garlic, undergarment, bathing cloth, making wash, mendicants' robe, exchanging, praising, householder, dwelling, stinginess in gaining”.)

Half of the precepts in this cluster concern the handling of different kinds of garment (**BP.144-148**). Another group of four precepts deal with stinginess (Tib. *ser sna byed*) in different situations (**BP.149-152**) [DBPr: 20b].

The next *uddāna*, which again refers to 10 precepts (**BP.153-162**), reads as follows:

/sdom la/ chos dang skrod pa rnam gnyis dang//gleng dang mna' 'dor rdeg pa dang //brnyas thabs spyo dang chu 'thor dang //'khrug long yal bar 'dor ba'o/ [DBPr: 21a] (“In summary: doctrine, two of expelling, discussing, breaking an oath, striking, insulting, abusing, sprinkling water, rejecting to resolve an argument”.)

The majority of precepts in this cluster deal with a nun's behaviour in regard to other nuns and describe actions such as, for instance, expelling a nun from the summer dwelling (**BP.154**), expelling a nun from the household where she has already been staying (**BP.155**), discussing a misdeed committed by another nun without having seen it properly, heard of it or previously having had suspicions about it (**BP.156**), or sprinkling water on the leader of your companions (**BP.161**) [DBPr: 21a].

The last-but-one *uddāna* in this section refers to the next 10 precepts (**BP.163-172**) and reads as follows:

//sdom la/ 'dun pa gdams ngag dbyar gnas dang //dgag dbye gso sbyong sra brkyang dang //dbyung dang gos 'gyed dbyar khang dang //dbyar gyi nang du ljongs rgyu ba'o/ [DBPr: 21a] (“In summary: aspiration, spiritual instructions, summer retreat, *pravāraṇā*, *poṣadha*, *kaṭhina*, taken out, distributing cloths, summer residence, wandering around the country during the summer”.)

The majority of precepts in this cluster refer to events in the life of the monastic community such as summer retreat, the *pravāraṇā*, *poṣadha*, and *kaṭhina* ceremonies. In connection with these events the precepts refer to activities such as, for example, aspiring to spend summer retreat in a place where there are no monks (**BP.165**), conducting the *poṣadha* ritual in the absence of monks (**BP.167**), making the poor prepare a *kaṭhina* robe (**BP.168**), going away without entrusting your summer dwelling to somebody else (**BP.171**), or wandering around during the rainy season (**BP.172**) [DDBPr: 21a-21b].

The last *uddāna* in the section summarizes eight precepts (**BP.173-180**) and reads as follows:

//sdom la/ mi 'gro dogs pa mi mthun dang //'thab krol byed dang 'dri ba dang //gcig pu sngo dang ma bltas pa'i//sde tshan tha mar byas pa yin/ [DBPr: 21b] (“In summary: not going, suspicious, hostile, disputing, asking, alone, plant, not having looked at – the section is ended”.)

These closing eight precepts do not have any special subject in common and refer to activities such as, for example, wandering in a suspicious (**BP.174**) or hostile district (**BP.175**), asking questions at unusual times (**BP.177**), going to the lavatory alone (**BP.178**), or urinating and defecating on green grass (**BP.179**) [DBPr: 21b].

The last precept is followed by an *antaroddāna* that reads as follows:

//bar sdom la/ thun mong min ba brgya rtsa brgyad//dge slong thun mong bdun bcu gnyis//brgya dang brgyad bcur gnas pa dag/ ltung byed 'ba' zhig gyur pa yin/ [DBPr: 21b] (“Intermediate summary: not in common – 108, in common with monks – 72, 180 points constitute only the *pāyantikas*”.)

The next passage contains key phrases of the 18 *pāyantika dharmas* that are included in the respective section of the *Bhikṣuprātimokāśūtra*²⁶² but are not shared by nuns and thus are not found in the first part of the *pāyantika dharma* section of the *Bhikṣuṇīprātimokṣasūtra*.

2.1.1.6. Eleven *pratideśanīya dharmas*

The fifth section of the text is devoted to the enumeration of the *pratideśanīya dharmas*, which are 11 in number.

The only *uddāna* in the section opens it and reads as follows:

//sdom la / 'o ma zho dang mar dang ni//zhun mar 'bru mar sbrang rtsi /dang //dbu ba nya sha sha dang ni//sha skam bslab sdom byin pa'o/ [DBPr: 21b-22a] (“In summary: milk, curds, butter, clarified butter, oil, honey, froth, fish, meat, dried meat, bound with training vows.”)

The first 10 precepts in this section are practically the same and refer to a nun who, while not being ill, begs of an unrelated householder for the substances such as milk (**BPrd.1**), curds (**BPrd.2**), butter (**BPrd.3**), clarified butter (**BPrd.4**), oil (**BPrd.5**), honey (**BPrd.6**), froth (**BPrd.7**), fish (**BPrd.8**), meat (**BPrd.9**) or dried meat (**BPrd.10**). The last precept is common to both the *Bhikṣu-* and the *Bhikṣuṇīprātimokṣasūtra*. It corresponds to the third *pratideśanīya dharma* of the former (**Prd.3**). The texts of the precept in the two sources are the same apart from minor divergences. The most significant is that when referring to the monastic dwelling the *Bhikṣuṇīprātimokṣasūtra* uses the phrase *dbyar khang*, while the *Bhikṣuprātimokṣasūtra* applies the phrase *kun dga' ra ba* [DBPr: 22a; DPr: 17b].

2.1.1.7. One hundred and twelve *śaikṣa dharmas*

²⁶² /skrod dang ma bskos nyi nub dang //zas dang chos gos gnyis dag dang //don mthun gru dang dben pa gnyis/ /sbyor bcug yang yang bsod pa dang //nyal sar 'dug dang 'greng ba dang //gdeng med nyi shu ma lon dang //ras chen ltung ba bcu brgyad po/ [DBPr: 21b].

The sixth section of the *Bhikṣuṇīprātimokṣasūtra* contains one hundred and thirteen *śaikṣa dharmas*. The section starts with a long *uddāna*, which reads as follows:

//sdom la/ sham thabs la ni rnam brgyad dang //stod g.yogs la ni rnam gsum dang //shin tu bsdams la sogs pa drug / mgo g.yogs la sogs rnam pa lnga/ /mchong la sogs pa rnam pa lnga/ /'dus²⁶³ la sogs pa rnam pa lnga²⁶⁴/ /'dug par bya ba brgyad dag dang / /byin len bya ba brgyad rnam so/ [DBPr: 22b] (“In summary: eight ways of [wearing] an under garment, three ways of [wearing] an upper garment, and six of being very restrained and alike, and five of head covering and alike, five of leaping and alike, five of body and other aspects, eight ways of remaining, eight ways of returning gratitude for gifts”.)

The *uddāna* summarizes 48 precepts that are split between eight sub-clusters. The text of the *uddāna* repeats carefully the text of the first *uddāna* in the respective section of the *Bhikṣuṇīprātimokṣasūtra* [DPr: 18a]. The difference is only in the number of the summarized precepts as the first sub-cluster is said to contain eight precepts in the *Bhikṣuṇīprātimokṣasūtra* in comparison with the seven precepts in the *Bhikṣuprātimokṣasūtra*, six precepts in the third sub-cluster of the *Bhikṣuṇīprātimokṣasūtra* in comparison with five precepts in the *Bhikṣuprātimokṣasūtra* and eight precepts in the seventh sub-cluster of the *Bhikṣuṇīprātimokṣasūtra* in comparison with the seven precepts in the *Bhikṣuprātimokṣasūtra*.

Thus, the first *uddāna* of the *śaikṣa dharma* section of the *Bhikṣuṇīprātimokṣasūtra* refers to 48 precepts that correspond to the precepts of the *Bhikṣuprātimokṣasūtra* in the following way:

BŚ.1	Ś.1	BŚ.10	Ś.9	BŚ.19	Ś.17	BŚ.28	Ś.26	BŚ.36	Ś.35	BŚ.45	Ś.44
BŚ.2	Ś.2	BŚ.11	Ś.10	BŚ.20	Ś.18	BŚ.29	Ś.27	BŚ.37	Ś.36	BŚ.46	Ś.45
BŚ.3	Ś.3	BŚ.12	Ś.11	BŚ.21	Ś.19	BŚ.30	Ś.29	BŚ.38	Ś.37	BŚ.47	Ś.46
BŚ.4	Ś.4	BŚ.13	Ś.12	BŚ.22	Ś.20	BŚ.31	Ś.29	BŚ.39	Ś.38	BŚ.48	Ś.47
BŚ.5	Ś.5	BŚ.14	Ś.13	BŚ.23	Ś.21	BŚ.32	Ś.30	BŚ.40	Ś.39		
BŚ.6	Ś.6	BŚ.15	Ś.14	BŚ.24	Ś.22	—	Ś.31	BŚ.41	Ś.40		
BŚ.7	Ś.7	BŚ.16	Ś.15	BŚ.25	Ś.23	BŚ.33	Ś.32	BŚ.42	Ś.41		
BŚ.8	—	BŚ.17	—	BŚ.26	Ś.24	BŚ.34	Ś.33	BŚ.43	Ś.42		
BŚ.9	Ś.8	BŚ.18	Ś.16	BŚ.27	Ś.25	BŚ.35	Ś.34	BŚ.44	Ś.43		

²⁶³ S reads *lus* [SBPr: 30b]. The same variant is found in DPr, SPr and KPr. It is this variant that was used for the translation.

²⁶⁴ The entire syntagma *lus la sogs pa rnam pa lnga* is missing from KBPr [KBPr: 21b].

The second *uddāna* in the section summarizes 21 precepts (**BŚ.49-69**) and reads as follows:

sdom la/ zas la legs par bya ba drug / tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa ldag la sogs pa lnga/ / [DBPr: 22a] (“In summary: six of proper behaviour while eating, five of champing and alike, five of separating from the grain, five of licking the hands and alike”).)

The *uddāna* and the precepts to which it refers repeat carefully the second *uddāna* and the precepts following it in the respective section of the *Bhikṣuprātimokṣasūtra*. Thus, *śaikṣa dharmas* from 49 to 69 of the *Bhikṣuṇīprātimokṣasūtra* (**BŚ.49-69**) exactly coincide with the *śaikṣa dharmas* from 48 to 68 of the *Bhikṣuprātimokṣasūtra* (**Ś.48-68**).

The last, rather expansive *uddāna* of the section reads as follows:

//sdom la/ 'phya la sogs pa rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ /'greng bar byed la sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ /do ker can²⁶⁵ la sogs pa lnga/ /glang chen la sogs bzhon pa lnga/ /lag na 'khar²⁶⁶ ba la sogs drug / na ba rnam pa gsum rnams so/ [DBPr: 23a] (“In summary: four of ridicule and alike, 10 more of the alms bowl, five of standing and alike, five of head covering and alike, five of those who have their hair arranged into the shape of *uṣṇīṣa* and alike, five of riding an elephant and alike, six of a walking stick in the hands and alike, four of being ill”).)

The *uddāna* refers to 43 precepts (**BŚ.70-112**) and reveals a very close similarity to the last *uddāna* of the respective section of the *Bhikṣuprātimokṣasūtra*. The difference is only in the last sintagma, which here refers to only three precepts related to being ill as opposed to four similar precepts in the *Bhikṣuprātimokṣasūtra* [DPr: 19a].

The first 42 precepts in this cluster (**BŚ.70-111**) coincide precisely in order and content to the first 42 precepts in the respective cluster of the *Bhikṣuprātimokṣasūtra* (**Ś.69-110**) [DBPr: 23a-24a; DPr: 18b-19b]. The last precept of the section (**BŚ.112**) is an equivalent of the last *śaikṣa dharma* included in the *Bhikṣuprātimokṣasūtra* (**Ś.112**). The last-but-one precept of this section of the *Bhikṣuprātimokṣasūtra* (**Ś.111**) is not found in the *Bhikṣuṇīprātimokṣasūtra*.

²⁶⁵ K reads *do ke btsan* [KBPr: 22b].

²⁶⁶ K reads *khar* [KBPr: 22b].

2.1.1.8. Seven *adhikaraṇaśamatha dharmas*

The main part of the *Bhikṣuṇīprātimokṣasūtra* ends with a section containing the seven *adhikaraṇaśamatha dharmas*. The order and the content of these precepts (**BAdh.1-7**) are totally in agreement with the precepts included in the respective section of the *Bhikṣuprātimokṣasūtra* (**Adh.1-7**) [DBPr: 24a; DPr: 19b-20a]. There are only minor variant readings.

2.1.2. Summarizing divergences

Comparative analysis of the three versions of the *Bhikṣuṇīprātimokṣasūtra* shows that the texts included in **D**, **S** and **K** represent the same translation, subjected to slight editorial corrections. When variant readings occur between **D** and **S**, **K** does not necessarily follow **D**. Very often it contains the same variant as **S**. Cases in which all three sources suggest their own variant are very rare.

As in the *Bhikṣuprātimokṣasūtra* the differences between the texts concern the usage of various forms of the same verb (*sgrogs*, *'thun*, *gzhog*, *gtong*, *brten*, *mtshungs*, *srung* of KBPr are in some cases changed into *bsgrags*, *mtshun*, *gzhogs*, *btang*, *rten*, *tshungs*, *bsrung* respectively in DBPr and SBPr; *'dul*, *'jigs*, *dkrug*, *'thol*, *bsgrub*, *g.yog*, *bslabs* of SBPr are sometimes changed into *dul*, *'jig*, *dkrugs*, *mthol*, *sgrub*, *g.yogs*, and *bslab* respectively in DBPr and KBPr; *bskam*, *bklag*, *rlob*, *mdoms*, or *brtags* of DBPr are changed into *skams*, *ktag*, *rlob*, *'doms*, and *brtag* respectively in SBPr and KBPr), insertion or removal of case particles, usage of different case particles (*kyis*, *na*, *las* of SBPr in some cases are changed into *kyi*, *nas*, *la* respectively in DBPr and KBPr; *nas*, *pa*, *yi* of DBPr are sometimes changed into *na*, *pas*, *yis* in SBPr and KBPr). Variant readings that change the meaning of the text are comparatively rare.²⁶⁷

The most important structural peculiarity which is shared by all three redactions is the omission of the 116th *pāyantika dharma* (**BP.116**) [DBPr: 20a; KBPr: 19b; SBPr: 27a].

²⁶⁷ Variant readings cause differences in meaning in the synagmas. For example, *skra skyung ba dang* (*skra* is changed into *sgra* in SBPr and KBPr) [DBPr: 22b; SBPr: 31a; KBPr: 22a]; *'phags ma dag ma lhags pa rnam la 'dun pa dang yongs su dag pa dris shig* (in KBPr *'dun pa* is changed into *'dul ba*) [DBPr: 3a; SBPr: 4a; KBPr: 2b]; *dge slong mas de dag las ltung ba gang yang rung ba zhig byas la ji srid du shes bzhin du 'chab par byed pa de srid du de mi 'dod bzhin du spo ba bya'o* (KBPr reads *'chad* instead of *'chab*) [DBPr: 10a; SBPr: 13b; KBPr: 10a].

When the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* of the same Kanjur redaction are compared, variant readings can be observed between those parts of the texts that are shared by both sources. This allows us to assume that while the initial translations of the texts might have been very close, and even identical in the common parts, later editors did not pay much attention to keeping this conformity and revised the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* within the same redaction of the Kanjur separately, with no reference to each other.

Analysis of the structure and content of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in the same Kanjur redaction as well as comparison of versions of the texts found in three different redactions of the Tibetan Kanjur lead me to the conclusion that **D**, **S** and **K** are the same translation. This translation was probably the only translation of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* made in Tibet, i.e., the one prepared by Jinamitra and Klu'i rgyal mtshan around the beginning of the ninth century. The texts contained a lot of fragments whose content was the same. These shared fragments were translated into Tibetan from the Sanskrit originals in such a way that they appeared identical. The lexis and grammatical structures used in the translation of the *Bhikṣu-* and the *Bhikṣuṇīprātimokṣasūtra* into Tibetan are mostly identical. The texts have not been altered much in the course of their transmission history. The similarity between the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in the same redaction of the Kanjur is therefore very strong. The texts have been seriously edited, and the process of going through multiple redactions over more than a thousand years has resulted in variant readings between the redactions. Those variant readings in shared fragments of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* of the same redaction, however, are not the same. This lead me to suggest that the editors of the Kanjur did not pursue the similarity between the texts, and while preparing new redactions they revised the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* separately, without comparing them with each other and with no intention to make the texts of their common fragments identical.

Proceeding to the Mongolian translation of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*, I will try to establish whether these tendencies that can be identified in the translations and editing of the Tibetan texts remain and reveal themselves in the Mongolian translations of the treatises, or whether the features that characterize the Mongolian versions of the texts are rather different.

3. *Prātimokṣasūtra* in Mongolia

The tradition of the *Prātimokṣasūtra* must have been transmitted to Mongolia as soon as the first Buddhist monasteries along with the organized monastic communities residing in them appeared in the country. We know that before the Mongolian Empire was created, under the leadership of Činggis *qayan*, as well as during the time of the Empire the Mongols had close contacts with the Uigur, Xixia, Tibetan and Chinese Buddhist cultures. The sources, however, do not provide enough information to establish the number of Mongols who took full ordination as Buddhist monks, and whether monastic communities of Mongolian Buddhist monks operated in the country during that early period.²⁶⁸

The first Buddhist monastery founded on the Mongolian territories was the *Yeke juu* monastery in Hohhot. It was built by the order of Altan *qayan*, with construction completed in 1580 [Kollmar-Paulenz 2001: 83]. In 1586 the next monastery – the first one in Northern Mongolia – appeared, founded by the Abadai *qayan* of Qalqa. According to the biography of the First rJe bstun dam pa *qutuytu* Zanabazar, it was modelled after the *Yeke juu* in terms of architectural design and name, as it was called *Erdeni juu* [Bareja-Starzyńska 2012: 133-35; Bawden 1961: 6, 37].²⁶⁹ Both monasteries soon developed into great religious centres of their regions. The tradition of the *Prātimokṣasūtra* is highly likely to have been introduced to the monasteries as soon as the required conditions had been fulfilled and the number of fully ordained monks reached the necessary quorum.

If the ritual of *poṣadha* was already being conducted in the Mongolian Buddhist monasteries by the end of the sixteenth century an important question to answer would be what language was used for the performance of the ritual. There are original sources testifying to the extensive usage of the Mongolian language in the practice of Buddhism in

²⁶⁸ Chinese sources say that it was Möngke who ordered the construction of a large Buddhist shrine in the capital city of Qara Qorum in 1256 [Kałużyński 1983: 114]. It is not certain, however, that the monks who served at the shrine were Mongols by origin. A lot of Buddhist monasteries functioned on the territory of the Mongolian Empire during the Yuan period. The influence of Buddhism, however, was geographically limited mainly to the Chinese and Tibetan parts of the Empire. No permanent Buddhist monasteries (as opposed to mobile monasteries) operating in Mongolia proper are known to have existed before the second part of the sixteenth century.

²⁶⁹ Although historical sources say that the *Yeke juu* temple of Köke qota was taken as a model for the construction of the *Erdeni juu*, contemporary research shows that this was not exactly so. A comparison of the three main temples of the *Erdeni juu* complex with various Buddhist structures from Inner Mongolia and Korea revealed that there is no exact similarity between any of them [Bareja-Starzyńska 2012: 135-36].

Mongolia at that time.²⁷⁰ However, we do not possess any early, individual copies of translation of the *Bhikṣuprātimokṣasūtra* in the Mongolian language.

The earliest available Mongolian translation of the *Bhikṣuprātimokṣasūtra* is included in the Liydan *qayan* redaction of the Mongolian Kanjur issued in 1628-29. Currently, three copies of the Mongolian Kanjur are identified as versions of this redaction: **P**, **UU** and **HH**. It is not known which Tibetan text was used for the preparation of the Mongolian translation. The Tibetan part of the colophon of the Mongolian translation as well as the text of the translation itself allow us to suggest, however, that it was one of the versions of that same Tibetan translation that we find in the Tibetan Kanjur's editions analysed in the previous chapters.²⁷¹

When the Mongolian Kanjur was revised and re-edited under the Kangxi emperor in 1717-20 no new translation of the *Bhikṣuprātimokṣasūtra* was done. The earlier translation of the Liydan *qayan* redaction underwent, however, some editorial work in which numerous alterations were made related to the vocabulary and grammatical structure. Again, we do not possess adequate data to maintain that this revised translation was ritually used in the Mongolian monasteries.

The first reliable source containing detailed information on both the *poṣadha* ritual and the text of the *Bhikṣuprātimokṣasūtra* used in the Mongolian monasteries is found in the monograph by Pozdneev [Pozdneev 1887], which includes the major part of daily diaries he kept while travelling across Mongolia in 1876-79. Pozdneev gives a detailed description of the life of the Mongolian Buddhist monasteries. It provides thorough accounts of religious, economic and private aspects of the Mongolian Buddhist clergy's existence, including the characterization of different types of monasteries in terms of architecture and purpose, classification of monastic ranks, notes on monastic clothes and special accessories and utensils, a yearly schedule of rituals, and so on.

Pozdneev writes that all the services in the Mongolian monasteries were conducted in Tibetan. He mentions only one place, namely the Togtokh türü *khoshuun* in the Secen Khan *aimag*, where the liturgy was recited in Mongolian [Ibid.: 306]. Pozdneev refers to the *poṣadha* ritual by its Tibetan name (*gso sbyong*), which he writes phonetically as *sozhin*, and notes that the ritual was performed regularly in all the Mongolian monasteries. He also mentions some special text with which the *poṣadha* service ended and identifies it with the

²⁷⁰ The manuscripts in Mongolian found in the *Olon süme* in Inner Mongolia and in Qara buqa-yin balyasun in Outer Mongolia date from around 1600 and contain typical practical texts for everyday use [Sagaster 2007: 398; Heissig 1966].

²⁷¹ A detailed comparative analysis of the Tibetan and Mongolian colophons will be presented below.

Bhikṣuprātimokṣasūtra. Interestingly, when Pozdneev asked some Mongolian monks about this text they recommended he read a treatise in Mongolian called *Ayay-a tegimlig-ün suryal*. This treatise comprised 253 misdeeds divided into six categories, and it is highly probable that it was nothing else but a Mongolian translation of the commentary on the *Bhikṣuprātimokṣasūtra* composed by the Fifth Dalai Lama, Ngag dbang blo bzang rgya mtsho. The original title of this Tibetan commentary is *So thar gyi tshul khrims la dga' ba'i dpyod ldan tshogs la phan byed nyung ngu rnam gsal sgron ma*.²⁷² Although Pozdneev does not give the translation of the whole text and only enumerates the misdeeds without explanations, the number of the misdeeds in his rendering is the same as in the treatise by the Dalai Lama. The classification of the misdeeds also coincides with the Dalai Lama's commentary, in which the two *aniyata dharmas* and the seven *adhikaraṇaśamatha dharmas* are omitted.

There is a manuscript preserved in the library of the Oriental Faculty of the Saint-Petersburg State University, written in Mongolian and entitled *Ayay-a tegimlig-ün surtal*. It appears to be a translation from Tibetan, and the Tibetan title of the text reads *So thar gyi tshul khrims la dga' dpyod ldan tshogs la phan byed nyung ngu rnam gsal sgron me bzhugs so*; the colophon of the text names the Fifth Dalai Lama as the author of the text.²⁷³ This manuscript may serve as further confirmation that Pozdneev was recommended to read a translation of the Fifth Dalai Lama's work.

It is interesting that Pozdneev was offered a commentary, but not the canonical version of the *Bhikṣuprātimokṣasūtra* to familiarize himself with the content of the text; this fact will be paid special attention later.

The tradition of the *Prātimokṣasūtra* was followed in Mongolian Buddhist monasteries up to the 1930-s, when the Communist purge destroyed the monastic community in the country almost entirely.²⁷⁴ Throughout the rest of the twentieth century

²⁷² The text is included in the Collected Works (*gSung 'bum*) of the Fifth Dalai Lama, volume *Pha* (14), 495-538 [TBRC: W2CZ5990].

²⁷³ The full variant of the name of the author in Mongolian is *Co hôr-un toyin kelen-ü erke-tü sayin oyutu dalai ayul ügei quyay-tu čidayči-yin šasin-u ider-ün ayimay* [Uspenskii 1999: 300, №307].

²⁷⁴ During the so-called "Great Purge" of 1937-1939, tens of thousands of Buddhist monks were cruelly executed in Mongolia. Apart from those arrested and killed, many monks were also sent to concentration camps. The majority of the monasteries were demolished, with their property destroyed or expropriated. Out of 771 temples and monasteries which existed in the country in 1934, 760 were subjected to total destruction [Baabar 2005: 363-70].

the *Gandantegchenlin* monastery in Ulan Bator was Mongolia's only working Buddhist monastery.²⁷⁵

After the democratic revolution of 1990 and the declaration of religious, press and associational freedoms guaranteed by law, religious life in Mongolia started flourishing.²⁷⁶ A lot of monasteries were restored and some were founded anew. Thus, former large Buddhist centres such as the *Erdene Zuu*, *Khamaryn Khiid* [Altangerel/Khatanbaatar 2009], *Amarbayasgalant Khiid*, *Baldan Baraivun Khiid* (*Baldan Bereeven Khiid*) [<http://whc.unesco.org/en/tentativelists/5778/>],²⁷⁷ *Danzandarjaa Khiid*, *Shankh Khiid* [<http://people.hws.edu/yignyen/help.html>]²⁷⁸ were reestablished after 1990. Among new Buddhist institutions founded in Mongolia in the last two decades are the *Bakula Rinpoche Khiid*, *Tögs Bayasgalant Töv*, *Mongolyn Ikh Khüree Khiid* [<http://www.mongoliantemples.net/>].

The reintroduction of the *Prātimokṣasūtra* tradition was a problematic issue at the very beginning of the post-Communist revival period. The main obstacle was the lack of the required number of fully ordained monks. Over the course of time, as the monastic communities grew and developed and more monks resolved to take full ordination, the reestablishment of the *poṣadha* ritual within the ceremonial cycle became possible.

In present-day Mongolia the *poṣadha* ritual is conducted in the largest and most important monasteries, both in the capital and outside it. Research has revealed that the reestablishment of the *poṣadha* tradition was considered one of the most important steps on the way to reconstructing a full-fledged, legitimate Buddhist monastic community in Mongolia.²⁷⁹

The historical situation with regard to full ordination for female practitioners of Buddhism in Mongolia is very similar to what we find in Tibet. Having adopted Buddhism in its Tibetan form the Mongols also inherited from the Tibetans the lack of any such socio-

²⁷⁵ The *Gandantegchenlin* monastery luckily escaped the mass destruction of the 1930-s. It was closed in 1939 and then reopened in 1944 to serve as a show-case demonstrating the Mongolian Buddhist tradition to tourists. Since 1990, when democratic changes took place in Mongolia, the monastery has been actively developing and going through the process of revitalization and restoration [Atwood 2004a: 194-95]. Moses reports that according to the official statistics of the Mongolian government, five functioning monasteries existed in Mongolia in 1958 [Moses 1977: 262]. Further information specifying these data is, however, not available.

²⁷⁶ According to the new democratic constitution adopted by the Mongols in 1992, the right to religious freedom was guaranteed and protected by this basic law of the state (See Chapter 2, article 14, paragraph 15/хоёрдугаар бүлэг, арван дөрөвдүгээр зүйл-2; chapter 2, article 14, paragraph 2/хоёрдугаар бүлэг, арван зургадугаар зүйл-15 of the Constitution of Mongolia/Монгол Улсын Үндсэн Хууль) [<http://www.legalinfo.mn/law/details/367> (Last visited 05.05.2014)].

²⁷⁷ Last visited 18.05.2014.

²⁷⁸ Last visited 05.05.2014.

²⁷⁹ The performance of the ritual and the application of the *Bhikṣuprātimokṣasūtra* in contemporary Mongolian monasteries will be discussed below.

religious institution as an order of fully ordained Buddhist nuns. Again, as in the Tibetan case this did not mean that women were totally excluded from the life of the monastic community, only that they mainly acted as donators and worshippers rather than competent practitioners and experts.²⁸⁰

Historical sources as well as reports by Western scholars say next to nothing about female renunciants in pre-revolutionary Mongolia. Among hundreds of Mongolian Buddhist monasteries there seems to have been not a single nunnery. Although it was possible for a woman to take some vows (usually those of a lay practitioner – *ubasanča*), she could do so only after she had reached the age of 60. The change of social status was then marked only by external features such as a shaved head and the wearing of a narrow strip of dark red cloth over the shoulder [Zhukovskaya 1977: 42; Sazykin 1988: 429]. Such conduct, even of an aged woman, was often not met with approval in the contemporary society; women who led a renunciant life were frequently seen as ill-omened, especially for small children [Atwood 2004a: 325].

Although full ordination for women was not legitimate in the Mongolian Buddhist tradition, there might have been individual cases where full ordination was granted to devoted female aristocrats.²⁸¹

The Mongolian term used to denote female renunciants is *sibayanča* or *simnanča*. In practice, such women were able to keep only the vows prescribed for a novice. Interestingly, the term *simnanča* is used to denote a fully ordained nun in the translation of the *Bhikṣuṇīprātimokṣasūtra* included in Liydan *qayan* redaction of the Mongolian Kanjur [Kas'yanenko 1993a: 193, № 610].

With the revival of Buddhism in the 1990-s, a new aspect of the Mongolian Buddhist tradition became prominent – the active development of Buddhist religious institutions available to or created especially for women. Great contributions to the establishment of such institutions was made by international organizations and important

²⁸⁰ For the information about the Mongolian female *gcod* ritual experts see Havnevik/Ragchaa/Bareja-Starzynska 2007.

²⁸¹ The biography of Neyiji toyin, entitled *Boγda Neyiji toyin dalai mañjusrii-yin domoy-i todorqay-a geyigülügči čindamani erike kemegdekü orosiba*, contains a passage which relates how, a son of Neyiji toyin, Erdem-ün dalai, decided to meet his father and travelled together with his wife to the area where Neyiji toyin lived and preached at that time. The latter, however, refused to meet him. He said he would agree to the meeting on the condition that his son became a *gelong* and his wife became *sibayanča*. The demand was apparently satisfied [Purbuyeva 1984: 75; NTD 58b]. It is not clear what ordination was taken by the woman to become a *sibayanča*, as the term is not very precise. It might have been the ordination of a lay follower, a novice or even a fully ordained nun, as the definition of *sibayanča* here goes in a pair with the term *gelong*, which denotes a fully ordained monk.

foreign religious figures such as Bakula Rinpoche, an Indian ambassador in Mongolia from 1990 until 2000.

Among the contemporary Buddhist temples and educational facilities for women are the *Tögs Bayasgalant Töv*, *Dolma ling Khiid* and *Baldankhajidlin Khiid* of the Ulan Bator area. The first was established by Bakula Rinpoche in 1990. It has a religious college that actually belongs to the *Gandantegchenlin* monastery's Zanabazar Buddhist University. The college was opened in 2002 and provides classes in Buddhist studies for women. The *Dolma ling* residential nunnery was founded by the Mongolian branch of the Foundation for Preservation of the Mahayana Tradition, and opened in 2003 [<http://www.fpmtmongolia.org/dolma-ling-nunnery>;²⁸² <http://www.mongoliantemples.net>].

The *poṣadha* tradition involving the recitation of the *Bhikṣuṇīprātimokṣasūtra* has never existed in Mongolia, due to the absence of an order of fully ordained Buddhist nuns. Even now, the establishment of this tradition would be impossible as the highest ordination of contemporary Mongolian nuns is that of *gecelmaa*, or female novice. A lot of Mongolian nuns still adhere to the *genenmaa* vows, which means that formally they are not ecclesiastics, but lay persons with the five vows of lay devotee.

The text of the *Bhikṣuṇīprātimokṣasūtra*, therefore, has not been able to be used for its initially intended purpose, i.e., for proper performance of the *poṣadha* ritual. However, it was translated into Mongolian as a part of the Kanjur collection. The translation can be found in both available redactions of the Mongolian Kanjur. **P**, **UU**, **HH** and **M** all contain versions of the translation.

Similarly to the Tibetan case, the tradition of the *Prātimokṣasūtra* in Mongolia is presented in two dimensions – textual and ritual. The ritual dimension is relevant only for the male version of the text. The textual transmission of the *Bhikṣuṇīprātimokṣasūtra* thus gains an additional feature that distinguishes it from the *Bhikṣuprātimokṣasūtra*: in comparison with the latter it has no practical value and realization. With no relevance to the social reality of Buddhist practice in Mongolia, it seems to have only nominal importance determined by its canonical status, that is, by its being a part of the Kanjur. Textual critical analysis presented in the next sub-chapters aims to find any obvious differences in the manner in which the texts of the *Bhikṣu*- and *Bhikṣuṇīprātimokṣasūtra* were transmitted within the Mongolian Kanjur. If found, these differences will be described and, if possible,

²⁸² Last visited 05.05.2014.

given an explanation. Another aspect that will be paid attention to in relation to both texts is their epistemic potential.

The peculiar way in which Mongols translated Buddhist texts from Tibetan provoked a discussion that has already been held among scholars for many years. The main question to be answered regards the purpose of these translations and their realization as texts, i.e., structured communications intended to comprehensibly convey meaning. One of the translating traditions that developed among Mongolian Buddhist scholars and translators was that of literal rendering. The technique was so precise that the reconstruction of the Tibetan original from the Mongolian translation is not at all problematic. On the other hand, the Mongolian text itself is incomprehensible without knowing the Tibetan original.

Using the example of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*, the presupposed ability of a text to convey meaning and thus provide knowledge will be considered. I will investigate this hypothetical feature of the texts in connection with their canonical status, or, more precisely, with the informative mode of reception, which according to Levering is one of the four fundamental modes in which canonical texts are received [Levering 1989: 60].

3.1. Mongolian translation of the *Bhikṣuprātimokṣasūtra*

The Mongolian translation of the *Bhikṣuprātimokṣasūtra* is included in such collections of the Mongolian Kanjur as **P**, **UU**, **HH** and **M**. No copies of any translation transmitted and preserved separately from the Kanjur have been found so far in libraries of Europe, Russia, Mongolia and China.

In the course of this research I worked with the originals of all three Kanjur manuscripts mentioned above, and with the facsimile of the xylographic redaction. The analysis of the texts revealed that the **P**, **UU** and **HH** versions are copies of Liydan *qayan* redaction of the Mongolian Kanjur issued in 1628-1629.

The *Bhikṣuprātimokṣasūtra* of **P** is found in the volume *Nga* of the 'Dulba (Mong.; Tib. 'Dul ba; Skt. *Vinaya*) section. The text occupies folios from 108a to 116a. The size of the folios is 68.5×23.5 cm. Pagination is in Mongolian, per folio. The paper is Chinese. The Sanskrit and Tibetan titles are given in the Mongolian transliteration at the very beginning of the text. The Mongolian title reads *Anggida tonilyayçi sudur*. The colophon placed on folio 116a consists of two parts. The first part is a translation of the Tibetan colophon and the second part is a colophon. To the Mongolian translation itself

In **UU** the *Bhikṣuprātimokṣasūtra* is placed in the volume *Nga* of the *Dulba* section. It occupies folios from 367b to 391b. The size of the folios is 65×22.5 cm. Pagination is in Mongolian, per folio, on the left margin of the *recto* side of the folio. The sequence number of the volume is marked by both a Tibetan letter and Mongolian transliteration of this letter. The text on every page is written alternately in two inks – red and black. It is divided into five approximately equal parts, of which the first, the last and the central parts are written in black while the two parts between them are written in red. The Sanskrit and Tibetan titles are given at the beginning of the text. The Mongolian title is exactly the same as in **P** – *Anggida tonilyaṅči sudur*. Similarly to **P**, the colophon that can be found on the folio 391b consists of two parts – a translation of the Tibetan colophon and the colophon to the Mongolian translation.

The **HH** version of the *Bhikṣuprātimokṣasūtra* is found in the volume *Nga* of the *Dulba* section. The size of the folios is 46×16 cm. The pagination is in Mongolian, per folio, on the left margin of the *recto* side of the folio. The sequence number of the volume is marked by the Mongolian transliteration of the Tibetan letter. Pagination of the text is double. The first pagination is original, written in bright ink in bigger writing, and crossed out. The second pagination is added closer to the folio's edge, and written in a less-bright ink in smaller writing. The text misses several folios. The second pagination therefore seems to have been added later to the incomplete text in order to make sure the folios were numbered successively. According to the original pagination the text starts on folio 168a and ends on folio 180a. According to the second pagination it is on folios 331a to 340a. The following table demonstrates the correspondence between the two paginations.

Original pagination ²⁸³	Later pagination
<i>jayun jiran naiman</i> (168)	<i>yurban jayun yučin nigen</i> (331)
<i>jayun jiran yisü</i> (169)	<i>yurban jayun yučin qoyar</i> (332)
<i>jayun dalan</i> (170)	<i>yurban jayun yučin yurban</i> (333)
<i>jayun dalan nigen</i> (171)	<i>yurban jayun yučin dörben</i> (334)
<i>jayun dalan qoyar</i> (172)	<i>yurban jayun yučin tabu</i> (335)
<i>jayun dalan yurban</i> (173)	<i>yurban jayun yučin jiran</i> (336)
<i>jayun dalan dörben</i> (174)	<i>yurban jayun yučin dolon</i> (337)
<i>jayun dalan tabun</i> (175)	<i>yurban jayun yučin naim-a</i> (338)
<i>jayun dalan dolon</i> (177)	<i>yurban jayun yučin yisü</i> (339)
<i>jayun noya</i> (180)	<i>yurban jayun döčin</i> (340) ²⁸⁴

²⁸³ The numbers in brackets are added by the present author.

²⁸⁴ The pagination reads *yurban jayun döči nigen*. The word *döčin* is written to the left of *döči nigen* with the latter not crossed out.

The citations from **HH** given in this work are referred to with the new, later pagination.

The last folio has only a *recto* side and is glued on the wooden block. The text has no title. The colophon placed on the last page has two parts – a translation of the Tibetan colophon and the Mongolian colophon itself.

In **M** the text of the *Bhikṣuprātimokṣasūtra* is placed in the volume *Cha* of the 'Dulb-a section. The pagination is in Mongolian – on the left margin of the folio and in Chinese – on the right margin. The pagination is given on both sides of the folio with a *recto* side marked with the word *degedü*, and a *verso* side with the word *door-a-du*. The sequence number of the volume is marked by the Mongolian transliteration of the Tibetan letter. The text starts on folio 1a and ends on folio 29b. At the beginning of the text the Sanskrit and Tibetan titles of the text are given in Mongolian transliteration. The Mongolian title of the text is *Anggida tonilyayči sudur*. The colophon, which is found on folio 29b, includes information about both the Tibetan and the Mongolian translation of the treatise.

3.1.1. Colophons

The following comparative table shows the relation between the colophons found in the manuscript versions of the Mongolian translation of the *Bhikṣuprātimokṣasūtra*.

P	UU	HH
<p>—————</p> <p><i>qutuy-tu qamuy sitügen-i bui kemen ügülegčid-ün</i></p> <p><i>vinayi bariyči kasamir-un öber miče ügülegčid-ün</i></p> <p><i>bayši jin-a mitr-a luy-a üjegči yeke kelemürčin bandi čogro luus-un tuy : orčiyl-un nayirayulju orosiylulba::</i></p> <p><i>mongyol-un kelen-tür kündga odser manjusiri bandi ta yeke kölgen-ü nom-un qayan kiged:</i></p>	<p><i>degedü erketü čoytu toyin jarliy-un vivagirid-iyar:</i></p> <p><i>qutuy-du qamuy sitügen-i bui kemen ügülegčid-ün</i></p> <p>—————</p> <p><i>bayši jin-a mitr-a luy-a öčigči yeke kelemürči bandi čogro luus-un tuy orčiyl-un nayirayulju orosiylulba::</i></p> <p><i>mongyol-un kelen-tür gunga od zer mañju širi²⁸⁵ bañdi da yeke kölgen-ü nom-un qayan kiged:</i></p>	<p>—————</p> <p><i>qutuy-tu qamuy sitügen-i bui kemen ügülegčid-ün</i></p> <p><i>vinai-yi bariyči: kasmir-un öbermiče ügülegčid-ün</i></p> <p><i>bayši jina mitra-luy-a üjegči yeke kelemürčin bandi čogro luus-un tuy : orčiyl-un naji/rayulju orosiylulba::</i></p> <p><i>mongyolun kelen-tür gündaga ooser mañjusiri bayši da yeke kölgen-ü nom-un qayan kiged:</i></p>

²⁸⁵ Parts of the text written in red here are also written in red in the original manuscript.

<i>tegünčilen iregsen günding güsi</i>	<i>tegünčilen iregsen günding güsi</i>	<i>tegünčilen iregsen günding guusi</i>
<i>darqan lam-a: toyin günding güsi</i>	—————	<i>darqan blam-a: toyin günding guusi</i>
<i>čorji yurbayula orčiylubai:: : ::tegüsbe [PPr: 116a]</i>	<i>čorji yurbayula orčiylubai: :: [UUPr: 391b]</i>	<i>čorji yurbayula orčiylubai:: : :: [HHPr: 340a]</i>

The Tibetan parts of the **P** and **HH** colophons are almost identical. They correspond to colophons of redactions of the Tibetan Kanjur such as **L**, **U**, **N** and **H**. In comparison with the other two colophons, the Tibetan part of the **UU** colophon includes the initial syntagma and misses a phrase characterizing Jinamitra as a *Vinaya* expert and a Kashmirian *vaibhāṣika* (Tib. *'dul ba 'dzin pa kha che'i bye brag tu smra ba'i*; Mong. *vinai-yi bariyči: kasmir-un öbermiče ügülegčid-ün*). It is very close to the colophon found in **Uxyl**.²⁸⁶

The Mongolian parts of the colophons are very similar in all three texts. They say that the treatise was translated into Mongolian by a team of three translators – Gunga odzer mañjusiri baṇḍida, Günding güsi darqan blam-a and Günding güsi čorji. The **UU** colophon gives only two names, and misses out the name of Günding güsi darqan blam-a, although it also states that the translation was made by three persons (Mong. *yurbayula*). It seems we are dealing here with a case of homeoteleuton. The name of Günding güsi darqan blam-a was omitted because it starts with the same words as the next name after it – Günding güsi čorji. It might have been for this reason that a scribe fused the two names together.

In **M** the colophon to the *Bhikṣuprātimokṣasūtra* reads as follows:

degedü erketü čoytu toyin jarliy-un vivanggirid-iyar qutuy-tu qamuy sittügen-i bui: kemen ügülegčid-ün vinai-yi bariyči: kasmir-un öbermiče ügülegčid-ün bayši jin-a mitr-a luy-a: öčigči yeke kelemürči bandi čoyro luus-un tuy: orčiylul-un nayirayulju orčiylubai:: : :: mongyol-un kelen-dür gunga 'od zir mañjuśrī bandida yeke kölgen-ü nom-un qayan kiged: tegünčilen günding güsi darqan blam-a: toyin günding güsi čorji yurbayula orčiylubai:: : :: [MPr: 29b]

The Tibetan part of the colophon is the most complete if compared to all the four available colophons. It contains the initial syntagma, the phrases characterizing Jinamitra as a *Vinaya* expert and a Kashmirian *vaibhāṣika* and the full variant of the name of the Tibetan

²⁸⁶ The only difference is that the **Uxyl** colophon includes the phrase *'dul ba 'dzin pa*, the translation of which is missing from the **UU** colophon.

translator Cog ro Klu'i rgyal mtshan (Tib.)/*Čoyro luus-un tuy* (Mong.). It corresponds to the **D** colophon of the *Bhikṣuprātimokṣasūtra*.²⁸⁷

The Mongolian part of the colophon is similar to those found in other versions of the text. It also mentions three translators and gives all of their names without omission.

The Mongolian translators mentioned in the colophons are all well known personalities connected with the Kanjur translating initiative launched by Liγdan *qayan*. Gūnga odzer was the head of the editorial committee that worked on the translation. Gūnding gūsi darqan blam-a and Gūnding gūsi čorji apparently made a great contribution to the project. Lots of colophons included in different sections of the Kanjur refer to them as translators [Kas'yanenko 1993a: 291-93; Kas'yanenko 1998: 20-21]. The fact that the colophon was not changed after the new xylographic redaction was prepared in 1717-1720 confirms that the text underwent editing but was not translated anew.

3.1.2. Structure

3.1.2.1. Prefatory verses, introduction, summary and conclusion

We do not know exactly which Tibetan version of the *Bhikṣuprātimokṣasūtra* served as the main source for the Mongolian translation. However, we can say with certainty that this was one of the versions of the same Tibetan translation found in all the redactions of the Tibetan Kanjur discussed in the previous chapters. The Tibetan part of the Mongolian colophon, as well as the text itself, corroborates this statement.

The structure and content of the Mongolian translation closely follow the Tibetan text.²⁸⁸ As well as the Tibetan translation, the Mongolian text starts with the prefatory verses and introduction. The translation of the prefatory verses in **P**, **UU**, **HH** and **M** carefully follows the Tibetan text. It has not been prepared in the form of verses. The differences between the Mongolian versions are minimal. **P**, **UU** and **HH** repeat each other

²⁸⁷ Interestingly, the Tibetan part of the **M** colophon to the *Bhikṣuprātimokṣasūtra* differs slightly from the Tibetan colophon of the text included in the Tibetan **K** redaction, which is known to serve as a model for the compilation of **M** [Kollmar-Paulenz 2002: 155]. The colophon found in **K** lacks the phrase describing Jinamitra as a Kashmirian *vaibhāṣika* while **M** includes it. For comparison of the texts see Appendix IV.

²⁸⁸ The **K** version of the *Bhikṣuprātimokṣasūtra* is used for the comparison with the Mongolian translation. We know that **K** was the redaction of the Tibetan Kanjur that was consulted by the translators and editors of the Kangxi redaction prepared in 1717-1720. For this reason, the comparison of the Mongolian translation with **K** seems to be most fruitful.

almost verbatim. The changes introduced in **M** are minor and concern vocabulary and grammatical forms, but not syntax. In **HH** the initial praising formula *qamuy-i medegči de mörgömü* is omitted. There is a sentence at the end of the prefatory verses which is found in Tibetan redactions such as **S**, **D**, **N**, and **K**. It reads: *mang du thos pa mthong ba bde* [DPr: 2b; SPr: 3b; KPr: 2a; NPr: 3a]. It is included in **M**, where it is translated as *olan-i sonosuysan-i üjebesü amuyulang* [MPr: 3a]. **P**, **UU** and **HH** lack this sentence.

The introductory part of all four Mongolian sources also appears to be a consistent translation of the Tibetan text. The only difference is the absence of one sentence from **P**. The following table contains the relevant passage showing the correspondence between the Tibetan text and Mongolian translations as well as the omission.

P	UU	HH	M	K
<i>yambar öber-e öber-e asyaju ayaγ-qa tegimlig qariyu ügülegsen tegünçilen kü ayaγ-qa tegimleg-ün ene metü nügüd-tür ber yurban da toγaytala:</i>	<i>yambar öber-e öber-e asyaju ayaγ-qa tegimlig qariyu ügülegsen: tegünçilen kü ayaγ-qa tegimlig-ün ene metü nügüd-dür ber yurban da toγaytala bolai:</i>	<i>yambar öbere öbere asyaju ayaγ-q-a tegimlig qariyu ügülegsen tegünçilenkü ayaγ- q-a tegimlig-ün ene metü nügüd-tür ber yurban da toγaytala bolai:</i>	<i>yambar öber-e öber-e asyaju ayaγ-q-a tegimlig qariyu ügülegsen tegünçilen kü ayaγ-q-a tegimlig-ün ene metü nügüd-tür ber yurban ta kürtle dayurisqan üiledkü bolai:</i>	<i>/’ji ltar so sor dris nas dge slong gis lan btab pa de bzhin du dge slong gi ’khor ’di lta bur yang lan gsum gyi bar du srag par bya ba yin no/</i>
<i>————— aldal bui bügetele duraduysayar kü ülü arilyaqu bügesü: tere medeged bügetele qudal ügülekü bolai: [PPr: 108b]</i>	<i>basa ali ba ayaγ-qa tegimlig- ün ene metü nügüd-dür yurban da toγaytala: aldal bui bügetele duraduysayar kü ülü arilyaqu bügesü: tere medeged bügetele qudal ügülekü bolai: [UUPr: 369a]</i>	<i>basa ali ba ayaγ-q-a tegmig-ün ene metü nügüd- dür yurbanda toγaytala: aldal bui bügetele duraduysayar kü ülü arilyaqu bügesü: tere medeged bügetele qudal ügülekü bolai: [HHPr: 332a]</i>	<i>basa ali ba ayaγ-q-a tegimlig ayaγ-q-a tegimlig-ün ene metü nügüd-tür yurban ta kürtle ber dayurisqabasu aldal bui bügetele duraduysayar kü ese namançilabasu: tere medegseger bügetele qudal ügülekü bolai: [MPr: 4a]</i>	<i>/yang dge slong gang dge slong gi ’khor ’di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin mi mthol na de shes bzhin du brdzun du smra ba yin no/ [KPr: 2b]</i>

It is quite possible that the omission was caused by homeoteleuton, as the omitted line and the one immediately before it ends with the same words (*γurban da toyaytala*).

The differences between Mongolian versions are minor, with minimal variance between the three manuscripts and only several lexical and grammatical alterations introduced in **M**.

The last thematic section, which enumerates the *adhikaraṇaśamatha dharmas*, is followed by the summary of the content of the whole treatise. In **P** this summary lacks any mention of the two *aniyata dharmas*. Otherwise, the Mongolian versions are in accordance with each other and the Tibetan text.

Like the Tibetan text, the Mongolian *Bhikṣuprātimokṣasūtra* ends with a conclusion. In Tibetan the conclusion is written in a mixed prose-verse form. The Mongolian translation of this part of the text is not composed in verse but follows the Tibetan text very carefully. There are a few changes in lexis introduced in **M**, but the **P** and **UU** versions repeat each other almost word for word. Several folios at the end of the **HH** manuscript have been lost. On the last folio of the text, which is also the last folio of the whole volume, only the last two sentences of the conclusion are found. They totally agree with the versions presented in **M**, **P** and **UU** and go as follows:

čidaγčün-u erketü-yin qutuγ-i olqu boltuγai:: anggida tonilyaγči sudur tegüsbe:: : ::

[HHPr: 340a]

The beginning of the first part of the text is indicated by the Mongolian phrase *eng uridu keseg* only in **M**. The phrase is placed after the title of the treatise and corresponds to the Tibetan expression *bam po dang po*. **P**, **HH** and **UU** lack this phrase.

3.1.2.2. Four *pārājika dharmas*

The introduction is followed by the first thematic section with the four *pārājika dharmas*. The first *uddāna*, which opens the section in the Tibetan translation, is present in all the four Mongolian sources. The phrase *sdom la*, which introduces the *uddāna* in the Tibetan text, is rendered in Mongolian in two different ways: in the manuscripts it is translated as *janggi inu* [PPr: 108b; UUPr: 369b; HHPr: 332a], while the xylograph renders

it with the phrase *tobči inu* [MPr: 4a]. The content of the section agrees totally with the Tibetan text. The only difference is the omission of the initial passage in the description of the second *pārājika* (**Prj.2**). The passage in Tibetan reads as follows:

/yang gde slong gang gzhan dag gi grong na 'dug pa 'am/ [KPr: 3a]

In **M** the passage is translated in the following way:

basa ali ayay-q-a tegimlig busud-un balyasun-a aqui ba: [MPr: 4b]

P, **UU** and **HH** are missing this passage.

3.1.2.3. Thirteen *saṃghāvaśeṣa dharmas*

As regards the second thematic section comprising the 13 *saṃghāvaśeṣa dharmas*, a range of differences can be found between the versions of the Mongolian translation.

The section starts with the *uddāna*, all four Mongolian variants of which are very close to each other and correspond to the Tibetan text.

The content of the section in **M** represents a very careful translation of the Tibetan version.

P, **UU** and **HH** have a number of omissions. The third *saṃghāvaśeṣa dharma* (**Sṃh.3**) is absent from all three sources. The 12 *saṃghāvaśeṣa dharma* (**Sṃh.12**) in **P** is not finished. The following table shows how the text of the precept breaks in **P**, compared to **M**, **UU**, **HH** and **K**.

M	P	UU	HH	K
<p><i>tedeger ayay-q-a tegimlig-tür</i></p> <p><i>ayay-q-a tegimlig-üd teyin kemen soyuqui-dur ker be tere sitügen-i talbibasu tere metü sayin:</i></p> <p><i>ker be ülü</i></p> <p><i>talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada qoyar ta yurban ta üneker soyuydaqui:</i></p> <p><i>üneker uqayuluydaqui:</i></p> <p><i>qoyar ta yurban ta üneker soyun:</i></p> <p><i>üneker</i></p> <p><i>uqayulqui-dur tere sitügen-i talbibasu tere metü sayin:</i></p> <p><i>ker be ülü talbiqui bügesü quvaray-un ülegsən bolai:</i> [MPr: 9a]</p>	<p>_____</p> <p><i>ayay-qa tegimlig-üd teyin kemen soyuqui-tur ker be tere sitügen-i talbibasu teyin ele sayin:</i></p> <p><i>ker be ülü</i></p> <p>_____</p> <p><i>asayumui: egün-tür amin qabiy-a tan-a arilbasu ele: ene metü yayuba ülü ügüleküi ber tere tegünçilen küi toytayayu::</i> [PPr: 109b]</p>	<p>_____</p> <p><i>ayay-qa tegimlig-üd teyin kemen soyuqui-dur ker be tere sitügen-i talbibasu teyin ele sayin:</i></p> <p><i>ker be ülü</i></p> <p><i>talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada qoyar da yurban da üneker soyuydaqui:</i></p> <p><i>üneker uqayuluydaqui::</i></p> <p><i>qoyar da yurban da üneker soyun</i></p> <p>_____</p> <p><i>uqayulqui-dur²⁸⁹ tere sitügen-i talbibasu teyin ele sayin:</i></p> <p><i>ker be ülü talbiqui bügesü quvaray-ud ülemji bolai:</i> [UUPr: 373b]</p>	<p>_____</p> <p><i>ayay-q-a tegimlig-üd teyin kemen soyuqui-dur kerbe tere sitügen-i talbibasu teyin ele sayin:</i></p> <p><i>kerbe ülü</i></p> <p><i>talbiqui bügesü tere sitü/gen-i talbiyulqu-yin tulada qoyar da yurbanda üneker soyuydaqui:</i></p> <p><i>üne/ker uqayuluydaqui::</i></p> <p><i>qoyar da yurbanda: üneker soyun</i></p> <p>_____</p> <p><i>uqayulqui-dur tere sitügen-i talbibasu tere ele: sayin:</i></p> <p><i>ker be ülü talbiqui bügesü quva/ray-un ülemji bolai:</i> [HHPr: 334b]</p>	<p>/ dge slong de dag la</p> <p><i>dge slong rnams kyis de skad ces bsgo ba na gal te gzhi te gtong na de lta na legs/</i></p> <p><i>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/</i></p> <p><i>yang dag par bstan par bya 'o/</i></p> <p><i>/lan gnyis lan gsum du yang dag par bsgo/</i></p> <p><i>yang dag par bstan pa na gzhi de gtong na de lta na lag ga</i></p> <p><i>gal te mi gtong na dge 'dun lhag ma 'o//</i> [KPr: 5b]</p>

²⁸⁹ The fragment printed in red here is written in red in the original source.

The passage highlighted in yellow is in fact the last passage of the *pārājika* section. Following this passage there is a large fragment which is inserted in **P** and not found in the other sources. The fragment contains the description of the 12 *saṃghāvaśeṣa dharmas*, which has already been presented in the previous part of the text. The first 12 *saṃghāvaśeṣa dharmas* are therefore given in **P** twice. It seems that here we are dealing with a remarkable instance of dittography, where not only a word, phrase or passage but both sides of a folio have been erroneously repeated by the scribe.

There are 15 cases of omission in the text of the section presented by **P**, **UU** and **HH**. In nine of them small sentences or syntagmas are omitted in all three sources.²⁹⁰ In one case, in the text of the 10th *saṃghāvaśeṣa dharma* (**Sṃh.10**), a syntagma is missing only from **HH**. In three cases it is **UU** that lacks some particular fragments.²⁹¹ There are two instances where a fragment is omitted in **P** only. One of these instances is of special interest.

In the text of the 13th *saṃghāvaśeṣa dharma* (**Sṃh.13**) **P** lacks the phrase *tere ayay-q-a tegimlig-tiir* that is present in **UU**, **HH** and **M**. This phrase (Tib. *dge slong de la*) is also missing from the Tibetan redaction of **D**, while it can be found in **S** and **K**.²⁹²

3.1.2.4. Two *aniyata dharmas*

The Mongolian translation of the next short section containing the two *aniyata dharmas* is totally in agreement with the Tibetan text according to all four Mongolian sources. The only difference is found in the *uddāna* that opens the section. In Tibetan the *uddāna* reads as follows:

sdom la/ 'dod byar rung dang mi rung ba 'i/ dben pa skyabs yod 'dug pa 'o/ [KPr: 6b]

M gives an almost word-for-word translation of this *uddāna*, which reads as follows:

²⁹⁰ See Appendix IV, **Sṃh. 8, 9, 11, 12, 13**.

²⁹¹ See Appendix IV, **Sṃh.11, 13**.

²⁹² See Appendix I, **Sṃh.13**.

küsel-iyer bolqu kiged ülü bolqu-yin tobči anu: aylaḡ abural бүкүй-дүр sayuqui bolai: [MPr: 10a]

The only difference is the position of the phrase *sdom la*, with which the Tibetan version of the *uddāna* starts. In the Mongolian translation the corresponding phrase *tobči anu* is placed, for some reason, not at the beginning of the *uddāna* but after the first syntagma.

It is important to note that **K** and **M** differ by this first syntagma from other Tibetan and Mongolian redactions of the text, which do not contain it. Thus, **D** and **S** read simply *sdom la/ dben pa skyabs yod 'dug pa'o* [DPr: 7b; SPr: 10b]. **P**, **UU** and **HH** give a word for word translation of this variant which reads as follows:

jang kemebesü aylaḡ abural²⁹³ бүкүй-дүр sayuqui bolai.: [PPr: 110b; UUPr: 374b; HHPr: 335a]

3.1.2.5. Thirty *niḥsargika-pāyantika dharmas*

The next section of the Mongolian translation contains the 30 *niḥsargika-pāyantika dharmas*. All the four Mongolian sources are in general agreement with each other, as well as with the Tibetan text.

Every 10 precepts of the section are summarized by an *uddāna* that is put before the first precept in each cluster of 10. The *uddānas* are introduced by the phrase *tobči inu* or *tobči kemebesü* in **M** and by the phrase *jang kemebesü* in all the three manuscripts. *Jang* here is probably a variant of *janggi* or *janggiy-a*, meaning “knot, tie, bond” [Kowalewski 1844-1849: 2243], which would be a direct translation of the Tibetan *sdom*.

The omission of whole precepts occurs only in **P**, which misses out the 12th *niḥsargika-pāyantika dharma* (**Niḥ.12**) entirely. The text of the 20th *niḥsargika-pāyantika dharma* (**Niḥ.20**) lacks its essential part and is reduced to the words: “Again a monk, a *niḥsargika-pāyantika dharma*” (Mong. *basa ayay-qa tegimlig tebčiküi aldal bolai*). That part of the precept which describes the punishable action of conducting various kinds of business (Mong. *eldeb jüil qudaldy üiledbesü*; Tib. *nyo tshong rnam pa sna tshogs byed na* [MPr: 14b; UUPr: 377b; HHPr: 337b; KPr: 9a]) is omitted in **P**.

²⁹³ **HH** reads *aburil* [HHPr: 335a].

The omission of short syntagmas or sentences can be found in the fourth, sixth, seventh, eighth, 10th, 13th and 14th *niḥsargika-pāyantika dharmas* (**Niḥ.4, 6, 7, 8, 10, 13, 14**) in the Mongolian translation. Most of them are common to **P**, **UU** and **HH**. Thus, out of nine cases of omission seven cases are common to all three manuscripts. In one case the passage is missing only from **UU** and in one case only from **P**.

After the section enumerating the *niḥsargika-pāyantika dharmas* there is a sentence indicating the beginning of the second part of the text. The sentence is found in the Tibetan text as well as in all the Mongolian sources. It reads as follows:

nögöge keseg ečüis bolai.: [MPr: 16a; PPr: 112a; UUPr: 379a; HHPr: 338a]

//bam po gnyis pa ste tha ma'o/ [KPr: 10a]

The Mongolian version is a direct translation of the Tibetan text and can be interpreted as “the second part – the end”. However, I suggest that the Mongolian understanding of the Tibetan expression *tha ma'o* is not correct. The noun *ečüis*, with its definition “end, limit, goal, intention” [Kowalewski 1844-1849: 223] may be confusing if used for the translation of the Tibetan *tha ma*, meaning “last, inferior, lowest” [Das 1902: 565]. The whole expression in Tibetan may be translated as “the second part – the last one”, implying the order of the parts in the structure of the treatise. It may also be translated as “the second part – the inferior one”, implying that the precepts included in the second part of the text are minor, of secondary importance.

3.1.2.6. Ninety *pāyantika dharmas*

The first section in the second part of the text is vast, and describes the 90 *pāyantika dharmas*. Similarly to the Tibetan text the precepts in this section are divided into clusters, each of which contains 10 precepts. Every such cluster is preceded by an *uddāna*. Although in Tibetan all the *uddānas* are introduced by the same expression, *sdom la*, the Mongolian sources differ in this regard. In **M** this expression is translated as *tobči inu* or *tobči kemebesü*, while **P**, **UU** and **HH** give *jang kemebesü*, *jang inu* or *janggi inu* as a rendering for this expression. The *piṇḍoddāna* which opens the section is introduced with the words *spyi sdom la* in Tibetan. The Mongolian sources again give a direct translation and read as *yerü tobči inu* [MPr: 16a] or *yerü jang kemebesü* [PPr: 112a; UUPr: 379a; HHPr: 338a].

The text of the *pāyantika dharmas*' section of **HH** is not complete. According to the original pagination, which is crossed out, **HH** is missing folio 176. According to the later, corrected pagination the folio numbers are consecutive and the missing folio fall between folios 338 and 339. For this reason, a part of the 15th *pāyantika dharma* (**P.15**), and all the descriptions of *pāyantika dharmas* 16 to 40 (**P.16-40**), are not found in **HH**. Folio 339, whose original number is 177, contains the description of *pāyantika dharmas* 41 to 57 (**P.41-57**). The 57th *pāyantika dharma* is not presented in full in the text, as it starts on the folio 339b (177b according to the original pagination) and continues on folio 178, which is missing together with the next folio 179. Folio 340 (180 according to the original pagination) is the last one in the volume. It contains a small passage of the conclusive verses and the colophon of the *Bhikṣuprātimokṣasūtra*. Therefore, **HH** unfortunately lacks a significant part of the treatise, including *pāyantika dharmas* 57 to 90 (**P.57-90**), the four *pratideśanīya dharmas* (**Prd.1-4**), the 112 *śaikṣa dharmas* (**Ś.1-112**), the seven *adhikaraṇaśamatha dharmas* (**Adh.1-7**), the summary and the most part of the conclusion.

As to the other Mongolian versions, **M** follows **K** very closely in terms of the content and structure. It has only one missing passage in comparison with **K** (no translation for the phrase *dge slong ngam* in the text of the 67th *pāyantika dharma* [MPr: 22a; KPr: 13b]). Although it obviously presents the same translation as **P**, **UU** and **HH**, the text of **M** was carefully revised and corrected relying on a standard Tibetan translation that most probably was some edition of **K**. The evidence of this can be found, for example, in the text of the 21st *pāyantika dharma* (**P.21**). Generally, the texts of **M**, **P** and **UU** are very similar to one another. **P** and **UU**, however, have a small missing part and an erroneously repeated syntagma that might have been a result of dittography. The Mongolian text is, consequently, confusing. In contrast to **P** and **UU**, **M** contains no repeated elements and follows the Tibetan text precisely. The differences between the texts are shown in the following table.

	P	UU	M	K
P.21	<i>basa ayaṅ-q-a tegmig ali ba quvaray es-e tüsigsen simnanča-tur</i> <hr/> <i>ene metü nom tegüsügsen simnanča-tur aldal ene metü nom tegüsügsen-eče</i>	<i>basa ayaṅ-qa tegmig aliba quvaray ese tüsigsen simnanča- dur</i> <hr/> <i>ene metü nom tegüsügsen simnanča-dur ene metü nom tegüsügsen-eče</i>	<i>basa ayaṅ-q-a tegmig ali ba quvaray ese tusiyaṣan eke ayaṅ- q-a tegmig-tür nom üjügülbesü ele:</i> <hr/> <i>ene metü nom tegüsügsen-eče</i>	<i>/yang dge slong gang dge 'dun gyis ma bskos par dge slong ma la</i> <hr/> <i>chos ston na/</i> <hr/> <i>chos 'di lta bu dang ldan pa ma gtogs te</i>

	<i>anggida aldal bolai::</i> [PPr: 112b]	<i>anggida aldal bolai::</i> [UUPr: 380b]	<i>anggida unal bolai::</i> [MPr: 17b]	<i>ltung byed do/</i> [KPr: 11a]
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The texts of **P** and **UU** in this section have a number of lacunas. The 25th, 38th, 63rd and 78th *pāyantika dharmas* (**P.25, 38, 63, 78**) are totally absent. Other omissions involve short passages and occur in the description of the following *pāyantika dharmas*: **P.26, P.33, P.37, P.38, P.40, P.44, P.53, P.55, P.57, P.59, P.62, P.65, P.72, P.75, P.76** and **P.89**. Out of 21 cases of omission, in 10 of them the same passages are missing from both **P** and **UU**.²⁹⁴ In five cases (**P.33, P.59, P.72, P.76, P.89**) it is **P** that omits some passages in comparison with the other Mongolian version and **K**. In one case (**P.55**), **HH** lacks a short passage. In two cases (**P.57, P.76**) a fragment is missing from **UU** only.

The text of the 44th *pāyantika dharma* (**P.44**) contains a number of special terms denoting two types of Indian ascetics of both sexes. The precept refers to a monk who gives food to such persons with his own hands. **K** enumerates four types of such personalities: Jain male and female ascetics, or literally “a naked one” (Tib. *gcer bu pa*) and “a naked female” (Tib. *gcer bu ma*) [Das 1902: 389], and *pārivrājaka* (Tib. *kun du rgyu ba*) and *pārivrājika* (Tib. *kun du rgyu mo*) – male and female religious mendicants [Monier-Williams 1960: 621]. **M** follows the Tibetan text very carefully and gives translations of all those terms. **P, UU** and **HH** are not as accurate. In all of them at least one term is omitted. The omissions, however, are not the same in all the three sources. The text of the 44th *pāyantika dharma* according to **M, P, UU, HH** and **K** is presented for comparison in the table below.

	P	UU	HH	M	K
P.44	_____	_____	_____	<i>basa</i>	<i>/yang</i>
	<i>ayaγ-qa tegimlig</i>	<i>ayaγ-qa tegimlig</i>	<i>ayaγ-q-a tegemlig</i>	<i>ayaγ-q-a tegemlig</i>	<i>dge slong</i>
	_____	_____	_____	<i>ali ba</i>	<i>gang</i>
	<i>ničügün ba</i>	<i>ničügün ba.</i>	<i>ničügün ba:</i>	<i>ničügün ba:</i>	<i>gcer bu 'am/</i>
	<i>ničügün ba:</i>	<i>ničügün em-e</i>	_____	<i>ničügün em-e</i>	<i>gcer bu ma</i>
	_____	<i>bari var-a jaki</i>	_____	<i>bariyarajaki ba</i>	<i>kun du rgyu</i>
	<i>em-e bari yar-i</i>	_____	<i>em-e bari yar-i</i>	<i>bari yar-a ja eke</i>	<i>ba 'am/</i>
	<i>jiki</i>		<i>jeki</i>		<i>kun du rgyu mo</i>
	<i>öber-iyen γar-</i>	<i>öber-iyen γar-</i>	<i>öber-iyen γar-</i>	<i>öber-iyen γar-</i>	<i>la</i>
	<i>iyar jajildaqui</i>	<i>iyar jajildaqui</i>	<i>iyar jajildaqui</i>	<i>iyar jajildaqui</i>	<i>rang gi lag nas</i>
	<i>kiged idegdeküi:</i>	<i>kiged :idegdeküi</i>	<i>kiged idegdeküi:</i>	<i>kiged idegdeküi:</i>	<i>bca' ba'am bza'</i>
					<i>ba byin na ltung</i>

²⁹⁴ In the majority of these cases the text of **HH** is not available for comparison. Only the 53rd and 55th *pāyantika dharmas* (**P.53, 55**), of which the fragments from **P** and **UU** lack some passages, can be compared with **HH**. The comparison shows that the omissions are common to all three sources. See Appendix IV.

	<i>idegen-i ögbesü ele aldal bolai::</i> [PPr: 112b]	<i>idegen-i ögbesü ele aldal bolai::</i> [UUPr: 381b]	<i>idegen-i ögbesü ele aldal bolai::</i> [HHPr: 339a]	<i>idegen-i ögbesü ele unal bolai::</i> [MPr: 19a]	<i>byed do/</i> [KPr: 11b]
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An interesting instance of omission can be observed in the text of the 62nd *pāyantika dharma* (**P.62**) of **P** and **UU**. In both cases the text is suddenly interrupted at the root *egüs*, an unfinished rendering of the word *egüsgebesü*. The end of the 62nd *pāyantika dharma* is missing from **P** and **UU** together with the whole text of the 63rd *pāyantika dharma* (**P.63**). This instance indicates clearly that **P** and **UU** must have been descended from the same source in which this omission occurred. The fact that the omission, which is an obvious mistake and makes the text incomplete and obscure, has not been corrected, leads us to think that no serious editorial work was undertaken while producing **P** and **UU**. The copies must have been created via mechanical duplication of some available version of the text with no intention to revise it or check against a Tibetan version, as was obviously done in the case of **M**. The following table presents the text of the 62nd *pāyantika dharma* for comparison.

	P	UU	M	K
P.62	<i>basa ali ba ayay-qa tegmilig</i> ————— <i>qoromqan jayur-a ber jiryalang-tur buyu: kürügesügei kemen sedkiküi tegün-i büged siltayan bolıaju ayay-qa tegmilig-tür genül egüs</i> ————— [PPr: 113b]	<i>basa ali ba ayay-qa tegmilig</i> ————— <i>qoromqan jayur-a ber jiryalang-du buyu: kürügesügei kemen sedkibesü sedkiküi tegüni büged siltayan bolıaju: ayay-qa tegmilig-tür genül egüs</i> ————— [UUPr: 383b]	<i>basa ali ba ayay-q-a tegmilig sedkigseger kü kerkijü ende ayay-q-a tegmilig qoromqan jayur-a ber (22a) jiryalang-dur ülü kürkü buyu: kemen sedkiküi tegün-i büged siltayan bolıaju: ayay-q-a tegmilig-tür genül egüsgebesü unal bolai:</i> [MPr: 22a]	<i>/yang dge slong gang bsams bzhin du ci nas kyang dge slong 'di yud tsam zhig kyang bde ba la mi reg par bya'o snyam pa de nyid rkyen du byas te/ dge slong la 'gyod pa skyed na ltung byed do/ [KPr: 13b]</i>

3.1.2.7. Four *pratidesanīya dharmas*

The next section includes the four *pratidesanīya dharmas*. The text of this section is completely missing from **HH** as the folios which contain it are absent from the copy. The content of the section in **M**, **P** and **UU** is generally in accordance with the Tibetan texts. The Mongolian versions differ from each other only slightly.

The text starts with an *uddāna* that in **P** and **UU** is introduced by the words *janggi inu*. In **M** those words are changed to *tobči inu*. In **P** two short phrases are missing in the text of the third and fourth *pratideśanīya dharma* (**Prd.3, Prd.4**) in comparison with **M**, **UU** and **K**. Otherwise, all the sources are in conformity with each other.

3.1.2.8. One hundred and twelve *śaikṣa dharmas*

The next section enumerates the 112 *śaikṣa dharmas*. The entire text of this section is missing from **HH** due to the absence of the folios which contain it in the copy.

The section starts with an *uddāna* that is, again, introduced with the words *janggi inu* in **P** and **UU**, and with the expression *tobči inu* in **M**. Two more *uddānas* inserted after the 47th and 68th *śaikṣa dharmas* are introduced in exactly the same way.

The Mongolian versions of the text in this section are without major divergences. They also follow the Tibetan text very closely. There are only three omissions, all of which occur in **P**, which totally misses out the 40th, 75th and 76th *śaikṣa dharmas* (**Ś.40, Ś.75, Ś.76**).

3.1.2.9. Seven *adhikaraṇaśamatha dharmas*

The last section of the Mongolian translation includes the seven *adhikaraṇaśamatha dharmas*. The whole section is missing from **HH** as the folios which contain the section are not found in the copy.

The versions of the Mongolian translation of the section presented in **M**, **P** and **UU** are very similar and are almost free from discrepancies. Apart from a short syntagma which is missing from the concluding part of the section in **P**, structurally there are no differences between the Mongolian sources and the Tibetan text.

3.1.3. Conclusions

The analysis of the structure of the *Bhikṣuprātimokṣasūtra* included in **M**, **P**, **UU** and **HH** allows us to make a number of conclusions. First of all, the comparison of the

structure of the text found in **P**, **UU** and **HH** shows that these three sources belong to the same redaction of the Mongolian Kanjur. The colophons of the *Bhikṣuprātimokṣasūtra* and other treatises included in the redaction tell us that this was the redaction prepared by the order of Liydan *qayan* in 1628-29. Although each of the sources contains omissions, which are characteristic exclusively to that version, the missing fragments that are shared by all three sources are prevalent. This makes me think that **P**, **UU** and **HH** might have descended from the same archetype²⁹⁵ as the origin of these omissions. As the lacunae are rather numerous the question arises of how far that archetype was chronologically located from the time of the creation of Liydan *qayan* redaction. If the archetype of **P**, **UU** and **HH** was to have been created much later than 1628-1629 this would explain the large number of inconsistencies in comparison with the Tibetan text, as such differences might have accumulated. If, however, we assume that the archetype was chronologically close to the time of the issuing of Liydan *qayan* redaction we should admit that the very first copies of the redaction already contained those lacunae, which must have been the result of inaccurate editorial or scribal work. Another possibility is that it was the Tibetan text on which the editors of Liydan *qayan* redaction relied that contained those lacunas. Neither of these suppositions is grounded in enough evidence, however.

As far as **M** is concerned the analysis of the structure of the *Bhikṣuprātimokṣasūtra* included in it and its comparison with the other Mongolian versions of the translation and with the Tibetan text confirms the information known to us thanks to the colophons of the Kangxi Kanjur redaction and historical sources. The *Bhikṣuprātimokṣasūtra* of **M** is the same translation from Tibetan that we find in the copies of Liydan *qayan* redaction. It was, however, carefully checked against a standard Tibetan version of the text, which was very close to the version of **K** used for comparison in this research, with all the omissions filled in. Obviously, no such work was done while producing **P**, **UU** or **HH**, as the same omissions and evident mistakes are encountered in all three sources.

3.1.4. Peculiarities of the translation

It has already been mentioned that **P**, **UU**, **HH** and **M** include the same translation of the *Bhikṣuprātimokṣasūtra*. The versions found in **P**, **UU** and **HH** are copies of the same

²⁹⁵ Speaking about an archetype, I mean some earlier copy of the text, from which **P**, **HH** and **UU** might have descended. This copy was not necessarily the same as the archetype of the redaction.

redaction, and therefore variations between them are minimal. **M** represents the redaction of 1717-1720, when the text was revised relying on the earlier redaction and checked against the Tibetan translation.²⁹⁶ No new translation of the *Bhikṣuprātimokṣasūtra* was made in the course of preparing this later redaction. The changes introduced in the earlier version regarded, first of all, the lacunas which were filled up, and, secondly, some special terms that were changed in the whole text. The text has not been seriously modified in terms of grammatical structures or lexis. A brief overview of the differences that still can be found between the manuscript and xylographic versions of the text will hopefully shed some light upon the question of the sacred texts' treatment and the importance of Mongols' comprehension of them.

Academics agree there were various methods of translation from Tibetan to Mongolian, which were generally developed by the Mongols between the sixteenth to the eighteenth centuries. These methods can be classified in the two main groups: literal translations and meaning-based translations.

No systematic research has been conducted investigating these two basic approaches.²⁹⁷ However, Cendina used them in an attempt to analyse two different Mongolian translations of such Tibetan treatise as the *Bu chos*²⁹⁸. She identified several features characterizing each of the approaches to enable an effective classification of a text as belonging to this or that group of translations. Among these features are stable choice of lexemes, translation of names, translation of epithets, word order, auxiliary verbs, cases, and indication of plural number [Cendina 2001: 55-61].

²⁹⁶ **K** is known to be the redaction after which the structure of the Kangxi xylographic redaction of the Mongolian Kanjur (**M**) was patterned [Kollmar-Paulenz 2002: 155; Alekseev 2015: 212]. The copy of **K** that was used for analysis is a Peking xylograph preserved in the National Library of Mongolia in Ulan-Bator (I would like to thank Kirill Alekseev who kindly provided me with a pdf copy of the required texts of this xylograph). This particular copy has been recognized by the scholars to represent one of the earlier editions of **K** printed before 1698 [Samten/Niisaku 2011: 11].

²⁹⁷ Yampolskaya made a significant contribution to the development of this problem. Her fundamental research on several different Mongolian translations of the *Aṣṭasāhasrikāprajñāpāramitāsūtra* includes a thorough analysis of various methods used for the compilation of these translations. These specific translative methods and technics have been classified and described in detail in the works by Yampolskaya [Yampolskaya 2013; Yampolskaya 2015: 759-765].

²⁹⁸ The full title of the text is '*Brom ston pa rgyal ba'i 'byung gnas kyi skyes rabs bka' gdams bu chos le'u nyi shu pa*'. The text is composed of 22 chapters that contain stories about previous incarnations of 'Brom ston, who was one of the closest disciples of Atīśa. The text is incorporated in a collection known under the title *Bka' gdams glegs bam*. The Tibetan tradition attributes the authorship of the collection to Atīśa himself. The collection, however, belongs to the so-called *gter ma* genre of Tibetan literature. Due to the specificity of this genre the actual authorship and date of compilation is difficult to establish [Gyatso 1996: 147-69; Savickii 1972: 262-88]. The *Bu chos* was translated into Mongolian separately from the whole collection of *Bka' gdams glegs bam* at least twice. Such famous and respected Buddhist scholars as Siregetü Güsi čorji and Zaya paṇḍita Nam mkha'i rgya mtsho (1599-1662) acted as translators of the treatise [Cendina 2001: 55].

I analysed the two versions of the Mongolian translation of the *Bhikṣuprātimokṣasūtra* using the above-mentioned linguistic features. To begin with I investigated such grammatical categories as number, accusative case used to mark the direct object, and closed class of auxiliary verbs.

3.1.4.1. Plural markers

The indication of number as a grammatical category is not obligatory, either in Classical Mongolian or in Classical Tibetan. Plural suffixes in Mongolian and plural particles in Tibetan are considered to be used in special cases when it is particularly important to emphasize the plurality. The following table contains the examples taken from the sources under consideration. These examples show that, as regards the plural markers, the Mongolian translation very often follows the Tibetan text closely, and where in Tibetan the plural particle is used in Mongolian the translation contains a plural suffix as well.

	P	UU	HH	M	K
	<i>burqan nuγud</i> [PPr: 108a]	<i>burqan nuγud</i> [UUPr: 368b]	<i>burqan nuγud</i> [HHP: 331a]	<i>burqan nuγud</i> [MP: 3a]	<i>sangs rgyas rnams</i> “buddhas” [KPr: 2a]
	<i>boyda sayid</i> [PPr: 108a]	<i>boyda sayid</i> [UUPr: 368b]	<i>boyda sayid</i> [HHP: 331b]	<i>degediüs</i> [MP: 3a]	<i>dam pa dag</i> “holy ones, noble ones” [KPr: 2a]
Sṃh.4	<i>kündülel nügüd</i> [PPr: 108b]	<i>kündülel nügüd</i> [UUPr: 370b]	<i>kündülel nügüd</i> [HHP: 333a]	<i>kündülel nügüd</i> [MP: 6a]	<i>bsnyen bkur byas pa rnams</i> “those who paid respect” [KPr: 3b]
Sṃh.12	<i>ayul-iyar yabuγčid</i> [PPr: 109b]	<i>ayul-iyar yabuγčin</i> [UUPr: 373a]	<i>ayul-iyar yabuγčid</i> [HHP: 334b]	<i>ayul-iyar yabuγčid</i> [MP: 8b]	<i>’jigs pas ’gro ba dag</i> “those who live guided by fear” [KPr: 5b]
Niḥ. 30	<i>ebečiten ayay-q-a tegmilig nuγud</i> [PPr: 112a]	<i>ebečiten ayay-q-a tegmilig nuγud</i> [UUPr: 379a]	<i>ebečiten ayay-q-a tegmilig nuγud</i> [HHP: 338a]	<i>ebečiten ayay-q-a tegmilig nuγud</i> [MP: 15b]	<i>dge slong na ba rnams</i> “ill monks” [KPr: 9b]
P.57	<i>küsel nügüd</i> [PPr: 113a]	<i>küsel nügüd</i> [UUPr: 383a]	—————	<i>küsel</i> [MP: 20b]	<i>’dod pa dag</i> “desires” [KPr: 12b]
P.82	<i>erdenis ba erdenis kemen ügülegsed</i> [PPr: 114a]	<i>erdinis ba erdinis kemen ügülegsed</i> [UUPr: 385a]	—————	<i>erdenis ba erdenis kemen ügülegsed</i> [MP: 23a]	<i>rin po che dag gam/ rin po cher smos pa dag</i> “jewels or things

					considered to be jewels” [KPr: 14a]
Prd.2	<i>masi neng olan ayaγ-q-a tegimlig-üid</i> [PPr: 114b]	<i>masi neng olan ayaγ-qa tegimlig-üid</i> [UUPr: 386b]	—————	<i>masi neng olan ayaγ-q-a tegimlig-üid</i> [MPr: 25a]	<i>dge slong rab tu mang po dag</i> “very many monks” [KPr: 15a]
	<i>nigül nuyud-i oγoyata tebčigdeküi</i> [PPr: 115b]	<i>nigül nügüd-i oγoyata tebčigdeküi</i> [UUPr: 309a]	—————	<i>nigül nügüd-i oγoyata tebčigdeküi</i> [MPr: 28b]	<i>sdig pa dag ni yongs su spong</i> “to abandon sins completely” [KPr: 17b]

In some rare cases the Mongolian translators introduce the plural marker where it is not found in the Tibetan text. Examples are presented in the following table.

	P	UU	HH	M	K
Prj.2	<i>tegüni qayan ba yeke noyad baraju</i> [PPr: 108b]	<i>tegüni qayan ba yeke noyad bariju</i> [UUPr: 369b]	<i>tegüni qayan ba yeke noyad bariju</i> [HHP: 332a]	<i>tegün-i qayan ba: yeke noyad²⁹⁹ bariju</i> [MPr: 4b]	<i>de rgyal po 'am/ blon po chen pos bzung nas</i> “after he has been captured by the king or high official” [KPr: 3a]
Sṃh.5	<i>eres-ün üge</i> [PPr: 108b]	<i>eres-ün üge</i> [UUPr: 370b]	<i>eres-ün üge</i> [HHP: 333a]	<i>eres³⁰⁰-ün üge</i> [MPr: 6a]	<i>skyes pa 'i tshig</i> “words of a male” [KPr: 3b]
P.2	<i>kümüin-ü gem-üid</i> [PPr: 112a]	<i>kümüin-ü gem-üid</i> [UUPr: 379a]	<i>kümüin-ü gem-üid</i> [HHP: 338b]	<i>kümüin-ü gem-üid³⁰¹</i> [MPr: 16a]	<i>mi 'i skyon</i> “human faults; defects of a man” [KPr: 10a]
Ś.94	<i>malayan emüsügse</i> [PPr: 115a]	<i>malayan emüsügse</i> [UUPr: 388b]		<i>malayan emüsügse</i> [MPr: 27b]	<i>zhwa gyon pa</i> “the one wearing a hat” [KPr: 17a]
Ś.102	<i>γutusun emüsügse</i> [PPr: 115a]	<i>γutusun emüsügse</i> [UUPr: 389a]		<i>γutusun emüsügse³⁰²</i> [MPr: 27b]	<i>mchil lham gyon pa</i> “the one with the shoes put

²⁹⁹ While in the Tibetan text *blon po chen po* is not furnished with a plural particle, in the Mongolian rendering of the expression the word *noyan*, which is a translation for *blon po*, is given in a plural form indicated by the suffix *-d*.

³⁰⁰ In the Mongolian translation the Tibetan word *skyes pa* is rendered with the word *eres*, which is a plural form of *ere*, formed by attaching the suffix *-s*.

³⁰¹ All the Mongolian versions agree in translating the Tibetan *skyon* without any plural marker with *gem-üid*, where the plural suffix *-üid* is added to the stem *gem*.

³⁰² Here the plural suffix *-d* is added to the form *emüsügse*, a *nomen perfecti* form of the stem *emüs-* (“to dress, to wear” [Kowalewski 1844-1849: 217]). The form *emüsügse* may thus be translated as “those who have worn”. The Tibetan text here contains no plural indicator.

					on” [KPr: 17a]
Š.108	<i>quyaγ emüsiḡsen</i> [PPr: 115a]	<i>quyaγ emüsiḡsed</i> [UUPr: 389a]		<i>quyaγ emüsiḡsed</i> [MPr: 27b]	<i>go cha gyon pa</i> “the one wearing an armour” [KPr: 17a]
	<i>yambar jögei čečeg-üd-eče öngge ünür-tür ülü talbin: silen-i simejü nisküi metü: tegünčilen čidayči balyad- tur bitümüi</i> [PPr: 115b]	<i>yambar jögei čečeg-üd-eče öngge ünür-dü ülü talbin: simes-i simejü nisküi metü: tegünčilen čidayči balyad- tur bitümüi</i> [UUPr: 390a]		<i>yambar jögei čečeg-üd-eče: öngge ünür-tür ülü qoorlan: silün-i simijü niseküi metü: tegünčilen čidayči balyad³⁰³-tur bitümüi</i> [MPr: 29a]	<i>/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/ /khu ba bzhibs nas ’phung³⁰⁴ ba ltar/ /de bzhin thub pa grong du rgyu/</i> “just like a bee that sucks nectar from a flower without damaging its appearance and scent and then takes off, a sage wanders in a village” [KPr: 17b]

The data summarized above indicate, first of all, that, as far as the plural markers are concerned, in the majority of cases all the Mongolian sources are in agreement with each other, regardless of whether the usage of the plural marker is in accordance with the Tibetan text or not. It is also obvious that there was no strict system in translating Tibetan plural particles into Mongolian. The same particle is translated applying different plural markers of the Mongolian language; vice versa, the same Mongolian suffix is used for translating different Tibetan particles.

3.1.4.2. Accusative case

When speaking about the suffixes of the accusative case used to mark the direct object it is necessary to mention that in Tibetan there is no particle used exclusively to mark

³⁰³ The word *balyad* in this case may be translated in two ways – as “town” and as the plural of *balyas*, “towns” [Kowalewski 1844-1849: 1078]. The corresponding Tibetan word *grong* has no plural marker.

³⁰⁴ **D** and **S** read *’phur* here [DPr: 20a; SPr: 28b]. This variant was used for the English translation. All available Mongolian translations have also obviously been based on the Tibetan version that read *’phur* (“to fly” [Das 1902: 848]) conveyed in Mongolian by the verb *nis-* ([Kowalewski 1844-1849: 652]).

the direct object. The direct object is most often indicated by zero marking, i.e., the absolutive case [Tournadre 2010: 97; Beyer 1992: 263-64]. In Mongolian the direct object may appear in the so-called “suffixless oblique case”, when the direct object designates some new object that has not been mentioned before, some indefinite object, or when the action described by the predicate is of general character [Poppe 1991: 149-50]. Normally the direct object is marked by the suffixes of the accusative case [Kałużyński 1998: 116]. The examples presented in the following table show the grammatical instruments that were used by the Mongolian translators to render the direct object of the Tibetan text.

	P	UU	HH	M	K
	<i>qamuy-i medegči erdenis-ün sang-i oluysan</i> [PPr: 108a]	<i>qamuy-i medegči erdenis-ün sang-i oluysan</i> ³⁰⁵ [UUPr: 367b]	<i>qamuy-i medegči erdenis-ün sang-yi</i> ³⁰⁶ <i>oluysan</i> [HHPr: 331a]	<i>qamuy-i medegči degedü erdenis-ün sang-i oluysan</i> [MPr: 2a]	<i>thams cad mkhyen pa dkon mchog mdzod brnyed pa</i> “an Omniscient one who has found a depository of jewels” [KPr: 1a]
	<i>qamuy-i medegči-yin surtayun-u sitügen erdenis-ün saba-yi qutuy tan quvaray-ud-un dumda engyübi</i> ³⁰⁷ [PPr: 108a]	<i>qamuy-i medegči-yin surtayun-u sitügen erdenis-ün saba-yi : qutuy dan quvaray-ud-un dumda engyübi</i> [UUPr: 367b]	<i>qamuy-i medegči-yin surtayun-u sitügen erdenis-ün sabayi qutuy dan quva/ray-ud-un dumda engyübi</i> [HHPr: 331a]	<i>qamuy-i medegči-yin surtayun-u sitügen degedü erdenis-ün saba-yi: qutuy tan-u quvaray-ud-un dumda ilyasuyai</i> [MPr: 2a]	<i>/thams cad mkhyen pa 'i bslab gzhi dkon mchog snod/</i> <i>/phags pa 'i tshogs kyi dbus su dbye bar bya/</i> “it is necessary to analyse the precious vessel of the fundamental precepts of the Omniscient one” [KPr: 1a]
	<i>anggida tonilyaquyi nasuda sakidqun</i> [PPr: 108a]	<i>anggida tonilyaqu-yi nasuda sakidqun</i> [UUPr: 368a]	<i>anggida tonilyaqu-yi nasuda sakidqun</i> [HHPr: 331a]	<i>anggida tonilyaqu-yi nasuda sakidqun</i> [MPr: 3a]	<i>so sor thar pa rtag tu srungs</i> “always protect the <i>Prātimokṣa</i> ” [KPr: 2a]
	<i>nom-i nomlaqui</i>	<i>nom-i nomlaqui</i>	<i>nom-i nomlaqui</i>	<i>nom-i nomlaqui</i>	<i>/chos bstan pa</i>

³⁰⁵ The word is written with mistake in the original manuscript – the character for the vowel “u” is omitted.

³⁰⁶ The usage of the accusative case suffix form here is irregular. The suffix -yi is normally added to stems ending in vowels or diphthongs. According to the established grammatical rules the accusative suffix -i should be added to the word *sang*, as seen in the three other Mongolian versions of the text [Poppe 1991: 75].

³⁰⁷ This stem encountered in the manuscript versions is not identified.

	<i>ber amuyulang bui</i> [PPr: 108a]	<i>ber amuyulang bui</i> [UUPr: 368b]	<i>ber amuyulang bui</i> [HHPr: 331a]	<i>ber amuyulang bui</i> [MPr: 3a]	<i>yang bde ba yin/</i> “teaching of the <i>dharma</i> is also a bliss” [KPr: 2a]
	<i>bilig-i olqui-a boluysad amuyulang</i> [PPr: 108a]	<i>bilig-i olqui-a boluysad amuyulang</i> [UUPr: 368b]	<i>bilig-i olqui-a boluysad amuyulang</i> [HHPr: 331b]	<i>bilig-i olqui-a boluysad amuyulang</i> [MPr: 3a]	<i>shes rab thob par gyur pa bde</i> “attaining wisdom is a bliss” [KPr: 2a]
	<i>edüge quvarag-ud-un tejigen arilyaquyi üiledüged: anggida tonilyačı sudur-un ungsily-a-yi ungsimui</i> [PPr: 108a]	<i>edüge quvarag-ud-un tejigen arilyaqu-yi üiledüged: anggida tonilyačı sudur-un ungsily-a-yi ungsimui</i> [UUPr: 369a]	<i>edüge quvarag-ud-un tejigen arilyaqu-yi üiledüged: anggida tonilyačı sudur-un ungsily-a-yi ungsimui</i> [HHPr: 331b]	<i>edüge quvarag-ud-un selbin arilyaqu-yi üiledüged</i> <i>anggida tonilyačı sudur-un ungsily-a-yi ungsimui</i> [MPr: 3b]	<i>deng dge 'dun gso sbyong mdzad de</i> <i>so sor thar pa 'i mdo gdon pa gdon to</i> “today the monastic community performs the <i>poşadha</i> , that is, performs the recitation of the <i>Prātimokṣasūtra</i> ” [KPr: 2b]
Nih.8	<i>sayin-i küsekü-yin tulada</i> [PPr: 111a]	<i>sayin-i küsekü-yin tulada</i> [UUPr: 376a]	<i>sayin-i küsekü-yin tulada</i> [HHPr: 336a]	<i>sayin-i küsekü-yin tulada</i> [MPr: 12a]	<i>bzang po 'dod pa 'i phyir</i> “because of the wish for the good quality” [KPr: 7b]
P.44	<i>öber-iyen yar-iyar jajildaqui kiged idegdeküi: idegen-i ögbesü</i> [PPr: 112b]	<i>öber-iyen yar-iyar jajildaqui kiged : idegdeküi idegen-i ögbesü</i> [UUPr: 381b]	<i>öber-iyen yar-iyar jajildaqui kiged idegdeküi: idegen-i ögbesü</i> [HHPr: 339a]	<i>öber-iyen yar-iyar jajildaqui kiged idegdeküi: idegen-i ögbesü</i> [MPr: 19a]	<i>rang gi lag nas bca' ba 'am bza' ba byin na</i> “to give cooked or natural food by [his] own hands” [KPr: 11b]
P.48	<i>ayay-qa tegimlig-i gübsibesü</i> [PPr: 112b]	<i>ayay-qa tegimlig-i gübsibesü</i> [UUPr: 382a]	<i>ayay-q-a tegimlig-yi</i> ³⁰⁸ <i>gübsi besü</i> [HHPr: 339a]	<i>ayay-q-a tegimlig-i gübsibesü</i> [MPr: 19b]	<i>dge slong la rdeg</i> ³⁰⁹ <i>na</i> “if [he] hits a monk” [KPr: 12a]
P.73	<i>γajibai erüküi ba erügülbesü</i> [PPr: 113b]	<i>γajar-i erüküi ba erügülbesü</i> [UUPr: 384b]		<i>γajar-i erüküi ba: erügülbesü</i> [MPr: 22b]	<i>sa rko 'am rkor 'jug na</i> “if [he] digs the earth or makes somebody dig

³⁰⁸ In this phrase again, an irregular usage of the accusative case suffix can be observed.

³⁰⁹ Here the direct object *dge slong* is marked with the particle *la* of the dative case. In the Mongolian translation the direct object *ayay-q-a tegimlig* is marked with the accusative case suffix.

					it” [KPr: 13b]
P.86	<i>tabčang ba sandali-tur modun-u ungyaril-i delgeküi ba: delgegülin üiledbesü</i> [PPr: 114a]	<i>tabčang ba sandali-dur modun-u ungyaril-i delgeküi ba delgegül-ün üiledbesü</i> [UUPr: 385b]		<i>tabčang ba sandali-dur modun-u ungyaril-i delgeküi ba: delgegül-ün üiledbesü</i> [MPr: 24a]	<i>khri’am khri’u la shing bal bdal lam/</i> <i>’dal du ’jug na</i> “if [he] spreads the cotton over a couch or a chair or makes somebody spread it” [KPr: 14b]
P.88	<i>kürtüingge-yin bürkügesün-i üiledgebesü</i> [PPr: 114a]	<i>kürtüingge-yin bürkügesün-i üiledgegülbesü</i> [UUPr: 385b]		<i>kürtüingge-yin bürkügesün-i üiledgegülbesü</i> [MPr: 24a]	<i>g.yan pa³¹⁰ dgab pa byed du ’jug na</i> “if [he] makes somebody bandage up his cutaneous eruption” [KPr: 14b]

The direct object in the Mongolian sources is marked by the accusative case suffix in most of the cases, in spite of the grammatical structure of the Tibetan sentences in which the direct object is not marked by any particle. Usually all the Mongolian sources agree in attaching the accusative case suffix to the direct object. No changes concerning this grammatical feature were introduced in the translation from redaction to redaction.

3.1.4.3. Auxiliary verbs

In Tibetan there is a closed class of verbs that, apart from their semantic meaning, perform the function of auxiliary verbs. They are combined with the main verb to create a complex predicate. Auxiliary verbs are very productive in Tibetan and are frequently used. The examples presented in the following table show how such complex Tibetan predicates constructed with the help of the auxiliary verbs *byed* and *’gyur* have been translated into Mongolian in the texts under investigation.

³¹⁰ **D** reads *la* here [DPr: 17a].

	P	UU	HH	M	K
Sṃh.10	<i>jiryalang-tur kürčü ungsiqu boluyu j-a</i> [PPr: 109a]	<i>jiryalang-dur kürčü ungsiqu boluyu j-a</i> [UUPr: 371b]	<i>jiryalang-dur kürčü ungsiqu boluyu j-a</i> [HHPr: 333b]	<i>jiryalang-dur kürčü orosiqu boluyu j-a</i> [MPr: 7a]	<i>bde ba la reg par gnas par 'gyur gyis</i> “will remain with the bliss that has been attained” [KPr: 4b]
Sṃh.11	<i>ügeber nereidügči</i> [PPr: 109a]	<i>ügeber nereyidügči</i> [UUPr: 372a]	<i>üge-ber nereyidügči</i> [HHPr: 333b]	<i>ügeber</i> ³¹¹ <i>nereyidügči</i> [MPr: 7b]	<i>tha snyad 'dogs par byed pa</i> “to designate with a name” [KPr: 4b]
Sṃh.12	<i>masi olan ayaṅ- qa tegimlig-üd qotan ba siltegen-tür čiqula dulduyidču orosiqui boluyad</i> [PPr: 109a]	<i>masi olan ayaṅ- qa tegimlig-üd qotan ba: siltegen-dür čiqula dulduyidču orosiqu boluyad</i> [UUPr: 372b-373a]	<i>masi olan ayaṅ- q-a tegimlig-üd qotan ba siltegen-tür čiqula dulduyidču orosiqu boluyad</i> [HHPr: 334a]	<i>masi olan ayaṅ- q-a tegimlig-üd qotan ba: siltegen-dür čiqula dulduyidču orosiqu boluyad</i> [MPr: 8a]	<i>dge slong rab tu mang po dag grong ngam grong rdal zhig na nye bar rten cing gnas par gyur la</i> “when very many monks appear to completely rely on and reside in a village or town” [KPr: 5a]
An.2	<i>küsegdeküi üli bolqui-tur suyurin-tur sayuqui boluyad</i> [PPr: 110b]	<i>küsegdeküi üli bolqui-dur suyurin-dur sayuqui boluyad</i> [UUPr: 374b]	<i>küsegdeküi üli bolqui-dur sayurin-tur sayuqui boluyad</i> [HHPr: 335b]	<i>küsegdeküi üli bolqui-dur sayurin-dur sayuqui boluyad</i> [MPr: 10b]	<i>'dod pa byar mi rung bar bstan</i> ³¹² <i>la 'dug par byed cing</i> “[he] stays on the seat with no intention to have a sexual intercourse” [KPr: 6b]
Niḥ.10	<i>sartavaki ba jarudasun-u yar-tur degel-ün ün-e ögčü ileger-ün</i> [PPr: 111a]	<i>sartavaki ba: jarudasun-u yar-dur degel- ün ün-e ögčü ileger-ün</i> [UUPr: 376a]	<i>sartavaki ba: jaradasun-u yar-dur degel- ün üne ögčü ilger-ün</i> [HHPr: 336b]	<i>sartavaki ba: jarudasun-u yar-tur degel-ün ün-e ögčü ileger-ün</i> [MPr: 12b]	<i>ded dpon gyis pho nya'i lag du gos kyi rin dag bskur bar gyur la</i> “when a merchant handed over the fees for the garment to the

³¹¹ The suffix *-ber*, which is attached to the noun *üge* in three out of the four Mongolian versions, is a suffix of the instrumental case. In the Tibetan text the corresponding noun *tha snyad* is marked with zero suffix.

³¹² **D** and **S** read *stan* (“a seat, mat, anything to sit upon” [Das 1902: 548]) here. This variant was used for the English translation. All the four Mongolian versions also convey the meaning of this variant with the noun *sayurin* (“a seat” [Kowalewski 1844-1849: 1300]).

					hands of a messenger” [KPr: 8a]
Niḥ.10	<i>tere čimada degel bolqui degel bolqui čay-tur emüskeküi boluyu</i> [PPr: 111b]	<i>tere čimada degel bolqui čay-tur emüskeküi boluyu</i> [UUPr: 377a]	<i>tere čimada degel bolqui degel bolqui čay-dur emüskegdeküi boluyu</i> [HHPr: 336b]	<i>tere čimada degel bolqui čay-tur emüskeküi boluyu</i> [MPr: 13a]	<i>des khyod la gos rung ba dus su skon par ’gyur ro</i> “he will dress you in a proper garment in time” [KPr: 8a]
Niḥ.28	<i>jun-u yeke bös eribesü ba</i> [PPr: 112a]	<i>jun-u yeke bös eribesü ba</i> [UUPr: 378b]	<i>junu yeke bös eribesü junu yeke bös eribesü ba</i> ³¹³ [HHPr: 338a]	<i>jun-u yeke bös degel eribesü</i> ³¹⁴ <i>ba</i> [MPr: 15b]	<i>dbyar gyi gos ras chen tshol bar byed dam</i> “whether [he] looks for a summer garment, large cloth or” [KPr: 9b]
Niḥ.30	<i>tegün-eče nögčitele oyoḡata edleküi bolbasu ele tebčiküi aldal bolai</i> [PPr: 112a]	<i>tegün-eče nögčitele oyoḡata edleküi bolbasu ele tebčiküi aldal bolai</i> [UUPr: 379a]	<i>tegüneče nögčitele oyoḡata üleküi bolbasu ele tebčigdeküi aldal bolai</i> [HHPr: 338a]	<i>tegün-eče nögčitele oyoḡata edleküi bolbasu ele tebčiküi unal bolai</i> [MPr: 16a]	<i>de las ’das par yongs su longs spyod par byed na spang ba’i ltung byed do</i> “if [he] exhaustively makes use [of it] exceeding that [period of time], there will be a <i>niḥsargika pāyantika</i> misdeed” [KPr: 10a]
P.33	<i>ger-ün ejen süsüg ten kiged talaq-a kiged qoyimay-ud-i čay-tur ögküi boluyad</i> [PPr: 112a]	<i>ger-ün ejen süsüg den kiged talq-a kiged qoyimay-ud-i čay-dur ögküi boluyad</i> [UUPr: 379a]		<i>ger-ün ejen süsüg ten kiged</i> ³¹⁵ <i>talq-a kiged qoyimay-ud-i čay-tur ögküi boluyad</i>	<i>khyim bdag dad pa can dag gis phye dang yur</i> ³¹⁶ <i>ba dag dus kyas stabs</i> ³¹⁷ <i>par</i>

³¹³ Repetition of the syntagma in question takes place in **HH**, caused, seemingly, by dittography.

³¹⁴ The Tibetan construction *tshol bar byed* is translated in Mongolian by the verb *eri-*. The usage of the auxiliary verb *byed* thus is not reflected in the Mongolian version.

³¹⁵ The subject *khyim bdag dad pa can dag* is marked with the instrumental/agentive case particle *gis* in the Tibetan text. In the Mongolian translation no suffix is added to the subject *ger-ün ejen süsüg ten*. It is, however, followed by the word *kiged*, which acts as a conjunction. In this example the usage of *kiged* is that of the pre-Classical Mongolian because it is put not before the last word of a group of the juxtaposed equal parts of a sentence, but after the last word in a group [Pope 1991: 122].

³¹⁶ **S** reads *khur* (“pastry” [Das 1902: 187]) [SPr: 18a]. This variant was used for the English translation. The Mongolian translation might also have been based on this variant conveying it with the noun *qoyimay* (“buckwheat pie with meat and vegetables” [Kowalewski 1844-1849: 857]).

³¹⁷ **K** contains here an obvious misprint. **D** and **S** read *kyis stobs* [DPr: 13a; SPr: 18a]. This variant was used for the English translation.

	112b]	381a]		[MPr: 18a]	<i>gyur la</i> “when faithful householders in proper time give barley flour meal and pastry” [KPr: 11a]
P.47	<i>bayilduyan beledügsen çerig-i üjeküi sedkil-tür amsabasu</i> [PPr: 112b]	<i>bayilduyan beledügsen çerig-i üjeküi sedkil-dür amsabasu</i> [UUPr: 382a]	<i>bayilduyan beledüg sen çerig-yi üjeküi sedkil-tür amsabasu</i> [HHPPr: 339a]	<i>bayilduyan beledügsen çerig-i üjeküi sedkil-dür edlebesü</i> ³¹⁸ [MPr: 19b]	<i>g.yul bshams pa'i dmag la lta ba nyams su myong bar byed na</i> “when [he] experiences the sight of the troops preparing for a battle” [KPr: 12a]
P.57	<i>sarmiri oyir-a talbin üiledküi</i> ³¹⁹ <i>ba oyir-a ilegeküi ba</i> [PPr: 113b]	<i>sarmiri oyir-a talbin üiledküi ba: oyir-a ilegeküi ba</i> [UUPr: 383b]		<i>šarimiri oyir-a ayulqu ba: oyir-a sayalyaqu ba</i> ³²⁰ [MPr: 21a]	<i>dge tshul nye bar 'jog par byed dam/ nye bar bsten</i> ³²¹ <i>par byed dam</i> “whether [he] approaches a novice monk or teaches him or” [KPr: 13a]
P.76	<i>ayay-qa tegimlig</i>	<i>ayay-qa tegimlig</i>		<i>ayay-q-a tegimlig</i>	<i>dge slong rnams 'thab par gyur/</i>

³¹⁸ The Tibetan phrase *nyams su myong ba* meaning “to experience, to suffer, to undergo” [Das 1902: 477] was translated into Mongolian literally. Therefore, the understanding of the Mongolian text is problematic. The Tibetan auxiliary verb *byed*, however, is not rendered in Mongolian at all. The construction *myong bar byed* is translated simply with the verb *amsa-* in the manuscripts and with the verb *edle-* in the xylograph. Both of these Mongolian verbs convey the meaning of the Tibetan *myong ba*.

³¹⁹ In the manuscript versions the Tibetan construction *'jog par byed* is translated literally. The auxiliary verb *byed* is rendered by the Mongolian verb *üiled-*, which does not function as an auxiliary verb in the Mongolian language. Like its Tibetan counterpart it means “to make, to do” and thus conveys the semantic content of the Tibetan verb, but not its grammatical meaning.

³²⁰ The **M** translation ignores the Tibetan structures *'jog par byed* and *ston par byed*, which involve an auxiliary verb, and renders only the main verbs *'jog pa* and *ston pa* with the *nomen futuri* of the verbs *ayul-* and *sayalya-*, respectively. It is important to note that the manuscript translations differ here from the xylographic version. The verb *'jog pa* is rendered in the manuscripts by the verb *talbi-* (“to put, to place” [Kowalewski 1844-1849: 1636]), a synonym of *ayul-*. As to the second phrase, *ston par byed*, the manuscripts translate it with the *nomen futuri* of the verb *ilege-*, meaning “to send” [Ibid.: 299]. The Tibetan verb *ston pa* means “to point out, to indicate, to describe” [Jäschke 1881: 224]. The whole expression *ston par byed* means “to teach, to show, to demonstrate”. Therefore, the verb *ilege-*, given by both Mongolian manuscripts, might have been a scribal error. A possible variant could have been the verb *ilere-*, meaning “to appear, to be revealed” [Ibid.: 300]. One more possibility is that the variant *ilege-* found in the manuscripts is the verb *ilya-* (“to distinguish, to discern, to identify” [Ibid.: 302]) written with the consonant *g* as if it contains front vowels. The translation of **M** is also corrupted. It uses the verb *sayalya-*, meaning “to diminish, to decrease” [Ibid.: 1296]. It is highly probable that the Tibetan version used for the preparation of **M** read *stong par byed* instead of *ston par byed*. The meaning of the expression *stong par byed* is “to reduce to nothingness”. Such mistake in the Tibetan text could have been the reason why in the Mongolian translation of **M** we find the verb *sayalya-*.

³²¹ **D** and **S** read *ston* (“to show, indicate, exhibit, teach, instruct” [Das 1902: 554-55]) [DPr: 15a; SPr: 21a]. This variant was used for the English translation.

	<i>kereldüküi</i> bolun: <i>quriyayulqui</i> bolun <i>temečeldüküi</i> bolun [PPr: 113b-114a]	<i>kereldüküi</i> bolun <i>quriyayulqui</i> bolun <i>ülü jokildun</i> bolun: <i>temečeldüküi</i> bolun [UUPr: 384b]		<i>kereldüküi</i> bolun: <i>gem</i> <i>ayudalqui</i> ³²² bolun: <i>ülü jokilduqui</i> bolun: <i>temečeldüküi</i> bolun [MPr: 23a]	<i>mtshang 'dru</i> <i>bar gyur/</i> <i>mi mthun par</i> <i>gyur/</i> <i>rtsod par gyur</i> “the monks who quarrel, who expose faults, who are in conflict, who have an argument” [KPr: 14a]
	<i>arsi-yin</i> <i>nomlaysan mör-</i> <i>i olqu boluyu</i> [PPr: 116a]	<i>arsi-yin</i> <i>nomlaysan mör-</i> <i>i olqu boluyu</i> [UUPr: 390b]		<i>arsi-yin</i> <i>nomlaysan mör-</i> <i>i olqu boluyu</i> [MPr: 29a]	<i>drang srong</i> <i>gsungs pa'i lam</i> <i>ni thob par</i> <i>'gyur</i> “will reach the path that was taught by the sage” [KPr: 18a]
	<i>jobalang-i</i> <i>ečüdgen üiledkü</i> boluyu [PPr: 116a]	<i>jobalang-i</i> <i>ečüdgen üiledkü</i> boluyu [UUPr: 390b-391a]		<i>jobalang-i</i> <i>ečüdgen üiledkü</i> boluyu [MPr: 29b]	<i>sdug bsngal tha</i> <i>mar byed par</i> <i>'gyur</i> “will bring the suffering to the end” [KPr: 18a]

Most often the translation is word for word, and the Tibetan auxiliary verb *'gyur* is rendered in Mongolian by the verb *bol-*. In Mongolian *bol-* also functions as an auxiliary verb and its finite form is preceded by an imperfect converb, forming a converbal predicate that expresses actions that can be or are permitted to be performed [Poppe 1991: 160]. In our case the verb *bol-* is preceded by a *nomen futuri*. Thus, it acts as a copula, but not an auxiliary verb. The verbal-nominal predicate that is built by a verbal noun and a finite form of the verb *bol-* expresses the beginning of an action [Ibid.: 159]. Therefore, it is suitable for the translation of the Tibetan auxiliary verb *'gyur*, but the range of meanings that the latter adds to the main verb in Tibetan is wider [Hahn 1994: 163-66]. Mongolian translation with *bol-* therefore cannot always convey specific nuances of this meaning. In general, however,

³²² The Tibetan phrase *mtshang 'dru ba* is translated in **M** literally, with the words *gem ayudalqui* [Kowalewski 1844-1849: 3, 2481]. The manuscript versions give the word *quriyayulqu* here, which, in my opinion, is a result of a scribal error. In the original translation the phrase might have been *qor-i ayulqu* or *qor-i ayudalqu*. The words must have been joined together while preparing some copy, and since then have been transmitted in the unintelligible form *quriyayulqu*.

the Mongolian constructions where the verb *bol-* performs the function of a copula do not contradict the structure of the Mongolian language.

The verb *byed* is rendered in different ways in Mongolian, with no preferred option. In Tibetan, *byed*, as an auxiliary verb, does not change the meaning of the main verb, or may be used to create a causative construction [Hahn 1994: 166-68]. The auxiliary verb *byed* is sometimes rendered in Mongolian by the verb *bol-*. In other cases the translation is not literal and the Tibetan construction with *byed* is translated with only one Mongolian word that conveys the meaning of the main Tibetan verb. The grammatical constructions used for the translation of sentences containing auxiliary verbs were not changed when the xylographic redaction was being prepared. The slight differences that can be observed between the redactions concern lexis, but not syntax or grammar.

3.1.4.4. Word order

One of the most significant features of the structure of the Mongolian language is the role that the word order plays. The strict word order of Mongolian is characterized by the position of the modifier, which always precedes the head of the phrase. In Tibetan, both a pre- and a post-head positions of the modifier are possible. The examples given in the following table show how the syntax of the Tibetan text influences the word order of the Mongolian translation.³²³

	P	UU	HH	M	K
	<i>amurlingyui aranyatan nuyud-tur ötelügsen kiged</i> [PPr: 108a]	<i>amurlingyui aranyatan nuyud-dur ötelügsen kiged</i> [UUPr: 368b]	<i>amurlingyui aranyatan nuyud-dur ötelügsen kiged</i> [HHPr: 331b]	<i>amurlingyui aranyatan³²⁴ nuyud-dur getülügsen kiged</i> [MPr: 3a]	<i>dgon pa zhi ba rnams su rgas gyur dang</i> “became old in a peaceful hermitage and” [KPr: 2a]

³²³ I have deliberately chosen phrases in which Tibetan text contains the examples of modifiers put in the post-head position. The sentences with the modifier in the pre-head position are not indicative. The Mongolian translation mostly follows the Tibetan text very closely, and in the majority of cases puts the modifier in the pre-head position where the Tibetan text does. This position of the modifier is natural for the Mongolian language. For this reason, such cases cannot be used to judge whether the translation tends to be literal or meaning-based.

³²⁴ The word *aranyatan* is a ‘mongolized’ form of the Sanskrit *āranyāyatana*, meaning “hermitage” [Bailey 1967: 17]. Although the translation is exact as regards the semantics, the word order is changed for Mongolian.

Prj.4	<i>busu nigen čay-tur</i> [PPr: 108b]	<i>busu nigen čay-tur</i> [UUPr: 370a]	<i>busu nigen čay-tur</i> [HHPr: 332b]	<i>busu nigen čay³²⁵-tur</i> [MPr: 5a]	<i>dus gzhan zhig nas³²⁶</i> “at some other time” [KPr: 3a]
Sṃh.7	<i>yeke buqar keyid-i bariyulbasu ele</i> [PPr: 109a]	<i>yeke buqar keyid-i bariyulbasu ele</i> [UUPr: 371a]	<i>yeke buqar keyid-i bariyulbasu ele</i> [HHPr: 333a]	<i>yeke buqar keyid-i bariyulbasu ele</i> [MPr: 6a]	<i>gtsug lag khang chen po rtsig tu 'jug na</i> “when [he] makes somebody build a big monastery” [KPr: 4a]
Sṃh.8	<i>aldal ügei ayay-qa tegimlig-ü-d-tür</i> [PPr: 109a]	<i>aldal ügei ayay-qa tegimlig-ü-d-tür</i> [UUPr: 371b]	<i>aldal ügei ayay-q-a tegimlig-ü-d-tür</i> [HHPr: 333a]	<i>unal ügei ayay-q-a tegimlig-ü-d³²⁷-tür</i> [MPr: 6b]	<i>dge slong dag pa ltung ba med pa la</i> “to a pure monk who is without a fault” [KPr: 4a]
Sṃh.10	<i>jokilduysan quvarag-ud-i qayačayulqu-yin tula da kičiyen</i> [PPr: 109a]	<i>jokilduysan quvarag-ud-i qayačayulqu-yin tulada kičiyen</i> [UUPr: 371b]	<i>jokilduysan quvarag-ud-i qayačayulqu-yin tulada kičiyen</i> [HHPr: 333b]	<i>jokilduysan quvarag-ud-i qayačayulqu-yin tulada kečiyen</i> [MPr: 7a]	<i>dge 'dun 'thun³²⁸ pa dbye ba 'i phyir rtul bar byed cing</i> “[he] makes an effort in order to split up a harmonious monastic community and” [KPr: 4b]
An.2	<i>bisirel-tü ubasanča-yin üge ögdegse-iyer</i> [PPr: 110b]	<i>bisirel-dü ubasanča-yin üge ögdegse-iyer</i> [UUPr: 374b]	<i>bisirel-tü ubasanča-yin üge ögdegse-iyer</i> [HPr: 335a]	<i>ubasanča itegemjileküi üge-lüge tegüsügen-iyer</i> [MPr: 10b]	<i>dge bsnyen ma yid ches pa³²⁹ 'i tshig dang ldan pa³³⁰</i> “by having the words of a trustworthy

³²⁵ Although in Tibetan the modifiers *gzhan* and *zhig* are put after the modified word *dus*, in all four versions of the Mongolian translation the word order is not that of Tibetan, but the order that is natural for the Mongolian language. The negative *busu* and the numeral *nigen* thus precede the modified word *čay*.

³²⁶ **D** and **S** read *na* [DPr: 3b; SPr: 5b].

³²⁷ In the Tibetan text the two modifiers *dag pa* and *ltung ba med pa* are in the post-head position. In the Mongolian translation a misinterpretation of the word *dag pa* occurred. Evidently it was interpreted as the plural particle *dag*, as it was rendered with the Mongolian plural suffix *-üd*.

³²⁸ **D** and **S** read *mtun* [DPr: 5a; SPr: 7a].

³²⁹ In the manuscript versions of the translation the Tibetan modifier *yid ches pa* is rendered with the phrase *bisirel tü*, put before the modified word. In **M** *yid ches pa* is translated with the word *itegemjileküi* in the post-head position in relation to the modified word *ubasanča*, but followed by the noun *üge*. The *nomen futuri* form in which the verb *itegemjile-* is presented here may serve as an attribute. Put in such position it should be treated as a modifier of the word *üge*, according to the structure of Mongolian. The meaning of the syntagma thus becomes obscure.

³³⁰ The whole syntagma *yid ches pa'i tshig dang ldan pa* is a modifier that is put in the post-head position in relation to the modified word *dge bsnyen ma*. The structure of the Mongolian translation is completely different and does not convey the meaning of the Tibetan text correctly.

					female lay devotee” [KPr: 7a]
Niḥ.5	<i>basa ayay-qa tegimlig ali ba simnanča uruy busu-ača nigen degel-i abubasu ele</i> [PPr: 111a]	<i>basa ayay-qa tegimlig aliba: simnanča uruy busu-ača nigen degel-i abubasu ele</i> [UUPr: 375b]	<i>basa ayay-q-a tegimlig aliba: simnanča uruy busu-ača nigen degel-i abubasu ele</i> [HHPr: 336a]	<i>basa ayay-q-a tegimlig ali ba³³¹ simnanča uruy busu³³²-ača nigen degel-i abubasu ele</i> [MPr: 11b]	yang <i>dge slong gang dge slong ma nye du ma yin pa</i> las gos len na “when some monk receives a garment from an unrelated nun” [KPr: 7a]
Niḥ.11	<i>sine kübeng-iyer sonin debisker üiledbesü ele</i> [PPr: 111b]	<i>sine kübeng-iyer sonin debisker üiledgebesü ele</i> [UUPr: 377a]	<i>sine kübeng-iyer sonin debesker üiledbesü ele</i> [HHPr: 337a]	<i>sine mindasun-iyar sine debisker üiledgebesü ele</i> [MPr: 13b]	srin bal gyi <i>stan sar pa</i> byed na “when (he) makes a new cotton mat” [KPr: 8b]
Niḥ.12		<i>imayta qar-a qonin-u ungyasun-iyar sonin sayurin üiledbesü ele</i> [UUPr: 377a]	<i>imayta qar-a qonin ungya/sun-iyar sonin sayurin üiledbesü ele</i> [HHPr: 337a]	<i>imayta qar-a qonin-u ungyasun-iyar sine debisker üiledbesü ele</i> [MPr: 13b]	<i>lug bal nag po</i> ‘ba’ zhiḡ gi <i>stan sar pa</i> byed na “when [he] makes a new mat out of black sheep wool alone” [KPr: 8b]
Niḥ.22	<i>batir tabun nüggügsen ügei</i> [PPr: 111b]	<i>batir tabun nükügesün ügei</i> [UUPr: 378a]	<i>batir tabun nüggügsed ügei</i> [HHPr: 337b]	<i>batir tabun nükügesün ügei³³³</i> [MPr: 14b]	<i>lhung bzed lhan pa lnga med pa</i> “a bowl that does not still have five patches” [KPr: 9a]
Niḥ.24	<i>ger-ün ejen ba ger-ün ejen-ii gergei uruy busu-iyar nekeḡči uruy</i>	<i>ger-ün ejen ba: ger-ün ejen-ii gergei uruy busu-iyar nekeḡči uruy</i>	<i>ger-ün ejen ba gerün ejenü gergei uruy busu-iyar nekeḡči uruy</i>	<i>ger-ün ejen ba: ger-ün ejen-ii gergei uruy busu ber nekeḡči uruy</i>	<i>khyim bdag gam khyim bdag gi³³⁴ chung ma nye du ma yin pas</i>

³³¹ The interrogative pronoun *ali* with the particle *ba* is used to translate the Tibetan *gang*. Pronouns may serve as attributes, and according to Mongolian word order are put before the words to which they refer. In this case the Mongolian translation obviously follows the Tibetan text, and places the attribute *ali ba* after the word *ayay-q-a tegimlig* in the same way as the Tibetan version *gang* follows *dge slong*.

³³² The expression *uruy busu* is used to translate the Tibetan *nye du ma yin pa*. In the Tibetan text *nye du ma yin pa* is a modifier referring to the word *dge slong ma* and put in the post-head position. Following the Tibetan original all Mongolian versions of the translation put the modifier *uruy busu* after the modified word *simnanča*, and even attach the ablative case suffix *-ača* to their modifier in the same way as the Tibetan text does.

³³³ The Tibetan phrase *lhan pa lnga med pa* is a modifier placed in the post-head position in relation to the modified word *lhung bzed*. The Tibetan word order is also kept in the Mongolian translation, in which the modifier *tabun nükügesün ügei* follows the modified word *batir*.

³³⁴ **D** and **S** read *gi* [DPr: 10b; SPr: 14b]. This variant was used for the English translation. All Mongolian versions also correspond to this reading.

	<i>busud-tur degel nekegölbesü</i> [PPr: 111b]	<i>busud-tur degel nekegölbesü</i> [UUPr: 378a]	<i>busud-tur degel nekegölbesü ber</i> [HHPr: 337b]	<i>busud-tur degel nekegölügdeküi-eče</i> [MPr: 14b]	<i>tha ga pa nye du ma yin pa la gos 'thag tu bcug pa las</i> “after an unrelated householder or an unrelated householder’s wife appointed an unrelated weaver to weave a garment” [KPr: 9a]
Niḥ.27	<i>oron debisker aranyatan ayuydaqui-luy-a nigen-e aldarsiysan</i> [PPr: 112a]	<i>oron debisker aranvatan ayuydaqui-luy-a nigen-e aldarsiysan</i> [UUPr: 378b]	<i>urida debisker aran/yatan ayuydaqui-luy-a aldarsiysan</i> [HHPr: 338a]	<i>oron debisker aranyatan ba sejigleküi-lüge nigen-e aldarsiysan</i> ³³⁵ [MPr: 15a-15b]	<i>gnas mal dgon pa dogs pa dang bcas par grags pa</i> “dwelling place, hermitage that is known to be suspicious” [KPr: 9b]
P.7	<i>bodgali üsümbed ese boluysan-tur aqui oron-i abqui aldal ügülebesü: ele</i> [PPr: 112a]	<i>üsümbed ese boluysan-dur maqui oron-i abqui aldal ügülebesü: ele</i> [UUPr: 379b]	<i>bodgali usumbad ese boluysan-dur mayui oron-i abqui aldal ügülebesü: ele</i> [HHPr: 338b]	<i>bodgali üsümbed ese boluysan</i> ³³⁶ -dur mayui oron-i abqui unal ügülebesü: ele [MPr: 16b]	<i>gang zag bsnyen par ma rdzogs pa la gnas ngan len gyi ltung brjod na</i> “when [he] talks to an individual who has not received full ordination about misdeeds that entail a rebirth in the lower realms” [KPr: 10a]
P.32	<i>sayuqui oron nigen-tür qonoy qonoysan ayay-q-a tegimlig-ün ebečün ügei binvad</i>	<i>sayuqui oron nigen-dür qonoy qonoysan ayay-qa tegimlig-ün ebečün ügei</i>		<i>sayuqui oron nigen</i> ³³⁷ -dür qonoy turuysan ayay-q-a tegimlig-ün ebedčün ügei ³³⁸	<i>'dug gnas gcig tu zhag / lon pa'i dge slong mi na bas bsod snyoms gcig bza' bar bya 'o</i>

³³⁵ The Mongolian translation of this syntagma is literal and the word order is the same as in the Tibetan text.

³³⁶ The Tibetan phrase *bsnyen par ma rdzogs pa* is a modifier put in the post-head position in relation to the modified word *gang zag*. The Mongolian translation also places the modifier after the modified word and attaches the dative-locative case suffix to it, in the same way as in the Tibetan text. The meaning of the Mongolian text, thus, becomes obscure and does not correspond to the Tibetan original.

³³⁷ The numeral *nigen* is an attribute and should precede the word *oron* to which it refers. The Mongolian translation, however, follows the Tibetan text closely and leaves the attribute in the post-head position.

³³⁸ The phrase *ebedčün/ebečün ügei* is an attribute that refers to the word *ayay-q-a tegimlig* and should precede it. However, the Mongolian translation keeps the Tibetan word order and puts the attribute in the post-head

	<i>idegdeküi</i> [PPr: 112b]	<i>nigen binvad idegdeküi</i> [UUPr: 381a]		<i>nigen binvad idegdeküi</i> [MPr: 18a]	“a healthy monk who spent a night in one house should eat one portion of alms food” [KPr: 11a]
P.33	————— <i>qoyar ba γurban abču bür-ün</i> [PPr: 112b]	<i>batir ayay-a dügüreng qoyar ba γurban abču bür-ün</i> [UUPr: 381a]		<i>batir ayay-a dügüreng qoyar ba γurban abču bür-ün</i> [MPr: 18b]	<i>lhung bzed gang ba gnyis sam gsum blangs nas</i> “after having taken two or three full bowls” [KPr: 11a]
Prd.1	<i>uruy tariγ busu tergegür-tür büküi simnanča binvad-un tulada balyad- tur odqui-tur-i idegen kiked jajilqu-yi öber- ün yar-iyar yabuγad</i> [PPr: 114b]	<i>uruy tariγ busu tergegür-dür bükü simnanča binvad-un tulada balyad- dur odqui-dur idegen kiked jajilqu-yi öber- ün yar-iyar abuγad</i> [UUPr: 386a]		<i>uruy tariγ busu yeke tergegür- tür büküi eke ayay-q-a teγimlig binvad-un tulada balyad- tur odqui³³⁹- dur-i idegen kiked jajilqu-yi öber-ün yar- iyar abuγad</i> [MPr: 24b]	<i>dge long ma nye du ma yin pa lam po che na 'dug pa bsod snyoms kyi phyir grong du 'gro ba las bca' ba dang bza' ba rang gis lag gis blangs te</i> “having taken with own arms cooked or raw food from an unrelated nun who was on the big road and went to a village to beg for alms” [KPr: 15a]

The examples presented in the table above intentionally include only those cases where in the Tibetan text the modifier is put after the modified word. The Mongolian translation tends to be close to literal. Premodifiers which are put before the modified word in the Tibetan text are always translated as premodifiers in the Mongolian sources as well. For this reason, such cases cannot allow us to see whether the Tibetan word order somehow influenced the language of the Mongolian translation.

position. The genitive case suffix is attached to the subject *ayay-q-a tegimlig* for some unknown reason. The understanding of the Mongolian text is, therefore, problematic.

³³⁹ In the Tibetan text the head *dge slong ma* has three modifiers: *nye du ma yin pa*, *lam po che na 'dug pa* and *bsod snyoms kyi phyir grong du 'gro ba*. All these modifiers are put in the post-head position. The Mongolian translation puts only the first two before the modified word *eke ayay-q-a tegimlig/simnanča*. The last one, *binvad-un tulada balyad-tur odqui*, is left in the post-head position and could be understood as the predicate.

In cases in which the Tibetan modifier follows the modified word the Mongolian translation gives different solutions. Usually, when the Tibetan modifier is simple and includes only one lexeme it is translated into Mongolian as a premodifier. Such instances do not violate the characteristic Mongolian word order.

When the Tibetan modifier in the post-head position is complex and consists of a phrase or a clause the whole phrase is often translated into Mongolian literally, with the Tibetan word order kept. The grammar of the Mongolian text in such cases is not in accordance with the norms of the language. The corrupted grammatical structure therefore distorts the meaning of the Mongolian translation, which becomes confusing. The Mongolian sources are mostly in agreement as far as these examples are concerned. No attempt was made while preparing the late, xylographic redaction to bring the translation into conformity with Mongolian language structure to make it more comprehensible.

3.1.4.5. Choice of lexemes

The next thing to be paid attention to is the choice of lexemes made to translate particular Tibetan words in Mongolian. The examples presented in the following table include a number of frequently used Tibetan words. Comparison of the Tibetan text with the Mongolian sources will show whether the choice of Mongolian lexemes selected to translate those words is stable or whether the lexicon of the translation is wide and diverse.

	P	UU	HH	M	K
	<i>amuyulang</i> [PPr: 108a]	<i>amuyulang</i> [UUPr: 368b]	<i>amuyulang</i> [HHPPr: 331a]	<i>amuyulang</i> [MPr: 3a]	<i>bde ba</i> “bliss” [KPr: 2a; 2a; 2a; 2b; 3b; 4b; 5a; 12a; 13b]
	<i>amuyulang</i> [PPr: 108a]	<i>amuyulang</i> [UUPr: 368b]	<i>amuyulang</i> [HHPPr: 331b]	<i>amuyulang</i> [MPr: 3a]	
	<i>sayitu</i> [PPr: 108a]	<i>sayitu</i> [UUPr: 368b]	<i>sayitu</i> [HHPPr: 331b]	<i>sayitu</i> [MPr: 3a]	
	<i>amuyulang</i> [PPr: 108b]	<i>amuyulang</i> [UUPr: 369b]	<i>amuyulang</i> [HHPPr: 332a]	<i>amuyulang</i> [MPr: 4a]	
	<i>amuqu</i> [PPr: 108b]	<i>amuqu</i> [UUPr: 370b]	<i>amuqu</i> [HHPPr: 332b]	<i>amuqu</i> [MPr: 5b]	
Sṃh.10	<i>jiryalang</i> [PPr: 109a]	<i>jiryalang</i> [UUPr: 371b]	<i>jiryalang</i> [HHPPr: 333b]	<i>jiryalang</i> [MPr: 7a]	
Sṃh.11	<i>jiryalang</i> [PPr: 109a]	<i>jiryalang</i> [UUPr: 372b]	<i>jiryalang</i> [HHPPr: 334a]	<i>jiryalang</i> [MPr: 8a]	
P.51	<i>amuyulang</i> [PPr: 113a]	<i>amuyulang</i> [UUPr: 382a]	<i>amuyulang</i> [HHPPr: 339a]	<i>amuyulang</i> [MPr: 19b]	
P.62	<i>jiryalang</i> [PPr:	<i>jiryalang</i>		<i>jiryalang</i> [MPr:	

	113b]	[UUPr: 384a]		22a]	
	<i>qamuy</i> [PPr: 108a]	<i>qamuy</i> [UUPr: 367b]	<i>qamuy</i> [HHPr: 331a]	<i>qamuy</i> [MPr: 2a]	<i>thams cad</i> “all, everything, everybody” [KPr: 1a; 1a; 14b; 15a; 16a; 18a]
	<i>bügiide</i> [PPr: 108a]	<i>bügiide</i> [UUPr: 367b]	<i>bügiide</i> [HHPr: 331a]	<i>bügiide</i> [MPr: 2a]	
P.83	<i>qamuy</i> [PPr: 114a]	<i>qamuy</i> [UUPr: 385b]		<i>qamuy</i> [MPr: 23b]	
Prd.2	<i>bügiide(ger)</i> [PPr: 114b]	<i>bügiide(ger)</i> [UUPr: 386b]		<i>bügiide(ger)</i> ³⁴⁰ [MPr: 25a]	
Ś.32	<i>bükü</i> [PPr: 115a]	<i>bükü</i> [UUPr: 387b]		<i>bükü</i> [MPr: 26a]	
	<i>qamuy</i> [PPr: 116a]	<i>qamuy</i> [UUPr: 390b]		<i>qamuy</i> [MPr: 29a]	
	<i>yambar</i> [PPr: 108b]	<i>yambar</i> [UUPr: 369a]	<i>yambar</i> [HHPr: 332a]	<i>yambar</i> [MPr: 4a]	<i>ji ltar</i> ³⁴¹ “in what manner, whatever” [KPr: 2b; 12b; 17b]
P.57	<i>yambar</i> [PPr: 113a]	<i>yambar</i> [UUPr: 383a]	<i>yambar</i> [HHPr: 339b]	<i>yambar</i> [MPr: 20b]	
	<i>yambar</i> [PPr: 115b]	<i>yambar</i> [UUPr: 390a]		<i>yambar</i> [MPr: 29a]	
	<i>masi čuqay</i> [PPr: 108a]	<i>masi čuqay</i> [UUPr: 368a]	<i>masi čuqay</i> [HHPr: 331a]	<i>masi</i> ³⁴² <i>čuqay</i> [MPr: 2b]	<i>rab tu</i> “completely, very” [KPr: 2a; 4b; 4b; 5a; 5a; 9b; 10b; 11a; 18a; 18a]
Smh.10	<i>asuru baran</i> [PPr: 109a]	<i>asuru barin</i> [UUPr: 371b]	<i>asuru barin</i> [HHPr: 333b]	<i>sayitur barin</i> [MPr: 7a]	
Smh.11	<i>sayitur bariyad</i> [PPr: 109a]	<i>sayitur bariyad</i> [UUPr: 372a]	<i>sayitur bariyad</i> [HHPr: 333b]	<i>sayitur bariyad</i> [MPr: 7b]	
Smh.12	<i>masi olan</i> [PPr: 109a] <i>sayitur medebesü</i> [PPr: 109b]	<i>masi olan</i> [UUPr: 372b] <i>sayitur medebesü</i> [UUPr: 373a]	<i>masi olan</i> [HHPr: 334a] <i>sayitur medebesü</i> [HHPr: 334a]	<i>masi olan</i> [MPr: 8a] <i>sayitur medejü</i> [MPr: 8b]	
Nih.27	<i>asuru olan</i> [PPr: 112a]	<i>asuru olan</i> [UUPr: 378b]	<i>asuru olan</i> [HHPr: 338a]	<i>asuru olan</i> [MPr: 15a]	
P.10	<i>masi narin</i> [PPr: 112a]	<i>masi narin</i> [UUPr: 379b]	<i>masi narin</i> [HHPr: 338b]	<i>masi narin</i> [MPr: 16b]	
P.33	<i>asuru olan</i> [PPr: 112b]	<i>asuru olan</i> [UUPr: 381a]		<i>asuru olan</i> [MPr: 18a]	
	<i>sayitur nemejü</i> [PPr: 116a]	<i>sayitur nemejü</i> [UUPr: 390a]		<i>sayitur nemejü</i> [MPr: 29a]	
	<i>sayitur toniluyu</i> [PPr: 116a]	<i>sayitur toniluyu</i> [UUPr: 390b]		<i>sayitur toniluyu</i> [MPr: 29a]	
P.4	<i>ülemjireküi</i>	<i>ülemjireküi</i>	<i>ülemjireküi</i>	<i>ülemjireküi</i>	<i>ma gtogs</i>

³⁴⁰ In this case it was the Tibetan word *thams cad*, to which the instrumental case suffix *kyis* was attached, translated by the form *bügiideger*. The Mongolian word *bügiideger* is composed of the adverb *bügiide*, which corresponds to the Tibetan *thams cad*, and the derivative suffix *-ger*, which is an old variant of the instrumental case suffix [Poppe 1991: 58].

³⁴¹ The Tibetan adverb *ji ltar* is translated into Mongolian exclusively by the interrogative pronoun *yambar*, in spite of the fact that this word in Mongolian can be used only with nouns, adjectives and a very limited number of verbs [Cendina 2001: 55].

³⁴² The Mongolian adverb *masi* is a semantic equivalent of the Tibetan *rab tu*, but is used only with qualitative adjectives and verbs expressing qualitative and quantitative changes [Cendina 2001: 55]. The examples presented above show that the application of this adverb in the Mongolian translation is in accordance with the rules of the Mongolian language.

	<i>omoṃ tan-ača anggida</i> [PPr: 108b]	<i>omoṃ tan-ača anggida</i> [UUPr: 370a]	<i>omoṃ tan-ača anggida</i> [HHPr: 332b]	<i>omoṃ tan-ača anggida</i> ³⁴³ [MPr: 5a]	“except for, apart from, besides” [KPr: 2a; 3b; 7a; 7b; 10a; 11a; 11b; 17a]
Sṃh.1	<i>jegüdiin-eče anggida</i> [PPr: 108b]	<i>jegüdiin-eče anggida</i> [UUPr: 370b]	<i>jegüdiin-eče anggida</i> [HHPr: 332b]	<i>jegüdiin-eče anggida</i> [MPr: 5b]	
Niḥ.2	<i>bursang quvaray-ud soyurqaysan-ača anggida</i> [PPr: 111a]	<i>bursang quvaray-ud soyurqaysan-ača anggida</i> [UUPr: 375a]	<i>bursang quvaray-ud soyurqaysan-ača anggida</i> [HHPr: 335b]	<i>bursang quvaray-ud soyurqaysan-ača anggida</i> [MPr: 11a]	
Niḥ.6	<i>čay-ača anggida</i> [PPr: 111a]	<i>čay-ača anggida</i> [UUPr: 375b]	<i>čay-ača anggida</i> [HHPr: 336a]	<i>čay-ača anggida</i> [MPr: 11b]	
P.5	<i>yosutu nere-eče anggida</i> [PPr: 112a]	<i>yosutu nere-eče anggida</i> [UUPr: 379b]	<i>yosutu nere-eče anggida</i> [HHPr: 338b]	<i>yosutu ner-e-eče busu bügesü</i> [MPr: 16a]	
P.30	<i>erte ger-tiir uriysad-ača anggida</i> [PPr: 112b]	<i>erte ger-diir uriysad-ača anggida</i> [UUPr: 381a]		<i>erte ger-tiir uriysad-ača anggida</i> [MPr: 18a]	
P.39	<i>usun kiked sigi modun-ača anggida</i> [PPr: 112b]	<i>usun kiked sigi modun-ača anggida</i> [UUPr: 381b]		<i>usun kiked sigi modun-ača anggida</i> [MPr: 18b]	
Ś.112	<i>qoor boluysan-ača anggida</i> [PPr: 115b]	<i>qoor boldaysan-ača anggida</i> [UUPr: 389a]		<i>qoor boldaysan-ača anggida</i> [MPr: 27b]	rjes su “afterwards, later, behind” [KPr: 5a; 6a; 14a]
Sṃh.11	<i>quvaray-ud qayačayulqui dayan</i> [PPr: 109a]	<i>quvaray-ud-i qayačayulqu-yi dayan</i> [UUPr: 372b]	<i>quvaray-ud-i qayačayulqu-yi dayan</i> [HHPr: 334a]	<i>quvaray-ud-i qayačayulqu-yi dayan</i> ³⁴⁴ [MPr: 8a]	
Sṃh.13	<i>nigen nigen-ten soyuju dayan üjügülküi</i> [PPr: 110b]	<i>nigen nigen-ten soyuju dayan üjügülküi</i> [UUPr: 374a]	<i>nigen nigen-ten soyuju dayan üjügülküi</i> [HHPr: 335a]	<i>nigen nigen-ten nomlayad dayan üjügülküi</i> [MPr: 9b]	
P.76	<i>teyimü metü-yi dayan üge nereyidsügei</i>	— <i>dayan üge nereyidsügei</i>		<i>tere teyimü metü-yi dayan tüsüke</i>	

³⁴³ The word *anggida*, which by itself means “apart, separately” [Kowalewski 1844-1849: 19], gains additional meaning when it is preceded by the ablative case suffix. This combination means “besides” [Ibid.: 19] and is an adequate translation of the Tibetan *ma gtogs*.

³⁴⁴ The word *dayan* in this case is a *converbum modale* form of the verb *daya-*, meaning “to follow, to go behind, to accompany” [Kowalewski 1844-1849: 1571]. It is often used to translate the Tibetan *rjes su*, which in its turn is applied to render the Sanskrit indeclinable particle *anu*. This particle is used in noun and verb compounds or as a separable preposition or adverb, with the main meaning of “after, along, one after another, according to” [Monier-Williams 1960: 31]. The usage of *anu* in Sanskrit is not always completely clear, and sometimes it is difficult to say what meaning it adds. The Tibetan *rjes su* rendering *anu*, thus, is often not to be translated [Edgerton 1953: 26; Jäschke 1881: 181]. In the xylographic version the word *dayan* is written using the character that indicates the consonant “d” or “t” in the medial position. This was usually done to emphasize that a word or, most often, a suffix started with the consonant “d” [Pope 1991: 23]. In this case the *converbum modale* of the verb *daya-* might have been taken for the dative-locative suffix *-dayan*, which would have been normally written with the “d” character for the medial position, when encountered after a word ending with a vowel [Ibid.: 79].

	[PPr: 114a]	[UUPr: 384b]		<i>nereyidsügei</i> [MPr: 23a]	
	<i>kündüleküi-lüge nigen-e</i> [PPr: 108a]	<i>kündüleküi-lüge nigen-e</i> [UUPr: 368a]	<i>kündüleküi-lüge</i> [HHPr: 331a]	<i>bisirel-lüge nigen-e</i> [MPr: 2b]	(dang) <i>bcas pa</i> “together with, accompanying” [KPr: 1a; 4a; 7b; 10b; 14a; 15b]
Smh.6	<i>temečel-tüi</i> [PPr: 109a]	<i>temečel-düi</i> [UUPr: 371a]	<i>temečel-tüi</i> [HHPr: 333a]	<i>temečel-tüi</i> [MPr: 6a]	
Nih.8	<i>čengjibči qormoyči sülde</i> [PPr: 111a]	<i>čegejibči qormoyči selte</i> [UUPr: 375b]	<i>čegejibči qormoyči selte</i> [HHPr: 336a]	<i>čegejibči qormoyči selte</i> [MPr: 11b]	
P.19	<i>amitan-luy-a nigen-e</i> [PPr: 112b]	<i>amitan luy-a nigen-e</i> [UUPr: 380a]		<i>amitan-luy-a nigen-e</i> [MPr: 17a]	
P.81	<i>idegen-luy-a nigen-e</i> [PPr: 114a]	<i>idegen-luy-a nigen-e</i> [UUPr: 385a]		<i>idegen: lüge nigen-e</i> [MPr: 23a]	
Prd.4	<i>sejeg-tüi kemen aldarsiysan</i> [PPr: 114b]	<i>sejig-düi kemen aldar/siysan</i> [UUPr: 387a]		<i>sesig-tüi kemen aldarsiysan</i> [MPr: 25b]	

Analysis of the lexis chosen to translate frequently-used Tibetan words into Mongolian yields the following conclusions. The translation does not seem to have been prepared in a purely mechanical way when particular Mongolian words are insistently used for rendering particular Tibetan words. It is true that in some cases the choice of lexemes in Mongolian is stable and does not depend on the grammatical or semantic context. In other cases, however, there are several different choices for the translation of particular Tibetan words. Sometimes the choice of lexemes seems to have been conditioned by the Mongolian language structure. The differences between the Mongolian sources again are minimal. All the manuscripts are in total agreement with each other. The changes, if introduced, are found in the xylographic redaction and are irregular.

3.1.4.6. Interpretation of meaning

Here I will consider examples where the Mongolian translation presents a specific interpretation or obvious misinterpretation of the Tibetan text. Examples of misinterpretation occur primarily because of the fact that in the Mongolian text one finds an exact, word-for-word translation of the Tibetan text, that is, the examples in which the meaning of the Tibetan text was changed but not deliberately. All these examples are included in the following table.

	P	UU	HH	M	K
Prj.4	<i>kümin-ü nom lam-a sun kijayar kiged</i> [PPr: 108b]	<i>kümin-ü nom lamas-un kijayar kiged</i> [UUPr: 370a]	<i>kümin-ü nom blamas-un kijayar kiged</i> [HHPr: 332b]	<i>qudal ügülekiü kiged</i> ³⁴⁵ [MPr: 5a]	<i>mi'i chos bla ma mtha' dang</i> “higher, extreme human qualities and (...)” [KPr: 3a]
Sph.8	<i>aldal ügei ayay- qa tegimlig-üid- tür</i> [PPr: 109a]	<i>aldal ügei ayay- qa tegimlig-üid- dür</i> [UUPr: 371b]	<i>aldal ügei ayay- q-a tegimlig-üid- dür</i> [HHPr: 333a]	<i>unal ügei ayay- q-a tegimlig-üid- tür</i> [MPr: 6b]	<i>dge slong dag pa</i> ³⁴⁶ <i>ltung ba med pa la</i> “to a pure monk who is without a fault” [KPr: 4a]
An.1	<i>bisirel-tü ubasanča-yin üge ögdegsen- iyer</i> [PPr: 110b]	<i>bisirel-dü ubasanča-yin üge ögdegsen- iyer</i> [UUPr: 374b]	<i>bisirel-tü ubasanča-yin üge ögdegsen- iyer</i> [HHPr: 335b]	<i>itegemjilekiü üges tegüsügsen ubasanča ber</i> [MPr: 10b]	<i>dge bsnyen ma yid ches pa'i tshig dang ldan pas</i> ³⁴⁷ “by having words of a trustworthy female lay devotee” [KPr: 6b]
Nih.10	<i>tere čimada degel bolqui degel bolqui</i> ³⁴⁸ <i>čay-tur emüskeküi boluyu</i> [PPr: 111b]	<i>tere čimada degel bolqui čay-tur emüskeküi boluyu</i> [UUPr: 377a]	<i>tere čimada degel bolqui degel bolqui čay-dur emüskegdeküi boluyu</i> [HHPr: 336b]	<i>tere čimada degel bolqui</i> ³⁴⁹ <i>čay-tur emüskeküi boluyu</i> [MPr: 13a]	<i>des khyod la gos rung ba dus su skon par 'gyur ro</i> “he will dress you in a proper garment in time” [KPr: 8a]
Nih.16	<i>ayay-qa tegmig mör-tür orolduysan-ača qonin-u</i>	<i>ayay-qa tegmig mör- dür üiledügsen- eče qonin-u</i>	<i>ayay-q-a tegmig mör-tür orol orolduysan-ača</i>	<i>ayay-q-a tegmig mör-tür orolduysan- ača</i> ³⁵⁰ <i>qonin-u</i>	<i>dge slong lam tu zhugs pas lug pa la</i> ³⁵¹ <i>dag rnyed la 'dod na</i>

³⁴⁵ The manuscript versions of the Mongolian translation give an exact, word-for-word rendering of this fragment and the understanding of it is very problematic. The translation in **M** says “to tell the lie and”. This seems to be an interpretation of the meaning of the Tibetan text.

³⁴⁶ The Tibetan word *dag pa* (“clean, pure” [Jäschke 1881: 247]) has been taken by the Mongolian translators for the plural marker *dag* and rendered in Mongolian with the plural suffix *-üid* in all the four Mongolian versions.

³⁴⁷ The translation, presented by the manuscript versions, is almost word-for-word. The phrase *dge bsnyen ma yid ches pa* has been understood as a modifier, put in the pre-head position in relation to the word *tshig*, and translated by the expression *bisirel-tü ubasanča*. The translation found in the xylographic redaction conveys the meaning of the Tibetan text correctly. The modifier *yid ches pa'i tshig dang ldan pa*, which refers to the word *dge bsnyen ma*, is rendered by the phrase *itegemjilekiü üges tegüsügsen*, and, according to the rules of the Mongolian language, is placed before the modified word *ubasanča*.

³⁴⁸ The phrase *degel bolqui* is repeated twice in **P** and **HH**, probably because of the scribal error of dittography.

³⁴⁹ In the Tibetan text the phrase *rung ba* is a modifier referring to the word *gos*. The Mongolian translation in all four versions puts the word *bolqui*, which is used to translate *rung ba* after the word *degel*. For this reason, the phrase *degel bolqui* looks like a modifier referring to the word *čay*. The meaning of the whole syntagma in Mongolian is very obscure and does not correspond to the Tibetan text.

³⁵⁰ In the Tibetan text the phrase *lam du zhugs pa* is a modifier referring to the word *dge slong*. The agentive case particle *sa* is attached to the modifier to indicate the subject. In all four versions of the Mongolian translation the word order is the same as in the Tibetan text. The modifier is left in the post-head position in

	<i>ungyasun oluyad bügetele küsebesü</i> [PPr: 111b]	<i>ungyasun oluyad bügetele küsebesü</i> [UUPr: 377b]	<i>qoninu ungyasun oluyad bügetele küsebesü</i> [HHPr: 337a]	<i>ungyasun oluyad bügetele küsebesü</i> [MPr: 14a]	“when a monk who has gone on a journey wants to get sheep’s wool” [KPr: 9a]
Nih.23	<i>basa ayay-qa tegmilig ked ba öber qonoysan kübeng-iyer nekegči uruy busud-tur degel nekegülbesü</i> [PPr: 111b]	<i>basa ayay-qa tegmilig ked ba öber-iyen yuyuyusan kübeng-iyen nekegči uruy busud-dur degel nekegülbesü</i> [UUPr: 378a]	<i>basa ayay-q-a tegmilig kedba öbere-iyen yuyuyusan kübeng-iyen nekegči uruy busud-tur degel nekegülbesü</i> [HHPr: 337b]	<i>basa ayay-q-a tegmilig ked ba öber-iyen qonoysan³⁵² egeregsen ungyaril-i nekegči uruy busud-tur degel nekegülbesü³⁵³</i> [MPr: 14b]	<i>yang dge slong gang rang gi lag gis bslangs pa’i dog pa tha ga pa nye du ma yin pa la gos thag tu ’jug na</i> “when some monk employs an unrelated weaver to weave a garment using a thread that he himself got by begging” [KPr: 9]
Nih.27	<i>oron debisker aranyatan ayuydaqui-luy-a nigen-e aldarsiysan</i> [PPr: 112a]	<i>oron debisker aranvatan ayuydaqui-luy-a nigen-e aldarsiysan</i> [UUPr: 378b]	<i>urida debisker aran/yatan ayuydaqui-luy-a aldarsiysan</i> [HHPr: 338a]	<i>oron debisker³⁵⁴ aranyatan ba sejigleküi-lüge nigen-e aldarsiysan</i> [MPr: 15a-15b]	<i>gnas mal dgon pa dogs pa dang bcas par grags pa</i> “dwelling place, hermitage that is known to be suspicious” [KPr: 9b]
P.7	<i>bodgali üsümbed ese boluysan-tur</i>	<i>—— üsümbed ese boluysan-dur</i>	<i>bodgali usumbad ese boluysan-dur</i>	<i>bodgali üsümbed ese boluysan-dur³⁵⁵</i>	<i>gang zag bsnyen par ma rdzogs pa la</i>

relation to the modified word. The agentive case is rendered with the ablative case suffix for some reason. The original meaning therefore is very difficult to identify through the Mongolian translation.

³⁵¹ **D** and **S** read *lug bal* [DPr: 10a; SPr: 14a]. This variant was used for the English translation. The Mongolian versions also correspond to this variant.

³⁵² **M** and **P** contain a scribal error here. The word *yuyuyusan* is written as *qonoysan*.

³⁵³ The Tibetan word order is followed in the Mongolian translation. The modifiers *ked ba* and *uruy busud* are left in the post-head position in relation to their respective modified words *ayay-q-a tegmilig* and *nekegči*. The suffix of the dative-locative case is attached to the modifier *uruy busud* in the same way as in the Tibetan text. The verb *neke-*, however, is used with the factitive suffix *-gül-*. In the majority of cases the factitive verb governs the accusative case. The person performing the action of a transitive verb in the factitive can also be expressed by a dative-locative. In such cases the factitive has a different meaning, expressing not an order, but the idea of the helplessness of the grammatical subject to prevent the action [Poppe 1991: 170]. In our example the dative-locative suffix is used to make the Mongolian text as close to the Tibetan as possible, rather than to convey a certain meaning. For this reason, although the grammatical structure of the syntagma is correct, the meaning is not clear and cannot be fully understood without the Tibetan original.

³⁵⁴ The Tibetan expression *gnas mal* meaning “sleeping place, night quarters” [Jäschke 1881: 310] was translated into Mongolian literally, using the words *oron debisker*. This combination has no special meaning and can be translated as “place, mat”.

³⁵⁵ The Tibetan phrase *bsnyen par ma rdzogs pa* is a modifier referring to the head *gang zag*. This modifier was translated into Mongolian with the words *üsümbed/usumbad ese boluysan* and left in the post-head position in relation to the modified word *bodgali*. The form *boluysan*, the *nomen perfecti* of the verb *bol-*,

	<i>aqui oron-i abqui aldal ügülebesü: ele</i> [PPr: 112a]	<i>maqui oron-i abqui aldal ügülebesü ele</i> [UUPr: 379b]	<i>mayui oron-i abqui aldal ügülebesü: ele</i> [HHPr: 338b]	<i>mayui oron-i abqui unal ügülebesü ele</i> [MPr: 16b]	<i>gnas ngan len gyi ltung brjod na</i> “when [he] talks to an individual who has not received full ordination about misdeeds that entail a rebirth in the lower realms” [KPr: 10a]
P.13	<i>ügülegsen-i qoor qomsa bolyaba su</i> ³⁵⁶ : <i>aldal bolai</i> [PPr: 112a]	<i>ügülegsen-i qoor qomsa bolyabasu aldal bolai</i> [UUPr: 379b]	<i>ügülegsen-ü qoor qoms-a bolyabasu aldal bolai</i> [HHPr: 338b]	<i>ügülegsen-i ülü sonos-un qoor qomsa bolyabasu unal bolai</i> [MPr: 16b]	<i>sko</i> ³⁵⁷ <i>ba rna la gzon na ltung byed do</i> “when [a monk] does not listen to the instructions, there is a misdeed” [KPr: 10b]
P.14	<i>dotar kübseng debisker ba</i> [PPr: 112a]	<i>dotar kübseng debisker ba</i> [UUPr: 379b- 380a]	<i>dotar kübseng debis/ker ba</i> [HHPr: 338b]	<i>dotor-tai ba kübseng</i> ³⁵⁸ <i>debisker ba</i> ³⁵⁹ [MPr: 16b]	<i>stan nang tshangs can nam</i> “a mat with lining” [KPr: 10b]
P.18	<i>sandali-yin üjügür yarqu-yi medeged</i>	<i>sandali-yin üjügür yarqu-yi medeged</i>		<i>sandali-yin ijayur yarqu</i> ³⁶⁰ - <i>yi meden</i>	<i>khye'u</i> ³⁶² <i>rtsa ba 'byung bar shes bzhin du lcid</i>

could have served as an attribute if placed before the head. Placed after the head, it is to be understood as a predicate. The *nomen perfecti* followed by the suffix of the dative-locative case indicates the completed past during which the action was performed. Thus, the whole syntagma in Mongolian has to be translated as “when an individual has not become the one who had received full ordination”, in contrast to the Tibetan text, which means “to an individual who has not received full ordination”.

³⁵⁶ The manuscript versions are in agreement with each other and give a translation that is not literal and is a misinterpretation of the Tibetan text. The translation found in **M** is closer to the Tibetan original, but still is not easily comprehensible.

³⁵⁷ **D** and **S** read *bsgo* (“to direct, to instruct” [Das 1902: 343]) [DPr: 12a; SPr: 16b]. This variant was used for the English translation. The Mongolian translations might also have been based on this variant conveying its meaning with the verb *ügüle-* (“to say, to tell” [Kowalewski 1844-1849: 569]). The Tibetan *sko ba* means “to select, to appoint, to nominate” [Das 1902: 94] and does not fit to the context.

³⁵⁸ The word *kübseng*/*kübseng* here is probably an erroneous writing of the word *kübeng*, meaning “cotton thread” [Kowalewski 1844-1849: 2575]

³⁵⁹ The Tibetan expression *stan nang tshangs can* means “a mat with lining”. The phrase *nang tshangs can* is a modifier referring to the word *stan* and put in the post-head position. In the Mongolian translation the corresponding phrase *dotor-tai ba kübseng*/*dotor kübseng* was placed in the pre-head position in relation to the head *debisker*. The meaning of the Mongolian text is, however, obscure, as the Tibetan possessive particle *can* is not reflected in the manuscript version at all. In **M** the particle *can* might have been translated with the comitative case suffix *-tai*. This suffix, however, is attached to the word *dotor*, creating a meaning that does not correspond to the Tibetan text.

³⁶⁰ The Tibetan phrase *khri'u rtsa ba 'byung ba* is not clear and causes translating problems. The Mongolian translation is literal and does not clear up the meaning. The Tibetan word *rtsa ba* is rendered in the Mongolian versions differently: **UU** and **P** use the word *üjügür*, meaning “a tip, an apex” [Kowalewski 1844-1849: 550]; in **M** the word *ijayur* (“root, foundation” [Ibid.: 314]) is used. Both variants are adequate for the translation of the Tibetan *rtsa ba*, which means “root, the lower end of stick, trunk of a tree, pillar, fundamen” [Jäschke 1881: 437].

	<i>bügetele küündüde bayulju sayubasu ba</i> [PPr: 112b]	<i>bügetele kündü de bayulju sayubasu ba</i> [UUPr: 380a]		<i>bügetele kündü de bayulju sayubasu³⁶¹ ba</i> [MPr: 17a]	<i>kyis phab ste</i> “having deliberately sat with the whole weight on a couch with a loose base” [KPr: 10b]
P.26	<i>simnanča-yin sartavaki-luy-a qamtu jokiyaju jiyulčin mör-tür orobasu ene</i> [PPr: 112b]	<i>simnanča-yin sartavaki-luy-a qamtu jokiyaju jiyulčin mör-dür orobasu ele</i> [UUPr: 380b]		<i>ali ba eke ayay- q-a tegimlig sartavaki³⁶³-luy- a qamtu qanilaju jiyulčin mör-tür orobasu ele</i> [MPr: 17b]	<i>dge slong ma'i don 'thun³⁶⁴ dang lhan cig 'thams³⁶⁵ nas 'dron³⁶⁶ lam du 'jug na</i> “when [a monk] goes on a journey having made an agreement on purpose with a nun” [KPr: 11a]
P.42	<i>kübtelige-yi üiledün jabduqui: kiged gerte qoyin-a daruqui üiledün sayurin-tur sayubasu</i> [PPr: 112b]	<i>kebtelge-yi üiledün jabduqui: gerte qoyina daruqui üiledün sayurin-dur sayubasu</i> [UUPr: 381b]	<i>kebtelge-yi üiledün jabduqui : gerte qoyina daruqui üiledün sayurin- tur sayun/basu</i> [HHPr: 339a]	<i>kebtelge-yi üiledün jabduqui ger-ün qoyina daruqui üiledün: sayurin-dur sayubasu³⁶⁷</i> [MPr: 19a]	<i>nyal po byed par shom pa'i khyim du phyis gnod³⁶⁸ byas te/ stan la 'dug na</i> “when [a monk] intrudes into a house where people prepare for a sexual

³⁶² **D** and **S** read *khri'u* (“a bedstead or stool; a small chair or table” [Das 1902: 170]) [DPr: 12a; SPr: 17a]. This variant was used for the English translation. The Mongolian translations might also have been based on this variant conveying its meaning with the noun *sandali* (“a seat, a chair, a throne” [Kowalewski 1844-1849: 1287]). The Tibetan *khye'u* means “a boy, an infant child” [Das 1902: 165] and does not fit to the context.

³⁶¹ The meaning of the entire phrase is corrupted, as the phrase *khri'i rtsa ba 'byung ba* has the dative particle *ra* attached to it and is related to the verb *phab*. In the Mongolian versions the accusative case suffix is attached to the phrase *sandali-yin ijayur/üjügür yarqu* that renders the Tibetan *khri'i rtsa ba 'byung ba*. Because of this, the phrase seems to be related to the verb *mede-*, while there is no grammatical object related to the predicate *bayulju sayubasu* in the sentence.

³⁶³ The Tibetan *don mthun* is misinterpreted in the Mongolian translation and is rendered with the word *sartavaki*, meaning “a head of the merchant’s caravan, a merchant” [Kowalewski 1844-1849: 1337]. Although this meaning is among the denotations assigned to the expression *don mthun*, in this particular case *don mthun* is used with the meaning “the same meaning, agreement in purpose”.

³⁶⁴ **D** and **S** read *mthun* [DPr: 12b; SPr: 17b].

³⁶⁵ The Tibetan verb *'thams pa* is the perfect tense form of the verb *'tham pa*, which means “to seize, to grasp, to embrace, to join” [Jäschke 1881: 244]. In the Mongolian versions this verb is rendered by two verbs – *jokiya-* and *qanila-*. Neither of these verbs is a close semantic equivalent of the Tibetan verb.

³⁶⁶ This reading by **K** is an obvious misprint. **D** and **S** read *'gron* (*'gron po* – “a guest, a stranger, a traveller” [Jäschke 1881: 102]) [DPr: 12b; SPr: 17b] which in combination with *lam* means “a road” [Jäschke 1881: 102] and was used for the English translation here. It was this variant that might have been translated in Mongolian verbatim by the noun *jiyulčin* (“a traveler, a wanderer” [Kowalewski 1844-1849: 2334]).

³⁶⁷ The Mongolian translation of this fragment is literal. For this reason, the understanding of the Mongolian text, which thus does not convey the same meaning as the Tibetan version, is problematic.

³⁶⁸ **D** and **S** read *gnon* (“to press, to force down” [Das 1902: 754]) [DPr: 13b; SPr: 19a]. This variant was used for the literal Mongolian translation, which conveys it with the verb *daru-* (“to press, to push down” [Kowalewski 1844-1849: 1671]).

					intercourse and sits on a mat” [KPr: 11b]
Š.40		<i>sayin idegen-i abqui surulčaydaqui</i> [UUPr: 387b]		<i>sayin³⁶⁹ idegen-i abqui surulčaydaqui</i> [MPr: 26b]	<i>legs par zas blang bar bslab par bya</i> “should learn how to accept food properly” [KPr: 16a]
Š.70	<i>γar-iyān idegen-lüge qoličalduyulun usun-u saba-yi ülü bariqu-yi surulčaydaqui</i> [PPr: 115a]	<i>γar-iyān idegen-lüge qoličalduyul-un usun-u saba-yi ülü bariqu-yi surulčaydaqui</i> [UUPr: 388b]		<i>γar-iyān idegen-lüge qoličalduyul-un usun-u saba-yi ülü bariqu-yi surulčaydaqui</i> [MPr: 27a]	<i>lag pa zas dang 'bags pas³⁷⁰ chu snod la mi gzung bar bslab par bya</i> “should learn not to hold a water jug with the hands defiled with food” [KPr: 16b]
Š.111	<i>köke noγoyan бүкүй яҗар-ун жүг</i> [PPr: 115b]	<i>köke noγoyan бүкүй яҗар-ун жүг</i> [UUPr: 389a]		<i>köke noγoyan бүкүй яҗар-ун жүг³⁷¹</i> [MPr: 27b]	<i>rtswa sngon po yod pa'i sa phyogs su</i> ‘in a place where there is a green grass’ [KPr: 17a]

In many cases the reason why the Mongolian text provides a false interpretation or appears to be incomprehensible is the word-for-word translation from Tibetan. We can observe no efforts to improve the comprehensibility of the translation in the later, xylographic redaction. Although some changes have been made to the earlier, manuscript

³⁶⁹ The Tibetan expression *legs par* is translated into Mongolian by the word *sayin*, an adjective applied to modify nouns or pronouns. In this example it is placed before the word *idegen* and seems to refer to it. The Tibetan expression *legs par* acts as an adverb and is intended to refer to the verb *blang ba*. Because of these grammatical differences the meaning of the Mongolian version differs slightly from the meaning conveyed by the Tibetan text.

³⁷⁰ The Tibetan phrase *zas dang 'bags pa* is a modifier placed in the post-head position in relation to the modified word *lag pa*. The agentive case particle *sa* is attached to the modifier to mark the instrumental function. The Mongolian translation is literal. The meaning of the agentive case is not conveyed in Mongolian, as the phrase *'bags pas* is rendered only with the *converbum modale* form of the verb *qoličalduyul-*. The reflective-possessive form of the accusative case suffix *-iyan* is attached to the word *γar* in Mongolian. No similar grammatical indication is given in the Tibetan text. For this reason, the understanding of the Mongolian translation becomes even more complicated and the meaning of the Mongolian text disagrees with the meaning of the Tibetan version.

³⁷¹ The Tibetan expression *sa phyogs*, meaning “place, region, tract” [Jäschke 1881: 570] is translated into Mongolian literally. The Mongolian phrase *γajar-un жүг* in its turn has no special meaning and can be translated in different ways, for example, “a side of the field” or “a place of the region” [Kowalewski 1844-1849: 1000, 2417].

redaction, they do not seem to be aimed at clarifying the meaning of the text, but rather to make it closer to the Tibetan original.

3.1.5. Conclusions

The above analysis of the structure and peculiarities of the Mongolian translation of the *Bhikṣuprātimokṣasūtra*, as well as the variations found in the four different versions of this translation, brings me to several conclusions. First of all, it should be noted that while the structural similarity between the texts of **K** and **M** is almost complete, the content of the translations often differs. The analysis of various linguistic features of the **M** version showed that, when **K** has variant readings in comparison with **D** and **S**, **M** follows **K** rather rarely. These facts make us conclude that the edition of **K**, on which **M** was patterned, is different from the one represented by the Tibetan Kanjur xylograph preserved in the National Library of Mongolia in Ulan-Bator.

As to the theoretical considerations, I investigate the *Bhikṣuprātimokṣasūtra* as a text belonging to the Kanjur collection possessing special status, applying the approach proposed by Levering for the analysis of texts revealing similar characteristics. Turning back to the Levering's four modes of reception as intrinsic features of the phenomenon of scripture, I would like to concentrate here on the first of them – the informative mode of reception.

Levering defines the informative mode as “allowing texts to shape one's understanding of the world” [Levering 1989b: 60]. She distinguishes two ways in which this mode is realized: reading of the text, and listening to explanations of or commentaries on the text. Both of these ways have the hermeneutical goal of getting the correct idea out of the text in order to establish correct practice in expounding the teaching to others [Ibid.: 68-70]. In the contemporary scientific paradigm translation is considered to be a deeply hermeneutic act consisting of “anticipating, of grasping meaning as a whole beforehand, and explicitly laying down what was thus grasped in advance” [Gadamer 2006: 552]. Gadamer writes the following about the task of a translator:

“Here the translator must translate the meaning to be understood into the context in which the other speaker lives. This does not, of course, mean that he is at liberty to falsify the meaning of what the other person says. Rather, the meaning must be preserved, but since it must be understood

within a new language world, it must establish its validity within it in a new way. Thus every translation is at the same time an interpretation. We can even say that the translation is the culmination of the interpretation that the translator has made of the words given him” [Ibid.: 386].

The Mongolian translation of the *Prātimokṣasūtra* represents an interpretation of the Tibetan text, but not a semantic one. I would rather call it a ‘grammatical’ interpretation, as the translation seems to have been directed more at the conveying of the grammatical structure of the Tibetan source than conveying the meaning of the text. Strictly speaking it cannot even be called ‘a translation in Mongolian’ because the language into which the *sūtra* is translated is not Mongolian proper. It uses the lexis and selected grammatical features of Mongolian, but at the same time the lexicon of the translation is unnaturally limited, the structure of the language is often violated, and the phrases and clauses which are constructed properly from the point of view of grammar are often incomprehensible nevertheless, as they are exact literal translations from Tibetan.

In my opinion, the Mongolian translation of the *Bhikṣuprātimokṣasūtra* has not been prepared to convey the meaning of the treatise. The informative aspect of the text was not given priority. Greater importance was rather attached to the formal conformity with the Tibetan text and to the attempt to make this conformity as strict as possible. It was this structural conformity with the Tibetan source that determined the special character of the Mongolian translation, the later, xylographic redaction of which exhibits a clear tendency to strive for the accuracy in the transmission of the Tibetan text rather than comprehensibility.

The informative mode of the *Bhikṣuprātimokṣasūtra*’s reception was therefore not actually realized via the composition of its Mongolian translation. The translation does not seem to have been prepared to fulfil an epistemic function and transmit meaning and knowledge. The Mongolian text is more likely to have been created with no intention of its being read and comprehended, but rather to support and guarantee the continuity of the tradition. A compromise was found to transmit the Tibetan text in Mongolian while staying as close to the original as possible without making the translation entirely verbatim. The final product is a text that is partly readable in Mongolian. Its meaning, however, is often different from the meaning conveyed by the Tibetan text, and in many cases it is odd and vague.

Although the Mongolian translation of the *Bhikṣuprātimokṣasūtra* reveals definite features indicating that the transmission of the meaning of the text was not the foremost intention of the translators and editors of the treatise, it would be inaccurate to suggest that

the knowledge contained in the text was absolutely unimportant for them. I would suggest that the informative mode of reception was realized through the second option mentioned by Levering, namely by listening to explanations or commentaries attached to the treatise. Many texts included in the Kanjur are provided with voluminous commentaries. The *Bhikṣuprātimokṣasūtra* is no exception.³⁷² As with many other canonical texts it must have been studied by reading commentaries and listening to the oral instructions of the teacher, while the text itself was supposed to be learned by heart.

The account given by Pozdneev in his monograph provides sufficient evidence to confirm that, at least in this case, the Mongols maintained this Tibetan tradition. The content of the *Bhikṣuprātimokṣasūtra*, and thus the knowledge contained by the text, was obtained and investigated by the Mongols through the commentaries, but not the core text itself.

³⁷² The *Bhikṣuprātimokṣasūtra* has a vast commentarial tradition in Tibetan Buddhist culture. The commentaries on it was written by such prominent personalities of the Tibetan Buddhism as the First Dalai Lama, dGe 'dun grub pa (1391-1474), with his *So sor thar pa'i mdo'i nam bshad gzhung don gsal ba'i nyi ma*, the Fifth Dalai Lama, Ngag dbang blo bzang rgya mtsho (1617-1682), with his *So thar gyi tshul khrims la dga' dpyod ldan tshogs la phan byed nyung ngu nam gsal sgron me bzhugs so*, the Eighth Karmapa, Mi bskyod rdo rje (1507-1554), with his *So so thar pa'i mdo'i 'grel pa rin chen 'byung gnas*, and rGya kong mkhan chen gzhan phan chos kyi snang ba (1871-1927), with his *So sor thar pa'i mdo yi mchan 'grel*, to name just a few.

3.2. Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*

3.2.1. Colophons

The Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra* can be found in Mongolian Kanjur collections such as **P**, **UU**, **HH** and **M**. An investigation of the catalogues of the Chinese, Russian and European collections has not brought any positive results as regards the identification of an independent text containing a Mongolian version of the *Bhikṣuṇīprātimokṣasūtra*. Therefore, the four versions of the treatise used for the analysis presented here were taken from the afore-mentioned versions of the Mongolian Kanjur. The **M** version was consulted using the facsimile copy of the xylographic redaction of the Kanjur. As to **P**, **UU** and **HH**, the original manuscripts of these versions of the Kanjur were used. The initial research into the sources confirmed that **P**, **UU** and **HH** represent different copies of the same redaction of the Mongolian Kanjur – the one issued in 1628-1629 by the order of Liydan *qayan*.

The *Bhikṣuṇīprātimokṣasūtra* of **P** is found in the volume *Ta* of the 'Dulba section. The text occupies folios 95b to 101a. The size of the folios is 68.5×23.5 cm. Pagination is in Mongolian, per folio, in the left margin of the *recto* side of the folio. The paper is Chinese. The Sanskrit and Tibetan titles in Mongolian transliteration are given at the very beginning of the text. The Mongolian title reads *Simnanča-yi öber-e öber-e tonilyayči sudur*. The colophon is placed on folio 116a. The colophon consists of only one part that is devoted to the Mongolian translators. It has no Tibetan part, i.e., there is no translation of the colophon referring to the Tibetan original.

In **UU** the *Bhikṣuṇīprātimokṣasūtra* is placed in the volume *Ta* of the *Dulba* section. It occupies folios 344b to 371a. The size of the folios is 65×22.5 cm. Pagination is in Mongolian, per folio, in the left margin of the *recto* side of the folio. The sequence number of the volume is marked by both a Tibetan letter and Mongolian transliteration of this letter. The last page of the text is the last page of the volume. It is stuck to the wooden block that serves as the cover of the volume. The page number is not indicated anywhere on this last page. The paper of the page is painted blue with a green frame. The page is divided into three parts. The central part contains the text of the colophon written in gold. On the left-hand and right-hand sides of the page there are colourful pictures of Buddhist deities – yellow and black forms of *Jambhala*, respectively. The names of the deities are given in

Mongolian as *sira janblal* and *qara janblal*. The names are written in gold. The text on every page is written alternately in two inks – red and black. It is divided into five approximately equal parts, of which the first, the last and the central parts are written in black while the two parts between them are written in red. The Sanskrit and Tibetan titles are given at the beginning of the text in Mongolian transliteration. The Mongolian title is exactly the same as in **P** – *Simnanča-yi öber-e öber-e tonilyayči sudur*. Similarly to **P**, the colophon that can be found on folio 371a has no Tibetan part. It only provides information about the Mongolian translation.

The **HH** version of the *Bhikṣuṇīprātimokṣasūtra* is found in the volume *Ta* of the 'Dulba section. The size of the folios is 46×16 cm. The pagination is in Mongolian, per folio, in the left margin of the *recto* side of the folio. The sequence number of the volume is marked by the Mongolian transliteration of the Tibetan letter. The text is placed on folios from 328b to 353b. The Sanskrit and Tibetan titles in Mongolian transliteration are given at the very beginning of the text. The Mongolian title reads *Simnanča-yi öbere öbere tonilyayči sudur*. The colophon is placed on folio 353b. Similarly to the other two manuscript versions, it contains no Tibetan part and only refers to the Mongolian translators. The following comparative table presents the colophons found in all three manuscript versions of the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*.

P	UU	HH
<i>kunga odser manjusiri mergen bandida guusi-tur dulduyidču: uljid blam-a orčiγulbai:: : :: [PBPr: 101a]</i>	<i>kunga odzir mañžuśrīi mergen baṇḍi da güsi-dur dulduyidču unžad blam-a orčiγulbai:: : :: [UUBPr: 371a]</i>	<i>kungga odser mañjusiri mergen baṇḍida guusi-dur dulduyidču: umčid blam-a orčiγul/bai:: : :: [HHBPr: 353b]</i>

The colophons are identical in all three sources. The only major difference between them is in the name or title of the translator. Every version suggests its own variant here: *uljid blam-a* in **P**, *unžad blam-a* in **UU**, and *umčid blam-a* in **HH**. This person is also mentioned as a translator in the colophons of such treatises included in the Mongolian Kanjur as the *Simnanča-yin nomoyadqayči teyin büged ilγayči* [Kas'yanenko 1993a: 192-93, № 609] and the *Qutuy-tu kinari-yin durma-yin öčigsen neretü yeke kölgen sudur* [Kas'yanenko 1993a: 262, № 862]. This name might not have been a personal name, but the clerical title of *dbu mdzad* (Tib.).³⁷³

³⁷³ *Dbu mdzad* (Tib.) or *umčad/ungjad* (Mong.) refers to a person whose very important and prestigious position in the monastery may be described as that of chant or ritual master. Among the main duties of the *dbu*

The colophons say that the text was translated by *uljid/ unžad/ umčid blam-a*, relying (Mong. *dulduyidču*) on Kunga odser manjusiri mergen bandida, who was the head of the editorial committee that worked on the Mongolian translation of the Kanjur initiated by Liydan *qayan*. The meaning of the word *dulduyidču*³⁷⁴ is not absolutely clear. Therefore, we cannot say precisely what contribution Kunga odser made to the translation of the treatise.

In **M** the *Bhikṣuṇīprātimokṣasūtra* is included in the volume *Tha* of the 'Dulb-a section. It occupies folios 1 to 35a. At the beginning of the text the Sanskrit and Tibetan titles of the text are given in Mongolian transliteration. The Mongolian title reads *Eke ayay-q-a tegimlig-ün anggida tonilqu-yin sudur*. The pagination is in Mongolian – in the left margin of the folio and in Chinese – in the right margin. The pagination is given on both sides of the folio with the *recto* side marked with the word *degedü*, and the *verso* side with the word *door-a-du*. The sequence number of the volume is marked by the Mongolian transliteration of the Tibetan letter. The colophon found on folio 35a reads as follows:

degedü erketü erkesil-ün ejen čoytu ldabžang-u jarliy bošoy-iyar: qutuγ-tu qamuγ sitügen bükü-yi ügülekü-yin vinai bariγči kasmir-un ilyal-dur ügülegči bayši zinamitr-a kiged: yekede öčigči kelemürči jogro kluui rgyal mžan ber orčiγuluyad nayirayulju orosiγulbai: nigen nayirayuluγsan sayin γurban nayirayuluγsan sanar tang ba bayši bolai:: [MBPr: 35a]

The colophon contains only the Tibetan part. Information about the Mongolian translation is absent from it. The colophon can be divided into two parts. The first says that the translation of the text was done by the Kashmirian master Jinamitra and the Tibetan translator Cog ro Klu'i rgyal mtshan, by the order of the emperor. This passage represents a translation of the standard colophon that can be found in redactions of the Tibetan Kanjur such as **D**, **K**, **Uxyl**, **H**, **N**, **S** and **U**. The second part of the colophon (Mong. *nigen nayirayuluγsan sayin γurban nayirayuluγsan sanar tang ba bayši bolai*) is a translation of the sentence that was added to the standard colophon in **J**.³⁷⁵ Thus, the whole colophon of **M** closely follows the text of the Tibetan **J** colophon. The meaning of the last sentence appears to be unclear both in Tibetan and Mongolian.

mdzad are leading the service and starting the chanting of every prayer during the ritual, meaning they have to know thoroughly the order and content of every ritual conducted in the monastery [Pozdneev 1887: 158].

³⁷⁴ The *converbium imperfecti* form of the verb *dulduyid-* meaning “to rely, to depend, to adhere” [Kowalewski 1844-1849: 1859].

³⁷⁵ In Tibetan the sentence reads as follows: *geig zhus sngags gsum zhus snar thang ba dpon sho/* [<http://www.istb.univie.ac.at/kanjur/xml3/xml/xmlithang.php?id=4> (Last visited 18.05.2014)].

The textual analysis that is found on the following pages will show that the **M** version of the *Bhikṣuṇīprātimokṣasūtra* is the same Mongolian translation of the treatise that **P**, **UU** and **HH** include. The translation, however, was subjected to serious editorial work. The reason why the information about the Mongolian editors and translators is absent from the **M** colophon, together with the old colophon is unknown.

3.2.2. Structure

The structure of the Tibetan text of the *Bhikṣuṇīprātimokṣasūtra* was studied in one of the previous chapters relying on three different redactions of the Tibetan Kanjur, namely **K**, **S** and **D**. The analysis revealed that the versions of the treatise found in those redactions have no structural divergences.³⁷⁶

The Mongolian versions of the *Bhikṣuṇīprātimokṣasūtra* all contain the same structural elements which comprise the text in Tibetan. Thus, prefatory verses, introduction, seven thematic sections describing various types of transgression, summary and conclusion are all included in the Mongolian versions. As far as the internal structure of every section is concerned a number of differences can be observed between the four Mongolian sources.

3.2.2.1. Prefatory verses, introduction, summary and conclusion

The *Bhikṣuṇīprātimokṣasūtra* of **M**, **P**, **UU** and **HH** starts with the prefatory verses, which were not translated into Mongolian in a versified form. All four sources present a close translation of the Tibetan text in this section. The only omission is found in the manuscript versions all of which lack a passage at the very beginning of the section, right after the initial praying formula *qamuy-i medegči-de mörgömü* [MBPr: 2a; PBPr: 95b; UUBPr: 345a; HHBPr: 329a]/*thams cad mkhyen pa la 'tshal lo* [KBPr: 1a].³⁷⁷

The introduction was also translated into Mongolian entirely in prose. The Mongolian versions follow the Tibetan text here very closely. **M** is totally in agreement

³⁷⁶ The structure and the content of the Tibetan texts found in **K**, **S** and **D** are very similar. For this reason, the comparison with the Mongolian sources will be done relying on only one Tibetan redaction, namely on **K**.

³⁷⁷ See Appendix V.

with the Tibetan text while **P**, **UU** and **HH** are all missing two small passages that are exactly the same for all three manuscripts.³⁷⁸

The Mongolian translation ends, similarly to the Tibetan text, with the summary and conclusion. In summary all types of the transgressions described in the text are listed together with their number. Generally, the content of the summary in Mongolian is very similar to the Tibetan text. There are two major differences or mistakes in the Mongolian translation in comparison with **K**. The first is found in all three manuscripts, which say that the number of the *pārājika dharmas* is 18 instead of 8 (Mong. *činedüs-e ilaydaqui boluysan arban naiman nom kiged* [PBPr: 101a; UUBPr: 369a; HHBPr: 352a]). The second mistake can be noticed in the text of **M**, which states that the number of *pāyantika dharmas* 108 (Mong. *aldal-un jayun naiman nom* [MBPr: 34a]), rather than 180.

The Mongolian versions of the conclusion follow the Tibetan text very closely. In contrast to the Tibetan text, however, they are composed in prose with no versified fragments included. There are also a lot of syntactic and lexical differences between the manuscripts and the xylographic redaction, while all three manuscript copies are almost identical.

The formal division of the text into two parts is similar to what we find in the Tibetan text. The beginning of the first part is indicated by the phrase *eng terigün keseg*, placed in all four Mongolian versions right after the title of the treatise.

3.2.2.2. Eight *pārājika dharmas*

The first thematic section is devoted to the eight *pārājika dharmas*. It starts with an *uddāna*, the text of which reads differently in different Mongolian sources. In the following table the **M**, **P**, **UU**, **HH** and **K** variants of the *uddāna* are given for comparison.

P	UU	HH	M	K
<i>janggi-tur inu ariyun busu yabudal kiged qulayaqui ülü nitulaqui qudal ügülekiü</i>	<i>janggi-dur inu ariyun busu yabudal kiged qulyaqui ülü nitulqui qudal ügülekiü kiged:</i>	<i>janggi-tur inu ariyun busu yabudal kiged: qulayaqui ülü nitulqui qudal ügülekiü kiged</i>	<i>janggiy-a-dur ariyun busu yabudal kiged qulayui ba: kümiün alaqui qudal ügülekiü</i>	<i>//sdom la/ mi tshangs spyod dang rku ba dang/ mi bsod³⁸⁰ brdzun du smra ba dang/</i>

³⁷⁸ See Appendix V.

<i>kiged:</i> <i>yasay-un</i> <i>köbegün küji</i> <i>qudalduči-yin</i> <i>köbegün:</i> <i>amaray kiged:</i> <i>boru-a bolgun-i-</i> <i>yin eke bolai:</i> [PBPr: 96a]	<i>yasay-un</i> ³⁷⁹ <i>köbegün küji</i> <i>qudalduči-yin</i> <i>köbegün</i> <i>amaray kiged:</i> <i>boru-a balguni-</i> <i>yin eke bolai:</i> [UUBPr: 346b]	<i>nisvanis-un</i> <i>köbegün-tür</i> <i>qudalduči-yin</i> <i>köbegün</i> <i>amaray kiged:</i> <i>boruvabalguni-</i> <i>yin eke bolai:</i> [HHBPr: 330b]	<i>kiged:</i> <i>visag köbegün</i> <i>kiged: küji</i> <i>qudalduči-yin</i> <i>köbegün:</i> <i>amaray eke</i> <i>büged lausa-ača</i> <i>törögsen buyu::</i> [MBPr: 4b]	<i>/sa ga</i> ³⁸¹ <i>'i bu</i> <i>dang spos</i> <i>'tshong khye'u/</i> <i>/mdza' mo dang</i> <i>ni dre</i> ³⁸² <i>skyes</i> <i>pa'o/</i> [KBPr: 3b]
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The *uddāna* in **M** is introduced by the phrase *janggiy-a-dur*, which is a direct translation of the Tibetan *sdom la* [Kowalewski 1844-1849: 2243]. The word *janggi*, used in the manuscripts instead of *janggiy-a*, has its own meaning – “low-rank official; news, tidings” [Ibid.: 2242]. However, I believe that the translation of **P**, **UU** and **HH** is also literal, and that *janggi* here is just a variant reading of *janggiy-a*.

The content of the section in Mongolian is generally in accordance with the Tibetan text. **M** follows the Tibetan very closely. The manuscript versions have a number of small omissions. In the text of the third *pārājika dharma* (**BPrj.3**) a phrase is missing from **UU** only. One small fragment is missing from all the manuscripts in the text of the fourth *pārājika dharma* (**BPrj.4**). The manuscripts also lack several syntagmas in the text of the seventh and eighth *pārājika dharmas* (**BPrj.7, 8**). Interestingly, there are fragments of the eighth *pārājika dharma* that are not present in **M** and **K**,³⁸³ but are found in **P**, **UU** and **HH**. The differences between the Mongolian and Tibetan text of the eighth *pārājika dharma* lead to the preliminary conclusion that the Tibetan text which served as the original for Liydan *qayan* translation had more variations, when compared to **K**, than we find between **D**, **S** and **K**.

³⁸⁰ **D** and **S** read *gsod* (“to kill, to slay, to murder” [Das 1902: 1313]) [DBPr: 3b; SBPr: 5a]. This is the proper variant that has also been used for the Mongolian translation which conveys it with the verb *nitula-* (“to kill, to stab” [Kowalewski 1844-1849: 658]) in the manuscripts and *ala-* (“to kill, to slay” [Kowalewski 1844-1849: 72]) in the xylographic redaction. The reading *bsod* (“to be pleased with, to like” [Jäschke 1881: 594]) found in **K** is likely to be a misprint.

³⁷⁹ The text of **UU** printed in red here and in the following analysis is written in red ink in the original manuscript.

³⁸¹ *Sa ga* is an astrological term used to denote the name of the 14th lunar mansion [Jäschke 1881: 570]. The Sanskrit term for this is *Vaiśākha* [Monier-Williams 1960: 1026]. The Mongolian translation seems to transmit the Sanskrit term in a ‘mongolized’ form. The readings, however, are different in all four sources. While in **M** the term is most recognizable, in **HH** an obvious scribal error occurred and the reading gives the completely different term *nisvanis*.

³⁸² **D** and **S** read *gre* [DBPr: 3b; SBPr: 5a]. *Gre* is an astrological term used to denote the 11th of the 27 constellations/lunar mansions [Das 1902: 248]. The Sanskrit term for this is *pūrvaphalgunī* [Monier-Williams 1960: 643]. In the Mongolian manuscripts the Sanskrit term is given in a ‘mongolized’ form to translate this word. In **M** the term is translated by the word *lausa*, the meaning of which is not known. The reading *dre* (“a mule” [Das 1902: 656]) found in **K** might have been a misprint.

³⁸³ These fragments are also absent from **D**, **S** and **H**.

3.2.2.3. Twenty *saṃghāvaśeṣa dharmas*

The next section, which contains the 20 *saṃghāvaśeṣa dharmas*, starts with an *uddāna*. The *uddāna* summarizes the first 10 precepts and is introduced by the phrase *janggi-dur* in all the Mongolian versions. Although the translation of **M** differs slightly from that of the manuscripts, all four sources follow the Tibetan text closely as regards the content of the *uddāna*.

The second *uddāna* in the section is put after the 10th *saṃghāvaśeṣa dharma*. It summarizes the last 10 precepts. The *uddāna* begins with the same introductory phrase, *janggi-dur*, as the previous one in all four Mongolian texts. The **M** version of this *uddāna* is a direct translation of the Tibetan text. The manuscript versions seem to be the translation of the same Tibetan text, but corrupted by several errors and omissions. The text of this *uddāna* as found in **M**, **P**, **UU**, **HH** and **K**, is given for comparison in the following table.

P	UU	HH	M	K
<i>janggi-tur anu öggügsed-ü ed ayurasun abqui kiged simnanča-nar ülü küličen üiledüged: tebčiküi kiged keregür üiledküi</i>	<i>janggi-tur inu ——— ed ayurasun abqui kiged: simnanča-nar ülü küličen üiledüged tebčiküi kiged keregür üiledküi</i>	<i>janggi-tur inu öggügsen-ü ed ayurasun abqui kiged simnanča-nar ülü küličen üiledüged: tebčiküi kiged keregür üi/ledküi</i>	<i>janggi-dur ükügsed-ün ed baray-a abqui kiged eke ayay-q-a tegmilig-i küličegülküi ba tebčiküi kiged kereldügülküi ba:</i>	<i>//sdom la/ shi ba'i nor rdzas len pa dang/ /dge slong ma la bzod byed dang/ /spong dang 'thab krol byed pa dang/ /sten dang sten du 'jug pa dang/ /dge 'dun dbyen³⁸⁴ dang de rjes phyogs/ /sun 'byin³⁸⁵ bka'³⁸⁶ blo mi bde ba³⁸⁷ 'o/ [KBPr: 6a]</i>
<i>dulduyidun setügen-tür oroqui: quvaray-ud-i qoblaqui kiged tegüni dayan ——— jarliḡ oron ülü amuqui bolai: [PBPr: 96b]</i>	<i>dulduyidun sitügen-dür oroqui quvaray-ud-i qoblaqui kiged tegüni dayan ——— jarliḡ oron ülü amuqui bolai: [UUBPr: 349a]</i>	<i>dulduyidun sitügen-dür oroqui: quvaray-ud-i qoblaqui kiged tegüni dayan ——— oron ülü amuqui bolai: [HHBPr: 333b]</i>	<i>dulduyidqui kiged dulduyiddayulqui ba: quvaray-i qubinaqui kiged tegün-ü qoyin-a jügleküi kesegeküi oyun ülü amuqui buyu: [MBPr: 7b]</i>	

³⁸⁴ The Tibetan word *dbyen* means “difference, discord, schism” [Jäschke 1881: 390]. It was rendered in Mongolian by the verb *qubina-* (“to whisper” [Kowalewski 1844-1849: 891]) in **M** and *qobla-* (“slander, disgrace, peach against” [Ibid.: 899]) in the manuscripts. Neither of the Mongolian translations corresponds to the Tibetan word. The choice of the lexemes in Mongolian is therefore unclear.

³⁸⁵ The Tibetan phrase *sun 'byin*, meaning “to refute, to confute, to insult, to disgrace” [Jäschke 1881: 574], was not rendered in any manuscript version of the Mongolian translation. **M** translates it with the verb *kesege-*, meaning “to restrain, to prohibit, to correct, to break of the habit” [Kowalewski 1844-1849: 2457]. This may be considered only an interpretative translation and does not correspond to the Tibetan text exactly.

The content of the section is in general in agreement with the Tibetan text. The number of the precepts described in it is the same as in the Tibetan source. There are, however, some omissions in and additions to the content when compared with **K**.

Thus, **M** and **P** share one short passage that is absent from the text of the third *saṃghāvaśeṣa dharma* (**BSṃh.3**) when compared with **K** and two other Mongolian versions. **P**, **UU** and **HH** are all missing the same short syntagmas in the text of the fifth, 14th, 16th, 18th and 20th *saṃghāvaśeṣa dharmas* (**BSṃh.5, 14, 16, 18, 20**). **P** and **UU** lack one fragment each in the description of the 13th *saṃghāvaśeṣa dharma* (**BSṃh.13**). The fragments are not the same. One longer passage is added to the text of the 14th precept (**BSṃh.14**) in **P**, **UU** and **HH**, but is not found in **M** or **K**. One more additional fragment in the manuscript versions of the 18th *saṃghāvaśeṣa dharma* (**BSṃh.18**) distinguishes them from **M** and **K**.

3.2.2.4. Thirty three *niḥsargika-pāyantika dharmas*

The next section of the treatise presents the 33 *niḥsargika-pāyantika dharmas*. The *uddāna* that summarizes the first 10 precepts (**BNiḥ.1-10**) is put at the beginning of the section. The introductory phrase *sdom la* is translated similarly – with the expression *janggi-dur* – in all the Mongolian sources except **P**, where the phrase is omitted. Mongolian versions of the *uddāna* repeat each other almost verbatim. They also correspond to the Tibetan text.

The second *uddāna* of the section summarizes 11 precepts (**BNiḥ.11-21**). It starts with the same standard expression, *janggi-dur*, in all four sources. The content of the *uddāna* in Mongolian coincides with the Tibetan text. There are some slight differences in the translation between the manuscripts and the xylographic version. In the following table the text of the *uddāna* according to **M**, **P**, **UU**, **HH** and **K** is given for comparison.

³⁸⁶ The Tibetan word *bka'* means “word, speech, order, commandment” [Jäschke 1881: 12]. In **P** and **UU** it was translated literally by the word *jarliy* – “word, order, commandment” [Kowalewski 1844-1849: 2306]. **M** seems not to render this word at all.

³⁸⁷ The Mongolian translation of the phrase *bka' blo mi bde ba* is literal. The word *blo* (“mind, understanding, thought” [Jäschke 1881: 384]) was evidently translated by the Mongolian *oyun* conveying exactly the same meaning. Due to scribal error in the manuscript versions the reading is *oron* instead of *oyun*. The whole phrase in Tibetan has the meaning of “executing the instructions or order with no attention” or “not easily understanding what is ordered to be done” [Das 1902: 65]. The Mongolian versions are impossible to comprehend in the same way.

P	UU	HH	M	K
<i>janggi-tur</i> <i>altan mönggön</i> <i>ilete belge-tü</i> <i>qudaldu aralji</i> <i>kiged:</i> <i>eriküi nekeküi</i> <i>egüskeküi</i> <i>öggün buliqui</i> <i>joriqui aman</i> <i>ayulqui</i> <i>bariqui kiged:</i> <i>büküi ögküi-ber</i> <i>ülü surtayun</i> <i>bolai: [PBPr:</i> <i>98a]</i>	<i>janggi-dur</i> <i>altan mönggön</i> <i>ilete belge-dü</i> <i>qudaldu aralji</i> <i>kiged</i> <i>eriküi nekeküi</i> <i>egüskeküi</i> <i>öggün buliqui</i> <i>joriqui amin</i> <i>ayulqui</i> <i>bariqui kiged:</i> <i>büküi ögküi-ber</i> <i>ülü surtayun</i> <i>bolai: [UUBPr:</i> <i>356a]</i>	<i>janggi-tur inu</i> <i>altan mönggön</i> <i>ilete belgetü</i> <i>qudaldu aralji</i> <i>kiged</i> <i>eriküi nekeküi</i> <i>egüskeküi</i> <i>öggün buliqui</i> <i>joriqui amin</i> <i>ayulqui</i> <i>bariqui kiged:</i> <i>büküi ögküi-</i> <i>(340a) ber ülü</i> <i>surtayun bolai:</i> <i>[HHBPr: 339b-</i> <i>340a]</i>	<i>janggi-dur</i> <i>altan monggön</i> <i>iledte ayimay-i</i> <i>abqui qudaldurqui</i> <i>kiged :</i> <i>eriküi ba nekeküi</i> <i>egüskeküi kiged:</i> <i>ögküi buliyaqui</i> <i>joriqui kiged:</i> <i>quriyaqui</i> <i>ayulaqu ba:</i> <i>bariqui kiged</i> <i>qutuy-bar ülü</i> <i>orosiqu bolai: :</i> <i>[MBPr: 16b]</i>	<i>/sdom la /</i> <i>gser dngul na</i> <i>mngon chan</i> ³⁸⁸ <i>nyo tshong dang/</i> <i>/tshol dang 'thag</i> <i>pa skyed pa dang/</i> <i>/byin phrogs</i> <i>bsngos dang gsog</i> <i>'jog dang/</i> <i>/'chang dang</i> <i>byin</i> ³⁸⁹ <i>gyis mi</i> <i>rlob pa</i> ³⁹⁰ <i>'o/</i> <i>[KBPr: 11b]</i>

The last *uddāna* of the section is placed after the 21st *niḥsargika-pāyantika dharma* (**BNiḥ.21**). It summarizes the last 12 precepts (**BNiḥ.22-33**). The *uddāna* is introduced in the same way as the previous two – with the expression *janggi-dur*, used in all four sources. The content of the *uddāna* in all Mongolian versions is in agreement with the Tibetan text. There are, however, some interesting differences in translation between the Mongolian texts. In the following table a comparison of the texts of **M**, **P**, **UU**, **HH** and **K** is presented.

³⁸⁸ **D** reads *tshan* [DBPr: 12a; SBPr: 16b]. The Tibetan word *tshan* has the meaning of “series, order, class, part, district” among others [Jäschke 1881: 446]. This meaning is conveyed by the Mongolian *ayimay*, used for the translation in **M**. The manuscript versions all translate this word as *belge*, meaning “sign, mark, feature” [Kowalewski 1844-1849: 1117]. The reason for this choice of a lexeme might be that the original Tibetan text from which the Liydan *qayan* translation was done read *mtshan* (“sign, mark, token” [Jäschke 1881: 454]) instead of *tshan*. The probability of this is very high as the **S** version has the variant reading *mtshan* in this passage [SBPr: 16b]. The reading *chan* (“a marginal note or foot-note to explain the meaning of a term or expression in the text; sop, mash, pulp” [Das 1902:]) found in **K** is an obvious misprint.

³⁸⁹ The Tibetan word *byin* has a range of meanings depending on whether it is used as a verb or as a noun. As a noun it means “pomp, splendor, magnificence, blessing” [Jäschke 1881: 376]. This meaning is conveyed in **M** by the word *qutuy* – “merit, holiness, blessing” [Kowalewski 1844-1849: 918]. As a noun *byin* is a *perfectum* or *imperative* form of the verb *sbyin* – “to give, to bestow” [Das 1902: 939]. In the manuscripts it is this meaning that is conveyed by the verb *ög-*.

³⁹⁰ The Tibetan expression *byin gyis rlob pa* means “to bless, to give blessing” [Jäschke 1881: 376]. In Mongolian it is translated literally and none of the Mongolian versions can be understood properly. The choice of the lexemes in Mongolian is also not entirely clear. The manuscripts translate *rlob pa* with the word *surtayun*, meaning “what is taught, what is studied, teaching” [Kowalewski 1844-1849: 1417]. It might have been that the Tibetan original from which the Mongolian translation was done contained the erroneous reading *slob* (“to learn, to teach” [Jäschke 1881: 587]) here. The usage of the verb *orosi-* to render *rlob pa* in **M** is not clear.

P	UU	HH	M	K
<i>janggi-(tur) inu ɣaryaqui ɣuyuqui kiged</i>	<i>janggi-dur inu ɣaryaqui ülü ɣaryaqui ülü ɣuyuqui kiged</i>	<i>janggi-tur inu ɣaryaqui: ülü ɣaryaqui ɣuyuqui kiged</i>	<i>janggi-dur ɣarqui kiged ülü ɣarqui ɣaryaqui³⁹¹ ba:</i>	<i>sdom la/ 'byin³⁹³ dang mi 'byin slong ba dang/ /gos dang gos rgyu mal cha rgyu/</i>
<i>degel kiged degel-ün siltayan oron debisker-ün siltayan:</i>	<i>degel kiged: degel-ün siltayan oron debisker-ün siltayan:</i>	<i>degel kiged: degel-ün siltayan oron debis/ker-ün siltayan:</i>	<i>debel kiged debel-ün siltayan oron-u edügülbüri³⁹²:</i>	
<i>jun-u keyid-ün siltayan kiged irgen</i>	<i>jun-u keyid-ün siltayan kiged irgen</i>	<i>jun-u keyid-ün siltayan kiged arban</i>	<i>jun-u ger-tür bitüküi kiged arad ba:</i>	<i>dbyar khang rgyu³⁹⁴ dang skye bo dang/ /dge 'dun bcings dkrol lci yang³⁹⁵ ngo/ [KBPr: 12b]</i>
<i>quvaray-ud küliyesün-i aldarayulun ariyal ber bolai: [PBPr: 98b]</i>	<i>quvaray-ud (357a) küliyesün- i aldarayul-un ariyal ber bolai: [UUBPr: 356b- 357a]</i>	<i>qonoy-dun küliyesün-i aldarayulun ariyal ber bolai: [HHBPr: 340b]</i>	<i>quvaray küliküi aldaraqui kündü könggen bui.: [MBPr: 18a]</i>	

The content of the section and the number of the precepts included in it is in general agreement with the Tibetan version. **P**, **UU** and **HH** share several short fragments that are missing in the text of the 10th and 19th *nihsargika-pāyantika dharmas* (**BNiḥ. 10**, **BNiḥ.19**). All the manuscript versions also lack one longer passage of the ninth *nihsargika-pāyantika dharma* (**BNiḥ.9**). The text of the 27th *nihsargika-pāyantika dharma* (**BNiḥ. 27**) is entirely missing from **P**, **UU** and **HH**. The omissions in **HH** are most considerable in this section. This version lacks the whole text of the 12th and 33rd precepts (**BNiḥ.12**, **BNiḥ.33**). There is, however, one interesting insertion in the section: in the **M** version the texts of the first and second precepts (**BNiḥ.1-2**) are given twice. However, this is not a simple example of

³⁹¹ An evident scribal error occurred here. The verb *ɣuyu-* used in the manuscript versions is an adequate translation of the Tibetan *slong ba*. Due to the error this verb was written as *ɣaryaqui* in **M**.

³⁹² The Mongolian word *edügülbüri* means “something produced, manufactured, erected” [Kowalewski 1844-1849: 201]. It seems to be used to translate the Tibetan *rgyu* (“matter, substance, material” [Jäschke 1881: 110]) or *cha rgyu*. Its meaning does not correspond to the Tibetan text and the choice of this lexeme is not clear.

³⁹³ The Tibetan verb *'byin pa* means “to draw out, to take out, to send out” [Jäschke 1881: 396]. The translation given in the manuscripts where the Mongolian verb *ɣar-* is used with the factitive suffix *-ɣa-* conveys this meaning more precisely than the *nomen futuri* form *ɣarqu* that is used in **M**.

³⁹⁴ The Tibetan word *rgyu* was translated differently in Mongolian. In **M** it was rendered by the verb *bitü-* that has the same meaning as the Tibetan verb *rgyu* – “to wander, to roam” [Kowalewski 1844-1849: 1140; Jäschke 1881: 111]. In **P**, **UU** and **HH** it was translated with the noun *siltayan*, also an adequate translation as it has a similar meaning to the Tibetan noun *rgyu* – “cause, reason, motive” [Kowalewski 1844-1849: 1499-1500; Jäschke 1881: 110].

³⁹⁵ The Tibetan expression *lci yang*, if translated word for word, means “heavy and light”, but also conveys the meaning of “weight” [Jäschke 1881: 149]. In **M** it was translated literally with the pair of antonyms *kündü könggön*. Interestingly, the variant of the translation found in the manuscripts is also literal and formally correct, but is completely different from **M**. It also does not fit the context. **P**, **UU** and **HH** all use the word *ariyal*, which corresponds to the meaning “dung” [Ibid.: 149] of the Tibetan word *lci*. The particle *ber*, meaning “too, even” [Poppe 1991: 141] is used to render the Tibetan particle *yang*. Such a rendering of *yang* is commonplace in this Mongolian translation.

dittography, as the repeated precepts present different readings. In the following table the doubled text of the two precepts in **M** is given for comparison with the manuscript versions and **K**.

	P	UU	HH	M	K
BNiḥ.1	<i>simnanča kars-a degel-i bariysibar katinam-i ṡaryabasu arban quvaray-tur kürtele ülemji degel-i jöbsiyel ügei-e bariydaqui: tegün-eče ilegü baribasu tebčikü-yin aldal bolai:</i>	<i>simnanča-nar karsa degel-i bariysabar katinam-i ṡaryabasu arban qonoy-dur kürtele ülemji degel-i jöbsiyel ügei-e bariydaqui: tegün-eče ilegü baribasu tebčikü-yin aldal bolai:</i>	<i>simnanča-nar karsa degel-i bariysabar kotinam-i ṡaryabasu arban qonoy-tur kürte/le ülemji degel-i jöbsiyel ügei-e bariydaqui: tegün-eče ileküi baribasu tebčikü-yin aldal bolai:</i>	<i>eke ayay-q-a tegimlig-nar nom-tu debel bariysan ṡayča qatayu ṡaryaysan-ača arban qonoy kürtele ülegü debel bolqui ese boluysan-i bariydaqu bui: tegün-eče ülegü-yi baribasu tebčikü-yin aldal bolqui bolai:</i>	<i>/dge slong ma chos gos zin pas sra brkyang phyung nas zhag bcu'i bar du gos lhag pa rung ba ma byas pa bcang bar bya'o/ /de las lhag par 'chang na spang ba'i ltung byed do//</i>
BNiḥ.2	<i>simnanča-nar kars-a degel-i bariysabar katinam-i ṡaryabasu ker nigen söni ber tegün kars-a degel olqui kiged</i> <i>jabsar-un ṡadana anggijirayul-un üiledbesü: quvaray-ud-un soyurqaysan-ača qariy-a-tu busu tebčiküi-yin aldal bolai: [PBPr: 97b]</i>	<i>simnanča-nar kars-a degel-i bariysabar katinam-i ṡaryabasu: ker nigen söni ber tabun karša degel olqui kiged</i> <i>jabsar-un ṡadan-a anggijirayul-un üiledbesü: quvaray-ud-un soyurqay/san qariy-a-du busu tebčikü-yin aldal bolai: [UUBPr: 354a]</i>	<i>simnanča-nar karsa degel-i bariysabar kautim-i ṡar(ṡa)basu ker nigen söni ber tabun karsa degel olqui kiged</i> <i>jabsarun ṡadan-a anggijirayulun üiledbesü: quvaray-ud-un soyur/qaysan-ača qaritu busu tebčikü-yin aldal bolai: [HHBPr: 338a]</i>	<i>eke ayay-q-a tegimlig nom-tu debel bariysan-iyar qatayu sungyaqui-dur ked ba nigen söni-dür tabun nom-tu debel-eče alimad bolqu kiged: jabsar-un ṡadan-a qayacıulbasu quvaray-bar soyurṡaysan-ača busu tebčikü-yin aldal bolqu bolai:</i>	<i>/dge slong ma chos gos zin pas sra brkyang phyung na gal te nub gcig kyang chos gos lnga las gang yang rung ba dang</i> <i>mtshams kyi phyi rol du 'bral bar byed na dge 'dun gyis gnang ba ma gtogs te spang ba'i ltung byed do/ [KBPr: 10a]</i>
	—	—	—	<i>eke ayay-q-a tegimlig ber nom-tu debel bariysan-iyar ṡayča sungyaqui ṡaryayad arban qonoy-tur ilegüi debel-i bolyan ese üiledügsen-i bariydaqui: tegün-eče ilegüi baribasu tebčiküi unal üileddüyü</i>	—
	—	—	—	<i>eke ayay-q-a tegimlig nom-tu debel bariysan ber qatayu sungyaqu ker ba nigen qonoy-tur aju tabun</i>	—

				<i>nom-tu debel-eče ali ber bolqui-luy-a jabsar-un yadan-a qayačan üiledbesü quvaray-ud ber soyurqaysan-ača busu büged tebčiküi unal-i (14b) üiledüyü: [MBPr: 14a-14b]</i>	
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One more closing *uddāna* of the section refers not to the precepts included in the *Bhikṣuṇīprātimokṣasūtra*, but to those *niḥsargika-pāyantika dharmas* that are described in the *Bhikṣuprātimokṣasūtra* but have been excluded from the version devoted to nuns. The content of the *uddāna* corresponds to the Tibetan text. The Mongolian translations vary from each other mainly in the usage of different synonymic words chosen to translate some particular Tibetan expressions.³⁹⁶

The section is followed by a sentence indicating the beginning of the second part of the text. The Tibetan text reads *bam po gnyis pa ste/ tha ma'o* [KBPr: 13a]. The sentence can be understood as “the second part – the inferior one” or “the second part – the last one”. The Mongolian versions are somewhat different. **P**, **UU** and **HH** are in agreement in translating this sentence as *tere nögöge keseg-ün ečüs bolai* [PBPr: 98b; UUBPr: 357b; HHBPr: 341a]. The Mongolian text here presents a false understanding of the Tibetan and may be translated as “this is the end of the second part”. However, **M** gives a translation that is closer to the Tibetan text. It reads *nögöge keseg buyu: ečüs bolai* [MBPr: 18b].³⁹⁷

3.2.2.5. One hundred and eighty *pāyantika dharmas*

The section with which the second part of the text begins is the most voluminous in the text, containing the descriptions of the 180 *pāyantika dharmas*. Mongolian versions of this section contain the same structural elements as the Tibetan text. The section starts with a *piṇḍoddāna* that summarizes eight *uddānas*. The *piṇḍoddāna* is introduced by the phrase *yerü-yin janggi-dur*, which corresponds to the Tibetan *spyi sdom la*. The first eight *uddānas*, in their turn, serve as the summary for the first 72 precepts that are said to be common to monks and nuns. The *uddānas* are put before the first (**BP.1**), 11th (**BP.11**), 20th (**BP.20**), 28th (**BP.28**), 36th (**BP.36**), 46th (**BP.46**), 55th (**BP.55**) and 64th (**BP.64**) *pāyantika dharmas*. They all are introduced by the standard phrase *janggi-dur*, corresponding to the Tibetan *sdom la*.

³⁹⁶ For example, the Tibetan *srin bal* (“cotton, flock-silk, raw silk” [Jäschke 1881: 582]) is translated in **M** as *mindasu* (“flock-silk” [Kowalewski 1844-1849: 2021]), while **P**, **UU** and **HH** render it with the word *yonyqor* (“pure, refined silk” [Ibid.: 2373]); the Tibetan *lam* is translated as *mör* in **M** and as *tergegiür* in the manuscripts.

³⁹⁷ This sentence may be translated as “the second part, the end”. The inconsistency between the Tibetan and Mongolian versions is caused by the fact that the Tibetan attribute *tha ma* (“the last, lowest, meanest” [Jäschke 1881: 226]) is consistently rendered in Mongolian with the noun *ečüs* (“end, limit” [Kowalewski 1844-1849: 223]).

The second *piṇḍoddāna* of the section starts with the phrase *yerü-yin janggi-dur* and is placed before the 73rd (BP.73) precept. It provides key phrases for the following 11 *uddānas*. The *uddānas* are introduced with the standard formula *janggi-dur* and summarize 108 precepts that are intended exclusively for nuns. All but one of those *uddānas* refer to 10 precepts. They are placed before the 73rd (BP.73), 83rd (BP.83), 93rd (BP.93), 103rd (BP.103), 113th (BP.113), 123rd (BP.123), 133rd (BP.133), 143rd (BP.143), 153rd (BP.153) and 163rd (BP.163) *pāyantika dharma*. Only the last *uddāna* summarizes the last eight precepts (BP.173-180).

As in the Tibetan text the Mongolian versions contain an *antaroddāna* at the end of the section. The *antaroddāna* in Tibetan starts with the phrase *bar sdom la*. In **M** this phrase is translated as *jabsar-un janggi-dur*. The translation found in the manuscript versions is not precise. It reads simply *janggi-dur* and leaves the Tibetan word *bar* unrendered. The *antaroddāna* gives the key phrases for the precepts that are included in the *pāyantika dharmas* in the *Bhikṣuprātimokṣasūtra*, but are not found in the *Bhikṣuṇīprātimokṣasūtra*.

In rendering the *piṇḍoddānas*, *uddānas* and *antaroddāna*, all the Mongolian versions of the treatise follow the Tibetan text closely; at the same time they vary from each other to a small extent. The differences tend to be in **M** in comparison with the manuscripts. Some variations are the result of different synonymic expressions chosen for the translation of particular Tibetan words or phrases.³⁹⁸ Others can be explained by different meanings of the same Tibetan lexeme that were chosen for the translation into Mongolian.³⁹⁹ Still others are

³⁹⁸ In the first *piṇḍoddāna* of the section, for example, the Tibetan expression *sa bon* (“seed, corn, grain” [Jäschke 1881: 570]) is rendered in Mongolian with the word *ür-e* (“fruit, grain” [Kowalewski 1844-1849: 577]) in all the manuscripts and with the word *kürüngge* (“seed, grain” [Ibid.: 2640]) in **M** [KBPr: 13a; PBPr: 98b; UUBPr: 357b; HHBPr: 341a; MBPr: 18b]. In the third *uddāna*, which summarizes precepts 20 to 27, the Tibetan word *’du pa* (*perfectum* of *’du ba* – “to come together, to assemble, to unite, to join” [Jäschke 1881: 276]) is translated into Mongolian with the verb *quriya-* (“to gather, to join, to collect” [Kowalewski 1844-1849: 958]) in the manuscripts and with the verb *čiyul-* (“to come together, to accumulate” [Ibid.: 2146]) in **M** [KBPr: 14a; PBPr: 99a; UUBPr: 358b; HHBPr: 342a; MBPr: 20a]. In the fourth *uddāna*, summarizing *pāyantika dharmas* 28 to 35, in the Tibetan phrase *dmag la lta* the verb *lta* (“to look, to view” [Jäschke 1881: 216]) has been rendered in Mongolian as *qarqui* (“to look, to watch, to observe” [Kowalewski 1844-1849: 831]) in the manuscripts and as *üjükiü* (“to look, to watch” [Ibid.: 545]) in **M** [KBPr: 14b; PBPr: 99a; UUBPr: 359a; HHBPr: 342b; MBPr: 20b]. In the fifth *uddāna*, which refers to precepts 36 to 45, the Tibetan word *bde* (“happiness, peace” [Jäschke 1881: 270]) has been translated with the word *jiryalang* (“bliss, welfare” [Kowalewski 1844-1849: 2367]) in **M** and with *amuyulang* (“happiness, serenity” [Ibid.: 108]) in the other sources [KBPr: 14b; PBPr: 99a; UUBPr: 359a; HHBPr: 343a; MBPr: 21a].

³⁹⁹ In the second *uddāna* which summarizes precepts 11 to 19, the word *phyis* (“behind, afterwards” or *perfectum* of the verb *’phyi ba* – “to wipe, to blot out” [Jäschke 1881: 351, 358]) in the Tibetan expression *phyis gnon* has been translated as *qoyina* (“afterwards, later” [Kowalewski 1844-1849: 852]) in **P**, **UU** and **HH**, while in **M** it has been rendered as *arčün* (*converbium modale* of the verb *arči-* “to wipe, to clean” [Ibid.: 162]) [KBPr: 13b; PBPr: 98b; UUBPr: 358a; HHBPr: 341b; MBPr: 19b]. In the third *uddāna*, which refers to *pāyantika dharmas* 20 to 27, the Tibetan word *phye* (“flour, meal” or *perfectum* and *imperfectum* of the verb *’byed pa* – “to open” [Jäschke 1881: 351; 398]) is translated as *talq-a* (“rye flour, bread” [Kowalewski 1844-1849: 1635]) in all the manuscripts and as *negekiü* (“to open” [Ibid.: 639]) by **M** [KBPr: 14a; PBPr: 99a;

evidently caused by different understandings and interpretations of the Tibetan text by the Mongolian scholars.⁴⁰⁰

The Mongolian versions of the text in this section vary by the number of the precepts as well. A lot of omissions are found in **P**, **UU** and **HH**, while **M** follows the Tibetan text very closely. Thus, **P**, **UU** and **HH** omit the same phrases or short fragments in the texts of the following precepts: **BP.20**, **BP.40**, **BP.42**, **BP.43**, **BP.45**, **BP.51**, **BP.52**, **BP.68**, **BP.81**, and **BP.156**. A single phrase is omitted in **UU** in the text of the 66th *pāyantika dharma* (**BP.66**) and in both **P** and **HH** in the text of the 44th and 100th *pāyantika dharmas* (**BP.44**, **100**). All three manuscript sources are also missing some precepts entirely, such as **BP.80**, **BP.99**, **BP.101**, **BP.105**, **BP.111**, **BP.124**, **BP.126**, and **BP.148**. **HH** contains the largest number of divergences if compared with the other Mongolian versions as well as with the Tibetan text. Out of all the Mongolian sources only **HH** lacks a short phrase in the 24th and 40th *pāyantika dharmas* (**BP.24**, **BP.40**). It also lacks the whole texts of the 77th, 90th, 104th and 140th *pāyantika dharmas* (**BP.77**, **90**, **104**, **140**). The text of the 168th *pāyantika dharma* (**BP.168**) is missing from both **UU** and **HH**.

There is only one case where **M** varies from **K**: in the 137th *pāyantika dharma* (**BP.137**), which is found in the manuscript versions but is surprisingly missing from **M**.

UUBPr: 358b; HHBPr: 342a; MBPr: 20a]. In the 11th *uddāna* summarizing precepts 93 to one 102, the Tibetan word *g.yog* (“servant” [Jäschke 1881: 519]) in the expression *nad g.yog* is translated in Mongolian as *nökör* (“friend, companion” [Kowalewski 1844-1849: 702]) in the manuscript versions and as *boyol* (“slave, serf” [Ibid.: 1163]) in **M** [KBPr: 18b; PBPr: 100a; UUBPr: 363b; HHBPr: 347a; MBPr: 27a].

⁴⁰⁰ In the second *uddāna*, which summarizes *pāyantika dharmas* 11 to 19, the Tibetan word *rtsig* (“to build, to wall up” [Jäschke 1881: 439]) is translated with the verb *egüt-* (“to build, to construct, to erect” [Kowalewski 1844-1849: 241]) in the manuscripts and with the noun *dabqur* (“storey, floor” [Ibid.: 1605]) in **M** [KBPr: 13b; PBPr: 98b; UUBPr: 358a; HHBPr: 341b; MBPr: 19b]. In the fifth *uddāna*, which refers to precepts 36 to 45, the Tibetan expression *kha dog bsgyur ba* has been rendered in Mongolian as *amabar ungsin urbayulqui* in the manuscript versions and as *öngge qubiluysan* in **M** [KBPr: 14b; PBPr: 99a; UUBPr: 359a; HHBPr: 343a; MBPr: 21a]. The translation of **M** is literal. The manuscripts’ version might have been based on a mistake in the Tibetan text from which the Mongolian translation was made, or on a misreading by the Mongolian scholars. The Tibetan word *dog* could have been taken for *klog* (“to read” [Jäschke 1881: 9]) and then translated with the verb *ungsi-* (“to read” [Kowalewski 1844-1849: 356]). In the 10th *uddāna*, summarizing precepts 83 to 92, the Tibetan word *sbrum* (“pregnant” [Jäschke 1881: 407]) has been rendered in Mongolian as *gübdürü* (“pimple, rush; small grain” [Kowalewski 1844-1849: 2580]) in all the manuscript sources and as *jirmüsiin* (“pregnant” [Ibid.: 2370]) in **M** [KBPr: 18b; PBPr: 100a; UUBPr: 363a; HHBPr: 346b; MBPr: 26b]. The word *sbrum* might have been written or erroneously read as *’brum* (“grain, minute particle” [Jäschke 1881: 401]) and thus rendered in the manuscript versions with *gübdürü*. In the 15th *uddāna*, referring to precepts 133 to 142, the verb *’tshong* (“to sell” [Ibid.: 460]) in the Tibetan expression *zas ’tshong* is rendered in Mongolian as *qudaldului* (“to sell” [Kowalewski 1844-1849: 914]) in **P**, **UU** and **HH** and as *činaqui* (“to cook, to boil” [Ibid.: 2129]) in **M** [KBPr: 19b; PBPr: 100a; UUBPr: 364b; HHBPr: 348a; MBPr: 28b]. The reason for this might have been a misreading of the verb *’tshong* as *’tshod*, which means “to cook, to bake” [Jäschke 1881: 460]. In the same *uddāna* the Tibetan phrase *lto ’dun* is translated in Mongolian as *doloyan kebeli* in the manuscripts and as *ideküi küseküi* in **M** [KBPr: 19b; PBPr: 100a; UUBPr: 364b; HHBPr: 348a; MBPr: 28b]. The differences can be explained by the fact that the Tibetan word *lto* has the meaning of “food” as well as “belly, stomach” [Jäschke 1881: 219]. The verb *’dun* (“to desire, to wish earnestly” [Ibid.: 278]) might have been taken for the numeral *bdun* and translated as *doloyan*.

The Mongolian versions of the section contain also some important insertions that should be discussed. First of all, the text of the 112th and 118th *pāyantika dharmas* (**BP.112, 118**) is repeated twice in **HH**. This extends the chain of inconsistencies between **HH** and other sources, and indicates a high degree of inaccuracy in the creation of **HH**. The insertions in the text of the 29th, 44th and 116th *pāyantika dharma* (**BP.29, 44, 116**) are much more significant. In the following table the texts of these precepts are presented for comparison as seen in **K, M, P, UU** and **HH**.

	P	UU	HH	M	K
BP.29	<p><i>basa ali tere simnanča</i></p> <p><i>niregirenče ba:</i> <i>niregirenči</i></p> <p>_____</p> <p><i>qotala-yi bitügči ba :</i> <i>qotala-yi bitügči eke-tür</i> <i>öber-ün yar-ača ideküi</i> <i>jajilqui ögbesü aldal bolai:</i> [PBPr: 99a]</p>	<p><i>basa ali tere simnanča</i></p> <p><i>nirgerenče ba:</i> <i>nirgerenče-yi</i></p> <p>_____</p> <p><i>qotala-yi bitügči ba :</i> <i>qotala-yi bitügči eke-tür</i> <i>öber-ün yar-ača ideküi</i> <i>jajilqui ögbesü aldal bolai:</i> [UUBPr: 359a]</p>	<p><i>basa ali tere simnanča</i></p> <p><i>nirgerenče ba:</i> <i>nirgerenče ba</i> <i>nirgerenče</i></p> <p>_____</p> <p><i>qotala-yi bitügči ba :</i> <i>qotala-yi bitügči eke-tür</i> <i>öber-ün yar-ača ideküi</i> <i>jajilqui ögbesü aldal bolai:</i> [HHBPr: 342b]</p>	<p><i>basa alimad eke ayay-q-a tegimlig</i></p> <p>_____</p> <p><i>ničügün em-e ba:</i></p> <p>_____</p> <p><i>qamiy-a bitüküi ba:</i> <i>qamiy-a bitüküi em-e-yi</i> <i>öber-ün yar-ača ideküi</i> <i>kiged jajilqui ögbesü aldal bolqu bolai:</i> [MBPr: 20b]</p>	<p><i>/yang dge slong ma gang</i></p> <p>_____</p> <p><i>gcer bu mo 'am/</i></p> <p>_____</p> <p><i>kun du rgyu 'am/</i> <i>kun tu rgyu mo la rang gi</i> <i>lag nas bza' ba dang bca'</i> <i>ba byin na ltung byed do/</i> [KBPr: 14b]</p>
BP.44	<p><i>basa ali tere simnanča</i></p> <p>_____</p> <p><i>erdeni kemen sedkijü:</i> <i>öber-ün yar-iyar abqui ba</i> <i>abqayulbasu qotala-yi</i> <i>bayasqaqui qoriyan-tur</i> <i>qariy-a-tu aqui ba</i></p> <p><i>keyid-ün oron-tur qariyatu</i> <i>ta aqui-ača busu qariyatu</i> <i>ta aldal bolai:</i></p>	<p><i>basa ali tere simnanča</i> <i>erdeni ba:</i> <i>erdeni kemen sedkijü</i> <i>öber-ün yar-iyar abqui ba:</i> <i>abqayulbasu qotala-yi</i> <i>bayasqaqui qoriyan-dur</i> <i>qariyatu-da aqui ba</i></p> <p><i>keyid-ün oron-dur qariyatu</i> <i>da aqui-ača busu qariyatu</i> <i>da aldal bolai:</i></p>	<p><i>basa ali tere simnanča</i></p> <p>_____</p> <p><i>erdeni kemen sedkijü</i> <i>öber-ün yar-iyar abqui</i> <i>abqayulbasu qotala-yi</i> <i>bayasqaqui qoriyan-(tur)</i> (344b) <i>qariyatuda aqui</i> <i>ba</i></p> <p><i>keyid-ün oron-tur</i> <i>qariyatuda aqui-ača busu</i> <i>qariyatu da aldal bolai:</i></p>	<p><i>basa alimad eke ayay-q-a tegimlig erdeni ba</i> <i>erdeni-dür ügülegči öber-ün yar-iyar abqui ba:</i> <i>abuyulqui-dur: qotala</i> <i>bayasqui qoriyan-dur</i> <i>anggida sayuqui ba:</i></p> <p><i>oron bayising-dur qariy-a-tu da sayuqui-ača busu aldal bolqu bolai:</i></p>	<p><i>/yang dge slong ma gang</i> <i>rin po che'am/</i> <i>rin po cher smos pa rang</i> <i>gi lag gis len tam len du</i> <i>'jug na kun dga' ra bar</i> <i>gtogs pa na 'dug gam/</i></p> <p><i>gnas khang du gtogs pa na</i> <i>'dug pa ma gtogs te ltung</i> <i>byed do/</i></p>
	<p><i>simnanča-nar qotala-yi</i> <i>bayasqaqui qoriyan-tur</i> <i>qariyatu ba</i> <i>keyid-ün oron-tur qariyatu-ta erdeni ba</i> <i>erdeni-yi kemen sedkijü:</i> <i>sayuysan-i ene ken buyu:</i></p> <p>_____</p> <p><i>tere abumui uu:</i> <i>kemen sedkijü tere metü</i> <i>sedkil-iyer jabdaqui buyu:</i> <i>tegün-tür tere büged jüg</i></p>	<p><i>simnanča-nar qotalayi</i> <i>bayasqaqui qoriyan-dur</i> <i>qariyatu ba:</i> <i>keyid-ün oron-dur</i> <i>qariyatu-da erdini ba:</i> <i>erdini-yi kemen sedkijü:</i> <i>sayuysan-i ene ken buyu</i></p> <p>_____</p> <p><i>tere abumui uu:</i> <i>kemen sedkijü: tere metü</i> <i>sedkil-iyer abtaqui buyu:</i> <i>tegün-dür tere büged jang</i></p>	<p><i>simnanča-nar qotala-yi</i> <i>bayasqaqui qoriyan-tur</i> <i>qariyatu ba</i> <i>keyid-ün oron-tur qariyatu</i> <i>erdeni ba:</i> <i>erdeni-yi kemen sedkijü</i> <i>sayuysan-i ene ken buyu :</i></p> <p>_____</p> <p><i>tere abumui uu:</i> <i>kemen sed(ki)jü tere metü</i> <i>sedkil-iyer abtaqui buyu:</i> <i>tegündür tere büged jang</i></p>	<p><i>eke ayay-q-a tegimlig ber</i> <i>qotala bayasqui qoriyan-dur qariy-a-tu</i></p> <p>_____</p> <p><i>erdeni-dür ügülen ayçi-dur</i> <i>ene kenügei bui</i> <i>tegün-i abču bolomui j-a:</i> <i>tegün-i abču bolomui uu</i> <i>kemen ene metü sedkil-iyer</i> <i>abuydaqu büged tegün-dür</i> <i>tere anu jang bolai::</i></p>	<p><i>/dge slong mas kun dga' ra</i> <i>bar gtogs pa na</i></p> <p>_____</p> <p><i>rin po cher smos pa 'dug</i> <i>pa la 'di su 'i yin pa</i></p> <p>_____</p> <p><i>de len par 'gyur grang</i> <i>snyam pa de lta bu 'i sems</i> <i>kyis blang bar bya ste/ de</i> <i>la de ni cho ga yin no/</i></p>

	<i>üüle bolai:</i> [PBPr: 99b]	<i>üüle bolai:</i> [UUBPr: 360b]	<i>üüle bolai:</i> [HHBPr: 344a-344b]	[MBPr: 23a]	[KBPr: 16a]
BP.116	<i>basa ali tere simnanča-nar öber-ün bey-e-yi sarmiri-i ber öggün arčayulbasu aldal bolai:</i> [PBPr: 100a]	<i>basa ali tere simnanča-nar öber-ün bey-e-yi sirmiri ber öggün arčiyulbasu aldal bolai:</i> [UUBPr: 364b]	<i>basa ali tere simnanča-nar öberün beyeyi sirimiri-yi ber öggün arčiyulbasu aldal bolai:</i> [HHBPr: 347b]	_____	_____

The word *nirgerenče*, which is inserted in **P**, **UU** and **HH** into the text of the 29th *pāyantika dharma*, is derived from the Sanskrit *nirgrantha*, meaning “free from all ties, without possessions”. The word was used to designate a person who had withdrawn from the world and lived either as a hermit or a religious mendicant wandering about naked [Monier-Williams 1960: 541]. In Tibetan this word is usually translated as *gcer bu*. The Tibetan text of **K** does not list a male ascetic, and nor does that of **M**. It is worth noting, however, that the term is found in the **S** version of the *Bhikṣuṇīprātimokṣasūtra* [SBPr: 20a]. The term referring to the female ascetic is translated differently by all Mongolian sources. In **HH** the term is the same as for the male ascetic, while in **P** and **UU** an attempt was made to indicate the Sanskrit grammatical marker of female gender – *niregireñči/nirgerenče-yi*. The **M** version of the term – *ničügün em-e* – represents a literal translation from Tibetan.

In the text of the 44th *pāyantika dharma* a phrase *keyid-ün oron-tur qariyatu da erdeni ba* is found in **P**, **UU** and **HH**, but is omitted in **K** and **M**. Comparison with other Tibetan versions shows that the words *keyid-ün oron-tur qariyatu da* have no corresponding versions in either **S** or **D**. However, **S** contains the phrase *rin po che'am*, which is missing from **K**, **D** and **M** but is translated by the Mongolian manuscript versions as *erdeni ba* [SBPr: 22b; DBPr: 16b].

The text of the 116th *pāyantika dharma* is unique for the Mongolian manuscripts – it is not found in **D**, **K**, **S**, **H**, **N** or **M** [DBPr: 20a; KBPr: 19b; SBPr: 27a; HBPr: 27b; NBPr: 29a]. The *uddāna* that summarizes the precepts included in the same cluster says that there are five precepts concerning “rubbing” (Tib. *dril phyi byed pa*); the cluster, however, contains only four precepts saying that if a nun has another nun, a probationer nun, female householder or female ascetic rub her body then she commits a misdeed. The precept provided by the Mongolian manuscripts fits the logic of the text and refers to a misdeed of a nun making a novice nun rub her body.

That the 116th *pāyantika dharma* is not found in such Tibetan redactions of the *Bhikṣuṇīprātimokṣasūtra* as **D**, **K**, **S**, **H**, **N** could be indicative of the source from which the Liydan *qayan* Mongolian translation was made. This means that the presence of this *pāyantika dharma* in a Tibetan version of the treatise could distinguish it as being in the direct line of transmission with or one of the closest copies of the text with which the Kanjur editorial committee organized by Liydan *qayan* worked.

3.2.2.6. Eleven *pratideśanīya dharmas*

The next section is devoted to the enumeration of the 11 *pratideśanīya dharmas*. The section starts with an *uddāna* that refers to all 11 precepts included in the section. The Mongolian versions of the *uddāna* in the four sources are very close to each other and also coincide with the Tibetan text.

The text of the first *pratideśanīya dharma* (**BPrd.1**) in all Mongolian manuscripts contains a short passage that is not found in the Tibetan version or in **M**.⁴⁰¹ The differences between the Mongolian and Tibetan readings are presented in the following table.

⁴⁰¹ This passage of **P**, **UU** and **HH** is also missing from such Tibetan redactions as **S** and **D** [SBPR: 29b; DBPr: 22a].

	P	UU	HH	M	K
BPrd. 1	<p><i>basa ali tere simnanča-nar ese ebedtele busud-un ger- eče öber-iin tulada süin-i abıyad uquju: tere simnanča ber yadayada jun-u keyid-tür oduyad: simnanča-nar</i></p> <p><i>qutuy tayis-a nadur mayusiyaqui oron yosun-tu busu bolai: öber-e öber-e namančilaqui-yin üiles bolqui-bar tere nom-tur</i></p> <p><i>öber-e öber-e namančilasuyai kemen</i></p> <p><i>öber-e öber-e namančilaydaqui buyu: ene nom-tur öber-e öber-e namančilaydaqui bolai: [PBPr: 100b]</i></p>	<p><i>basa ali tere simnanča-nar ese ebedtele busud-un ger- eče öber-iin tulada süin-i abıyad uuquju: tere simnanča ber yadayun jun-u keyid-dür oduyad: simnanča-nar</i></p> <p><i>qutuy dayis-a nadur mayusiyaqui oron yosutu busu bolai: öber-e öber-e namančilaqui-yin üiles bolqui-bar tere nom-dur</i></p> <p><i>öber-e öber-e namančilaqui kemen</i></p> <p><i>öber-e öber-e namančilaydaqui buyu: ene nom-dur öber-e öber-e namančilaydaqui bolai: [UUBPr: 366b]</i></p>	<p><i>basa ali tere simnanča-nar ese ebedtele busud-un ger- eče öber-iin tulada süin-i abıyad uunju: tere simnanča ber yadayun jun-u keyid-tür oduyad: simnanča-nar</i></p> <p><i>qutuy dayis-a nadur mayusiyaqui oron yosutu busu bolai: öbere öbere namančilaqui- yin üiles bolqui bar tere nom</i></p> <p><i>öbere öbere namančilasuyai kemen</i></p> <p><i>öbere öbere namančilaydaqui buyu: ene nom-tur öbere öbere namančilaydaqui bolai: [HHBPr: 349b]</i></p>	<p><i>basa alimad eke ayay-q-a tegmilig ebedküi ügei-e: busud ger-eče öber-iin tula süin abču odbasu: tere eke ayay-q-a tegmilig ber yadayadu jun-u bayising-dur odqu buyu: eke ayay-q-a tegmilig nuyud-ta qutuy-tai nuyud öber-i mayusiyaqui oron jokistu busu-yi öber-e öber-e namančılan üiledküi bolıysan tere nom-dur</i></p> <p>—————</p> <p><i>öber-e öber-e namančilaydaqui buyu: ene nom kemebesü öber-e öber-e namančilaydaqui bolai: [MBPr: 31a]</i></p>	<p><i>/yang dge slong ma gang mi na bar gzhan gyi khyim nas bdag gi don du 'o ma blangs te 'thung na dge slong ma des phyi rol dbyar khang du song ste/ dge slong ma rnams la 'phags ma dag bdag la smad par dbyar bya ba 'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de</i></p> <p>—————</p> <p><i>so sor bshags par bya ste/ chos 'di ni so sor bshags par bya ba 'o/ [KBPr: 21a]</i></p>

In the description of *pratideśanīya dharmas* two to 10 (**BPrd.2-10**), **M** follows the Tibetan text exactly while **P** and **HH** both miss out the fourth, fifth, and sixth *dharmas* (**BPrd.4-6**). **UU** misses only the fourth precept (**BPrd.4**). The text of the 11th *pratideśanīya dharma* of **M** coincides with the Tibetan version. **P**, **UU** and **HH**, however, omit a fragment of this precept if compared with the Tibetan text. It is necessary to notice that the incomplete text of this *dharma* in **P** and **UU** is similar, while **HH** lacks more words of the fragment compared with the other two Mongolian manuscripts.

3.2.2.7. One hundred and twelve *śaikṣa dharmas*

The last-but-one thematic section of the treatise describes 112 *śaikṣa dharmas*. Being in accordance with the Tibetan text the Mongolian versions contain three *uddānas* in this section. The first one summarizes *dharmas* one to 48 (**BŚ.1-48**), the second one – 49 to 69 (**BŚ.49-69**) and the last one – 70 to 112 (**BŚ.70-112**). All the *uddānas* in Mongolian are introduced by the phrase *janggi-dur*. Several interesting inconsistencies between the Mongolian and Tibetan texts of the first *uddāna* deserve a closer look. The readings found in the five sources under consideration are presented in the following table.

P	UU	HH	M	K
<i>janggi-tur inu sam(ta)bs-tur inu naiman jüil</i>	<i>janggi-dur inu samtabas-dur inu naiman jüil</i>	<i>janggi-tur inu samtab-tur inu jüil</i>	<i>janggi dur: šamtabs-tur inu naiman jüil:</i>	<i>/sdom la/ sham thabs la ni rnam brgyad dang/</i>
<i>čigejibeči ten ber yurban jüil masi bekileküi terigüten jiryuyan terigüni bürgüküi terigüten tabun jüil γaryaqui terigüten tabun jüil bey-e terigüten</i>	<i>čegejebči den ber yurban jüil masi bekileküi terigüten jiryuyan terigün-i bürgüküi terigüten tabun jüil qarayiqui terigüten tabun jüil bey-e terigüten</i>	<i>masi bekileküi terigüten jiryuyan terigün-i bürgüküi terigüten tabun jüil qarayiqui terigüten tabun jüil bey-e terigü/ten</i>	<i>čigejimeg-tür anu yurban jüil kiged: masida bekileküi terigüten jiryuyan: terigün bürüküi terigüten tabun jüil: takil terigüten tabun jüil:</i>	<i>/stod g.yogs la ni rnam gsum dang// /shin du bsdams la sogs pa drug / mgo g.yogs la sogs rnam pa lnga/ /mchong⁴⁰² la sogs pa rnam pa lnga/</i>

⁴⁰² The Tibetan verb *mchong* means “to jump, leap” [Jäschke 1881: 166]. It was adequately translated in Mongolian with the verb *qarayi-* (“to jump” [Kowalewski 1844-1849: 826]) by the manuscript versions. The reading *γaryaqui* found in **P** is an obvious scribal error. In **M** the noun *takil* (“sacrifice, offering” [Ibid.: 1657]) is given to translate the Tibetan *mchong*. The reason for this might be an erroneous interpretation of the Tibetan original by the Mongolian scholars, who might have taken the word *mchong* for *mchod*, meaning “offering, oblation” [Jäschke 1881: 166].

<i>tabun jüil sayuqu-yin üiles naiman kiged:</i>	<i>tabun jüil sayuqu-yin üiles naiman kiged</i>	<i>tabun jüil sayuqu-yin olan naiman kiged</i>	<i>sayuqui üiles-tür naiman-nuyud ba:</i>	<i>/'dug par bya ba brgyad dag dang/</i>
<i>ögdejü abqu-(yin) üiles naiman bolai: [PBPr: 100b]</i>	<i>ögdejü: abqu-yin üiles naiman bolai: [UUBPr: 367a]</i>	<i>ögde/jü abqu-yin üiles naoman bolai: [HHBPr: 350a]</i>	<i>ögküi abqui üile- dür naiman bui: [MBPr: 31b]</i>	<i>/byin len bya ba brgyad rnams so/ [KBPr: 21b]</i>

Although the content of the section is generally in agreement with the Tibetan text there are some omissions and insertions in all Mongolian sources. Thus, the 60th and 61st *śaikṣa dharmas* (**BŚ.60-61**) are fused together in **P**, with several words missing from the text. **P** is also missing the 105th *śaikṣa dharma* (**BŚ.105**) entirely. **UU** lacks the whole text of the 80th, 81st, 82nd and 112th *śaikṣa dharmas* (**BŚ.80-82, 112**). The 100th *śaikṣa dharma* is absent from **P**, **UU** and **HH**. **M** in its turn does not contain the 107th *śaikṣa dharma* (**BŚ.107**). Interestingly, the phrase *basa ali tere simnanča* is inserted at the beginning of the 89th, 94th, 99th and 104th *śaikṣa dharmas* (**BŚ.89, 94, 99, 104**) in **P**, **UU** and **HH**. This phrase is not found in **M**, **D**, **S** or **K**.

3.2.2.8. Seven *adhikaraṇaśamatha dharmas*

The last section of the *Bhikṣuṇīprātimokṣasūtra* enumerates the seven *adhikaraṇaśamatha dharmas*. It starts with an *uddāna* that corresponds to the Tibetan text in all four Mongolian sources. The only difference is that the Tibetan introductory phrase *sdom la* is rendered with the words *janggi-dur* by only **M** and **UU**. In **P** and **HH** this phrase is omitted. The content of the section is in agreement with the Tibetan text. The Mongolian versions do not differ much from each other in this section. The only inconsistency is the absence of the second *adhikaraṇaśamatha dharma* (**BAdh.2**) from all three manuscript version.

⁴⁰³ **D** reads *'dus la sogs pa rnam pa lnga* [DBPr: 22b]. The Tibetan word *'dus* which is a *perfectum* form of the verb *'du ba* (“to come together, to assemble, to join” [Jäschke 1881: 276]) was rendered by the Mongolian manuscripts with the noun *bey-e* (“body, flesh, person” [Kowalewski 1844-1849: 1121]). This translation may be explained by the fact that the Tibetan original that was used for the preparation of the Liydan *qayan* redaction contained a variant reading *lus* (“body” [Jäschke 1881: 549]) instead of *'dus*. **S** may serve as a confirmation for this supposition as it reads *lus* where **D** reads *'dus* [SBPr: 30b; DBPr: 22b].

3.2.3. Conclusions

The analysis of the structure of the four Mongolian versions of the *Bhikṣuṇīprātimokṣasūtra* allows us to make the following preliminary conclusions. **P**, **UU** and **HH** are definitely copies of the same redaction of the text. Each of them, however, contains a number of individual structural features like omissions and insertions, besides those features that are shared by all three of them and distinguish them from **M**. The manuscripts also share several insertions and variant readings of special importance that are not found in **M**, **D**, **S**, **K** or **N**. This leads me to suggest that those insertions and alternative readings originate from the Tibetan version that was used for the preparation of the Liḃdan *qayan* redaction of the treatise, and that this version differed from the aforementioned Tibetan redactions in these particular fragments. If this supposition is correct, then those fragments may be indicative of the Tibetan version on which the Liḃdan *qayan* committee's translation was based. An investigation of various Tibetan versions of the treatise with special attention devoted to those fragments, or more precisely, to their presence or absence in the text, may be very helpful in establishing the Tibetan origin of the Liḃdan *qayan* redaction. The same attention should be paid to the variant readings that individually characterize the **P**, **UU** and **HH** versions of the *Bhikṣuṇīprātimokṣasūtra*.

3.3. Peculiarities of the translation

The translation of the *Bhikṣuṇīprātimokṣasūtra* that is found in **P**, **UU**, **HH** and **M** is the only translation of this treatise into Mongolian currently known to us. I have succeeded in finding neither another translation, nor separate copy of the text extracted from the Kanjur.

The translation went through serious editorial work while being prepared for the **M** redaction issue. The changes that were introduced in the text were so profound that certain fragments seem to have been translated anew. Other fragments, however, are repeated exactly or almost word-for-word. This leads me to suggest that **M** contains no new translation of the *Bhikṣuṇīprātimokṣasūtra*, but rather is the same translation that is also presented in **P**, **UU** and **HH**. The translation, however, has been revised and edited to a significant extent.

The manuscript Mongolian versions of the text definitely present the same redaction. The texts of **P**, **UU** and **HH** do not seem to have been edited again or checked against a Tibetan original while being created. The differences between the copies are caused not by deliberate alteration by editing, but rather by accidental scribal errors and misreading.

In what follows I will present the discrepancies between the manuscript and xylographic versions of the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*. First, however, a comparison of certain fragments of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*'s Mongolian translations will be made.

3.2.4.1. Comparing Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*

The comparative analysis of the Tibetan texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* has revealed that such parts of the text as the prefatory verses, introduction and conclusion are almost identical, with very few different readings. This similarity is caused, in my opinion, by the fact that those parts of the Sanskrit original from which the translations were made were also identical. Jinamitra and Klu'i rgyal mtshan, who translated the texts into Tibetan, might have taken this fact into consideration and reflected the similarity in the Tibetan translations. The alternate readings are also minimal in the descriptions of the precepts common to both monks and nuns. The following comparison is aimed at establishing whether the Mongolian translators paid attention to those identical fragments of both texts and put them in accordance with each other, or not. The table given below provides relevant and indicative fragments from the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* of **K**, **M** and **UU**⁴⁰⁴ for comparison.

⁴⁰⁴ The **UU** variant of the Liydan *qayan* redaction of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* was chosen from the three manuscript copies studied in this work because of its better readability and smaller number of corrections.

	KPr	KBPr	MPr	MBPr	UUPr	UUBPr
	/thams cad mkhyen pa dkon mchog mdzod brnyed pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho ting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/ [KPr: 1b]	/thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/ [KBPr: 1b]	qamuy-i medegči degedü erdenis-ün sang-i oluysan: ersun qormusta-yin oroi daki erdeni-ber köl-degen sögödkegdegse:: iruyar kijayar ügei jobalang-un dalai-yi getülügsen: amitan-u erkin-dür oroi-bar-ıyan mörgöjü bür-ün: [MPr: 2a]	qamuy-i medegči erdeni-yin sang oluysan köl-degen esrün qormusta oroi daki čintamani-bar küregesen (2b) iruyar kijayar ügei jobalang-tu dalai-ača getülügsen amitan-u erkin-e oroi- bar iyan ⁴⁰⁵ mörgöcü [MBPr: 2a-2b]	qamuy-i medegči erdenis-ün sang-i olysan ⁴⁰⁶ : esrun qormusta-yin oroi daki erdeni-ber köl degen sögödkegdegse:: üjügür kijayar ügei jobalang-un dalai-yi getülügsen: amitan-i terigülegči-de oroi-bar-ıyan mörgöjü bür-ün: [UUPr: 367b]	qamuy-i medegči-yin čuqay sang-i oluysan köl-tegen esrün qormusta-yin oroi daki čintamani-bar mörgögdegse kijayar ügei jobalang-un dalai-ača getülegči: amitan-u erkin-e oroi- bar-ıyan mörgöged: [UUBPr: 345a] ⁴⁰⁷
	/'di ni bzang 'gror 'gro ba yi/ /nges pa'i chu lon zam pa yin/ [KPr: 1a]	/'di ni bzang 'gror 'gro ba yi/ /nges pa'i chu lon zam pa yin/ [KBPr: 2a]	ene kemebesü sayin töröl-dür odqu-yin: mayad qasiy-a-tu kügürge anu bolai:: [MPr: 2b]	ene kemebesü sayin jayayan-i oduyči amurlingyui usun-a kürküi kügürge bui [MBPr: 2b]	ene kemebesü sayin töröl-dür: odqu-yin: mayad qarsi-a-tu kügürge anu bolai:: [UUBPr: 368a]	ene kemebesü sayin yabudal-tur yabuyčın-u mayad usun jedkügči kügürge buyu:: [UUBPr: 345a]
	/sangs rgyas rnam ni 'byung ba bde/ /chos bstan pa yang bde ba yin/ [KPr: 2a]	/sangs rgyas rnam ni 'byung ba bde/ /chos bstan pa yang bde ba yin/ [KBPr: 2a]	burqan-nuyud töröbesü amuyulang: nom-i nomlaqui ber amuyulang bui: [MPr: 3a]	burqad irebesü amuyulang nom nomlayčın ber amuyulang bui [MBPr: 3a]	burqan-nuyud töröbesü amuyulang: nom-i nomlaqui ber amuyulang bui: [UUPr: 368b]	burqan-nuyud duradbasu ⁴⁰⁸ amuyulang nom üjebesü ⁴⁰⁹ ber amuyulang bui: [UUBPr: 345b]

⁴⁰⁵ This is an obvious scribal mistake.

⁴⁰⁶ The word is written with a mistake. The character for “u” is omitted.

⁴⁰⁷ The versions of this fragment in the Tibetan translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* are identical. The Mongolian manuscript versions of the fragment are close, but have enough differences for us to say that there was no intention on the part of the translators to make them exactly the same. In the **M** redaction the similarity of the Tibetan texts is also not reflected. No changes were introduced in the previous versions of the translations to make those fragments of *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* parallel. The same tendency can be observed in all of the following fragments.

⁴⁰⁸ The usage of the verb *durad-* (“to remind, to recall” [Kowalewski 1844-1849: 1883]) for the translation of the Tibetan *'byung ba* (“to come out, to emerge, to rise” [Jäschke 1881: 397]) is not clear. It is repeated, however, by all three manuscript versions of the *Bhikṣuṇīprātimokṣasūtra*.

⁴⁰⁹ The Tibetan verb *bstan pa* (*perfecti* and *futuri* form of the verb *ston pa* – “to show, to indicate, to explain” [Jäschke 1881: 223-24]) was translated by the manuscripts with the verb *üje-* (“to see, to read, to learn, to try” [Kovelevskij 1844-1849: 545]). The reason for this is unknown.

	<i>/rtaḡ du 'bad pas 'da' ba yi/ /sems rta kha blan dka' ba la/ 'thun pa gzer rnon brgya pa yi/ /srab ni so sor thar 'di yin/ [KPr: 2b]</i>	<i>/rtaḡ tu 'bad pas 'da' ba yi/ /sems rta kha lan dka' ba la/ 'thun pa gzer rnon brgya ba yi/ /srab 'di so sor thar 'di yin/ [KBPr: 3a]</i>	<i>nasuda kečiyel-iyer nögčijejü: jiluyadqui-a berke sedkil-ün morin-dur: jokilduqui jayun qurča qadaγasu-tu: qajiyar kemebesü ene brati mokča bolai: [MPr: 3b]</i>	<i>nasuda kičiyeküi ber nögčigsen: sedkil-ün mören-i jiluyadqui berke adali jayun qurča qadaγasutu ene qajayar anu anggida tonilqu-yin sanvar ene bui [MBPr: 3b]</i>	<i>nasuda kičijejü büged üiledügči : jiluyadqaqui-a berke sedkil-ün moran-dur: jokilduqui jayun qurča qadaγasu du: qajiyar kemebesü ene brati mogša bolai.: [UUPr: 369a]</i>	<i>nasuda qataγujil-iyar kügegdeküi.⁴¹⁰ sedkil-ün morin jiluyadugči: tulγayur-iyar jokilduqui jayun qurča qadaγasad ber: öber-e öber-e tonilyačči-yin qajjayar⁴¹¹ inu ene buyu: [UUBPr: 346a]</i>
Prj.1, BPrj.1	<i>/yang dge slong gang dge slong rnamṣ dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa 'i chos bsten na /tha na dud 'gro 'i skye gnas su skyes pa dang lhan cig kyang rung ste/ dge slong de pham par gyur pa yin</i>	<i>/yang dge slong ma gang dge slong ma rnamṣ dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa 'i chos sten na tha na dud 'gro 'i skye gnas su skyes pa dang lhan cig yang rung ste/ dge slong ma de kyang pham par</i>	<i>basa ali ba ayay-q-a tegimlig-üid ayay-q-a tegimlig-üid-luy-a qamtu nigen-e adali surtaqui-tu boluysad surtayun-iyān ülü ergün: surtayun-iyān ese ebderegül-ün bügetele ariyun busu yabudal quričaqui nom-i dulduyidbasu ele: bal aduγusun-u töröl oron-dur törögsed-lüge qamtu</i>	<i>basa eke ayay-q-a tegimlig alimad eke ayay-q-a tegimlig-nuγud-luy-a qamtu surtaqui adali boluysan-iyar: surtaqui ese ergün surtaqui ebderekiüi ese boluysan-i ariyun busu yabudal quričal-un nom-i sitübesu⁴¹² bal aduγusun-u töröl oron-dur törögsen-lüge qamtu nigen-e ber</i>	<i>basa ali ba ayay-qa tegimlig-ud-luy-a qamtu nigen-e adali surtaqui-du boluysad: surtayun-iyān öggün ese üjegend: surtayun-iyān ese ebderegül-ün bügetele: ariyun busu yabudal quričaqui-ača ese boluysan nom-i dulduyidbasu ele: bal aduγusun-u töröl oron-dur törögsen-luge qamtu nigen-e ber</i>	<i>basa ali tere simnanča-nar-lüge nigen-e adali surγayuli-tu boluγsan-a ülü barin surγayuli ülü ebderegül-ün ariyun busu yabudal-iyar tačiyaqui⁴¹³ nom-i dulduyidbasu (347a) ai yadabasu aduγusun-u töröl oron-dur töröküi ber nigen-e bolun buyu: tere simnanča ilaydaqui boluγsan бүкүи ber ülü orosiγdaqui: [UUBPr:</i>

⁴¹⁰ **P** reads here *kürgegedküi*, meaning “to be brought, given” [Kowalewski 1844-1849: 2653]. The variant *kügegdeküi* given by **UU** is an obvious scribal error. The translation itself is not precise as the Tibetan verb *'da'*, which it is considered to render, means “to travel over, to go beyond, to die, to pass by” [Jäschke 1881: 275].

⁴¹¹ *Qajjayar* here is an incorrect writing of the word *qajayar* (“bridle” [Kowalewski 1844-1849: 815]). In the text of the *Bhikṣuprātimokṣasūtra* one more variant of this word, namely *qajiyar*, is used.

⁴¹² The Tibetan verb *sten pa* (“to hold, to stick to, to rely on, to depend on” [Jäschke 1881: 222]) is rendered in MBPr by the verb *sitiü-*, meaning “to lean on, to rest upon, to depend, to follow” [Kowalewski 1844-1849: 1489]. In all other Mongolian sources cited in this table the synonymous verb *dulduyid-* (“to hold, to adhere, to rely on” [Ibid.: 1859]) was used to translate the Tibetan *bsten pa*.

⁴¹³ The verb *tačiya-* was used in UUBPr to translate the Tibetan verb *'khrig pa*, meaning “to cohere, to stick together” [Jäschke 1881: 61]. In all three of the other Mongolian sources the translators applied the root *qoriča-*, the meaning of which is synonymous with that of *tačiya-*, namely, “to desire, to love ardently, to feel lust” [Kowalewski 1844-1849: 957; 1652].

	<i>gyis gnas par mi bya'o/ [KPr: 2b]</i>	<i>'gyur pa yin gyis gnas par mi bya'o/ [KBPr: 3b]</i>	<i>nigen-e ber bolqu: tere ayay-q-a tegimlig doroyidal boluysan-u tula ülü aydaqui bui: [MPr: 4b]</i>	<i>bolqu buyu: eke ayay- q-a tegimlig tere ber ilaydaqui buyu j-a orosiin ülü üileddeküi: [MBPr: 4b]</i>	<i>bolqu: tere ayay-qa tegitimlig ilaydaqsan bükü-yin tula ülü aydaqui ba: [UUPr: 369b]</i>	346b-347a]
Smh.5, BSmh.1	<i>/yang dge slong gang bud med la skyes pa'i tshig dang / skyes pa la bud med kyi tshig gis chung ma nyid dam/ mdza' na mo nyid du smyen⁴¹⁴ byed na tha na thang 'ga' phrad pa la yang rung ste dge slong 'dun lhag ma'o/ [KPr: 3b- 4a]</i>	<i>/yang dge slong ma gang bud med la skyes pa'i tshig dang/ skyes pa la bud med kyi tshig gis chung ma nyid dam mdza' na mo nyid du smyan byed na tha na thang 'ga' phrad pa la yang rung ste/ <i>chos 'di ni dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/ [KBPr: 5a]</i></i>	<i>basa ali ba ayay-q-a tegitimlig ekener-tür eres-ün üge eres-tür ekener-ün üges-iyer gergei büged ba amaray bolyan qudalayulbasu⁴¹⁵ ele bal nigen kedün jolyalduqu tutum-dur quvaray-un ülegsən bolai.: [MPr: 6a]</i>	<i>basa eke ayay-q-a tegitimlig alimad ekener-tür eres-ün üge kiged: eres-tür ekener- iün üges-iyer gergei büged ba: amaray em- e kü meljen üiledbesü bal jarim üy-e jolyaqui-dur bar bolqu buyu: <i>ene nom kemebesü eng uridu aldal bolqui boluysan kiged buyu: quvaray-ud-un ülegsən bolai: [MBPr: 7a]</i></i>	<i>basa ali ba ayay-qa tegitimlig ekener-dür eres-ün üge eres-dür ekener-ün üges-iyer gergei büged ba: (371a) amaray büged bolyan qudalayulbasu ele: bal nigen kedün jolyaldubasu ber quvaray-ud üileči bolai.: [UUPr: 370b- 371a]</i>	<i>basa ali tere simnanča qatuytai-dur eres-ün üge kiged eres-dür qatuytayis-un üges-iyer er-e bolomu uu: amaray bolun nigen kedün de ayuljaqui⁴¹⁶ ber bolun buyu: <i>ene kemebesü eng terigün-ü aldal-du bolqui selte buyu: quvaray-ud-un ülejü qoçorıysan bolai: [UUBPr: 348b]</i></i>
Nih.23, BNih.15	<i>/yang dge slong gang rang gi lag gis bslangs pa'i dog pa tha ga pa nye du ma yin pa la</i>	<i>/yang dge slong ma gang rang gis blangs pa'i dog pa tha ga pa nye du ma yin pa la</i>	<i>basa ayay-q-a tegimlig ked ba öber-iyen qonoysan egeregsen ungyaril-i nekegči uruy</i>	<i>basa eke ayay-q-a tegitimlig ked ba öber- iyen abqu-yin ede nekegči uruy busu-dur</i>	<i>basa ayay-qa tegimlig ked ba öber-iyen yuyıysan kübeng-iyen nekegči uruy busud-</i>	<i>basa ali tere simnanča abqui qariy-a-du nekegčın uruy busud-dur degel-i nekegülbesü</i>

⁴¹⁴ **D** and **S** read *smyan* [DPr: 4b; SPr:6b] which is the correct variant. The reading found in **K** is an obvious misprint.

⁴¹⁵ The verb *qudala-* with the factitive suffix *-yul-* is used in MPr and UUPr to translate the Tibetan expression *smyan byed pa*, meaning “to act as a match-maker” [Das 1902: 992]. In UUBPr the rendering of this Tibetan phrase is missing, while MBPr translates it with the phrase *meljen üiledbesü*, in which the verb *melje-* means “to stake, to bet, to contest, to dispute” [Kowalewski 1844-1849: 2015] and might have been intended to correspond to the Tibetan *smyan* (“match-making, intermediation between a disagreeing pair” [Das 1902: 992]). The verb *üiled-* is a direct translation of the Tibetan *byed pa*. This translation of MBPr might have been caused by misinterpretation.

⁴¹⁶ **P**, **UU** and **HH** vary in readings here. While **P** and **HH** read *ayuljaqui*, **UU** gives the variant *ayuljaqui*. Those verbs seem to correspond to the Tibetan *phrad pa*, which is a *perfecti* and *futuri* form of the verb *'phrad pa*, meaning “to meet together, to find” [Jäschke 1881: 359]. None of the Mongolian readings is in the dictionary. Their meaning is not clear. Thus, both of them might have been erroneous writing of some other word.

	<i>gos thag tu 'jug na gos grub na spang ba 'i ltung byed do/ [KPr: 9a]</i>	<i>'thag du bcug na gos grub na spang ba 'i ltung byed do/ [KBPr: 12a]</i>	<i>busud-tur degel nekegölbesü degel bütübesü ele tebčiküi aldal bolai.: [MPr: 14b]</i>	<i>nekegölbesü debel bütübesü tebčiküi-yin aldal bolqu bolai: [MBPr: 17a]</i>	<i>dur degel nekegölbesü bütübesü ele tebčiküi aldal bolai.: [UUPr: 378a]</i>	<i>degel-i bütügebesü tebčiküi-yin aldal bolumui: [UUBPr: 356a]</i>
P.19, BP.18	<i>/yang dge slong gang shes bzhin du srog chags dang bcas pa 'i chus rtsa 'am/ lci ba 'am/ sa la 'debs sam/ 'debs su 'jug na ltung byed do/ [KPr: 10b]</i>	<i>/yang dge slong ma gang shes bzhin du srog chags dang bcas pa 'i chus rtsa 'am/ lci ba 'am/ sa la 'debs sam/ 'debs su 'jug na ltung byed do/ [KBPr: 14a]</i>	<i>basa ayay-q-a tegimlig ali ba meden bügetele amitan-luy-a nigen-e usun ebesün ba aryal ba yajar-tur sačubasu ba sačuyulbasu unal bolai: [MPr: 17a]</i>	<i>basa eke ayay-q-a tegimlig ked ba medegseger kü amitan-luy-a nigen-e (20a) usun-iyar: ebesün ba aryal ba : yajar deledküi ba: deledgegölbesü: aldal bolqu bolai: [MBPr: 19b-20a]</i>	<i>basa ayay-qa tegimlig aliba medeged bügetele amitan-luy-a nigen-e usun-i ebesün ba aryal ba yajar-dur sačubasu ba sačuyulbasu aldal bolai: [UUPr: 380a]</i>	<i>basa ali tere simnanča medegseger kü altan-luy-a nigen-e usun ebesün ba: aryal ba: yajar deledküi⁴¹⁷ ba: deledgegölbesü aldal bolai: [UUBPr: 358a]</i>
Ś.69, BŚ.70	<i>/drung na 'dug pa 'i dge slong gis lhung bzed la 'phyas gdags pa 'i phyir mi blta bar bslab par bya/ [KPr: 16b]</i>	<i>/drung na 'dug pa 'i dge slong ma 'i lhung bzed la 'phyas gdags pa 'i phyir mi blta bar bslab par bya 'o/ [KBPr: 22b]</i>	<i>dergede бүкүй айаг-а-а tegimlig-ün batir-i sonjiqu-yin tulada ülü qaraqui-dur surulčaydaqui: [MPr: 27a]</i>	<i>dergede aysan eke ayay-q-a tegimlig-ün batir-i nalan qadaqu⁴¹⁸-i-yin tula ülü üjegdeküi-yi surulčaydaqu bui: [MBPr: 32b]</i>	<i>dergede (388b) бүкүй айаг-а-а tegimlig-ün batir-i sonjiqu-yin tulada ülü qaryaqui-dur surulčaydaqui: [UUPr: 388a-388b]</i>	<i>dergede sayuqui simnanča-yin batir ayay-a-yi sonjiqu-yin tula: ülü qarqui surulčaydaqui: [UUBPr: 368a]</i>
Ś.86, BŚ.87	<i>mi na bar mdun du 'gro ba la phyi nas 'gro zhing chos mi bshad par bslab par bya/ [KPr: 16b]</i>	<i>/mi na bar mdun tu 'gro ba la phyi nas 'gro zhing chos mi bshad par bslab par bya 'o/ [KBPr: 23a]</i>	<i>ülü ebeddün bügetele uraysi yabuqui-dur qoyina-ača yabuju nom ülü nomlaqui-dur surulčaydaqui: [MPr: 27b]</i>	<i>ülü ebeddün emün-e yabuysad-ta qoyin-a-ača dayaju nom ülü nomlaqu-yi surulčaydaqu bui: [MBPr: 33a]</i>	<i>ülü ebedün bügetele uraysi yabuqui-dur qoyina-ača yabuju: nom ülü nomlaqui-dur surulčaydaqui: [UUPr: 388b]</i>	<i>ese ebedtele urida yabuysad-dur qoyin-a-ača yabuyad: nom-i ülü nomlaqui surulčaydaqui: [UUBPr: 368a]</i>

⁴¹⁷ In both Mongolian versions of the *Bhikṣuṇīprātimokṣasūtra* the Tibetan *'debs pa* ("to cast, to throw, to hit" [Jäschke 1881: 279]) was translated with the Mongolian verb *deled-* having the same meaning as the Tibetan verb. Both versions of the *Bhikṣuṇīprātimokṣasūtra* render this Tibetan verb with the Mongolian *saču-* ("to sow, to disseminate, to sprinkle" [Kowalewski 1844-1849: 1322]), which is partly synonymous with the verb *deled-*, but fits the context better.

⁴¹⁸ In MPr, UUPr and UUBPr the Tibetan phrase *'phyas gdags pa* is translated with the verb *sonji-* ("to deride, to mock, to defame" [Kowalewski 1844-1849: 1383]), which conveys the proper meaning. The MBPr seems to translate the phrase literally, as the verb *gdags pa* is rendered in it with the verb *qada-* ("to fasten, to attach" [Ibid.: 773]). The usage of the verb *nalu-* ("to bow, to incline, to lean" [Ibid.: 613]) for the translation of the Tibetan *'phyas* is not clear.

The examples presented above clearly show that the fragments which are identical in the Tibetan versions of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* do not have the same similarity in the Mongolian versions of the texts. The tradition of keeping identical those parts of the treatise that are common to both texts in terms of the content was followed by the scholars who translated the texts in Tibetan, namely Jinamitra and Klu'i rgyal mtshan. When the treatises were included in the Tibetan Kanjur and went through several redactions they were not edited to preserve the exact correspondence between those shared fragments. However, this did not result in the appearance of any serious differences between the texts, because each of them was transmitted individually without any profound alterations. Therefore, the Tibetan texts used for the preparation of the Mongolian translations were still identical to a considerable extent in those parts that they shared. The Mongolian translators and editors obviously did not pay any special attention to that similarity, and translated these fragments differently. Nor was any attempt made later, when the translations were edited to be issued within **M**, to make the correspondence between them closer and to make the translations agree with the Tibetan originals more precisely.

So, in contrast to the Tibetan pair *Bhikṣuprātimokṣasūtra–Bhikṣuṇīprātimokṣasūtra*, which contains a large amount of common passages that read almost exactly the same, the Mongolian translations of the texts were not brought into accordance with each other.

3.2.4.2. Morphological differences between the Mongolian versions of the *Bhikṣuṇīprātimokṣasūtra*

One more characteristic feature of the transmission of the treatises in Mongolian is that while the *Bhikṣuprātimokṣasūtra* has not been seriously changed in the course of the transmission and both known redactions do not vary much, the manuscript and xylographic redactions of the *Bhikṣuṇīprātimokṣasūtra* differ from each other considerably on various linguistic levels, for example in morphology, syntax and lexis.

The following table presents examples taken from **P**, **UU**, **HH** and **M** that reveal the variations between the redactions in terms of morphology. The examples are chosen to show how the two redactions use different derivative, declensional and conjugational suffixes attached to the same root for the translation of a certain Tibetan word or phrase. The corresponding passages in Tibetan are also given for comparison.

	P	UU	HH	M	K
BPrj.1	<p><i>basa ali tere simnanča-nar-lüge nigen-e adali suryayuli-tu boluysan-a</i></p> <p><i>ülü barin suryayuli ülü ebderegülin: ariyun busu yabudal-iyar tačiyaqui nom-i dulduyidbasu ai yadabasu aduyusun-u töröl oron-tur töröküi ber nigen-e bolun buyu:</i>⁴¹⁹ [PBPr: 96a]</p>	<p><i>basa ali tere simnanča-nar-lüge nigen-e adali suryayuli-tu boluysan-a</i></p> <p><i>ülü barin suryayuli ülü ebderegül-ün ariyun busu yabudal-iyar tačiyaqui nom-i dulduyidbasu (347a) ai yadabasu aduyusun-u töröl oron-dur töröküi ber nigen-e bolun buyu:</i> [UUBPr: 346b-347a]</p>	<p>(331a) <i>basa ali tere simnanča-nar-luy-a nigen-e adali suryayuli-tu boluysan-a</i></p> <p><i>ülü barin suryayuli ülü ebderegülin: ariyun busu yabudal-iyar tačiyaqui nom-i dulduyidbasu ai yadabasu aduyusun-u töröl oron-tur töröküi ber nigen-e bolun buyu:</i> [HHBPr: 331a]</p>	<p><i>basa eke ayay-q-a tegimlig alimad eke ayay-q-a tegimlig-nuyud-luy-a qamtu surtaqui adali boluysan-iyar:</i> <i>surtaqui ese ergün surtaqui ebdereküi ese boluysan-i ariyun busu yabudal quričal-un nom-i sitübesu bal aduyusun-u töröl oron-dur törögsen-lüge qamtu nigen-e ber bolqu buyu:</i> [MBPr: 4b]</p>	<p><i>/yang dge slong ma gang dge slong ma rnams dang lhan cig bslab pa</i>⁴²⁰ <i>mtshungs par gyur pas</i></p> <p><i>bslab pa ma phul bslab pa nyams par ma byas pa</i>⁴²¹ <i>mi tshangs par spyod pa 'khrig pa 'i chos sten na tha na dud 'gro 'i skye gnas su skyes pa dang lhan cig kyang rung ste/</i> [KBPr: 3b]</p>
BPrj.8	<p><i>basa ali tere simnanča-nar alimad ayay-q-a tegimlig-ün quvaray-luy-a jokilduqui ber orosiysan-ača bolqui-yin üiles-i üiledügsen-iyer simnanča-yin quvaray-ud</i></p>	<p><i>basa ali tere simnanča-nar alimad ayay-qa tegimlig-ün quvaray-luy-a jokilduqui ber orosiysan-ača bolqu-yin üiles-e üiledügsen-iyer simnanča-yin quvaray-ud</i></p>	<p><i>basa ali tere simnanča-nar alimad ayay-qa tegimlig-ün quvaray-luy-a jokilduqui ber orosiysan-ača bolqu-yin üiles-e üiledügsen-iyer simnanča-ača quvaray-ud</i></p>	<p><i>basa alimad eke ayay-q-a tegimlig ayay-q-a tekimlig quvaray jokilduqu-yin tula: alimad ayay-q-a tegimlig oron-ača yaryaqi üile üiledcü: eke ayay-q-a tegimlig-ün</i></p>	<p><i>/yang dge slong ma gang dge slong gi dge 'dun 'thun pas dge slong gang la gnas</i>⁴²² <i>nas dbyung ba 'i las byas te</i></p> <p><i>dge slong ma 'i dge 'dun</i></p>

⁴¹⁹ The translation of this fragment presented in **M** is very close to the Tibetan version. The redaction found in all three manuscripts has several omissions in the first part of the passage, where some Tibetan words and phrases have not been rendered into Mongolian.

⁴²⁰ The Tibetan word *bslab pa* may be translated as a noun, “doctrine”, or as a *futuri* of the verb *slob pa* – “to learn, to teach” [Jäschke 1881: 594; 587]. In Mongolian the translation is different in the two redactions, but is based on the same root *sur-*. In **M** *bslab pa* is rendered with the verb *surta-*, meaning “to be taught” [Kowalewski 1844-1849: 1417]. In the manuscript versions it is translated with the noun *suryayuli*, which means “teaching, instruction” [Ibid.: 1414].

⁴²¹ The Tibetan expression *nyams par byas pa* was translated in Mongolian with two different forms of the same verb, *ebdere-*. In **M** the verb is used in its *nomen futuri* form *ebdereküi*, while in the manuscript versions the verb is turned into factitive by the suffix *-göl-* attached to it and is given in the *converbum modale* form *ebderegülin*.

⁴²² The Tibetan word *gnas* may be translated as a noun, “place, spot, abode”, or as a verb “to live, to dwell, to remain” [Jäschke 1881: 310]. In Mongolian it is translated differently with two words with the same root, *oro-*. **M** reads *oron* (“place, county, region” [Kowalewski 1844-1849: 447]) while the manuscript versions translate *gnas* with the *nomen perfecti* form of the verb *orosi-* (“to enter, to move into, to live, to be contained” [Ibid.: 455]).

	<i>ber mörgöküi yosutu busu ene sanvar-i soyuqui-bar</i> [PBPr: 96a]	<i>ber mörgöküi yosutu busu ene sanvar-i soyuqui-bar</i> [UUBPr: 347b]	<i>ber mörgöküi yosutu busu ene sanvar-i soyuqui-bar</i> [HHBPr: 331b]	<i>quvaray jokilduqu-yin tula mörgögdeküi yosutu бүкүү: sanvar ögküi:</i> [MBPr: 6a]	<i>'thun pas phyag bya ba</i> ⁴²³ <i>'i 'os ma yin pa'i sdom pa byin/</i> [KBPr: 4b]
BSmh.13	<i>basa ali tere simnanča kelinglen kemuran doysiraqui bolju: duran-ıyan ülü bayasun eyin kemen burqan-i tebčimüi:</i> [PBPr: 96b]	<i>basa ali tere simnanča kilinglen kimuran doysiraqui bolju: duran-ıyar ülü bayasun eyin kemen burqan-i tebčimüi:</i> [UUBPr: 349b]	<i>basa ali tere simnanča kilinglen kimuran doysirqaqui bolju: duran-ıyan ülü bayasun eyin kemen burqan-i tebčimüi:</i> [HHBPr: 333b]	<i>basa eke ayay-q-a tegimlig ked ba kilinglen kimuraldun aysurqui bolju: sedkil ese bayasču eyin kemen burqan-i tebčibei:</i> [MBPr: 8b]	<i>/yang dge slong ma gang khros 'khrugs</i> ⁴²⁴ <i>ngam par gyur te yid ma rangs nas 'di skad ces sangs rgyas gtong ngo/</i> [KBPr: 6a]
BNih.21	<i>basa ali tere simnanča kars-a degel-i adisdidlagulkui bügesü uridu edür-tür ba jarım jarım sara boluyad: adisdid ese kilgebesü tebčikü-yin aldal bolumui:</i> [PBPr: 98b]	<i>basa ali tere simnanča karsa degel-i adisdidlayulqui bügesü: uridu edür-diır ba jarım jarım sara boluyad: adisdid ese kilgebesü tebčikü-yin aldal bolumui:</i> [UUBPr: 356b]	<i>basa ali tere simnanča karsa degel-i adisdidlayulqui bügesü uridu edür-tür ba jarım jarım sara boluyad: adisdid ese kilgebesü tebčiküyin aldal bolumui:</i> [HHBPr: 340b]	<i>basa eke ayay-q-a tegimlig ked ba nom-tu debel adisdidlaqui-dur bolqui eng (18a) uridu edür-tür ba: jarım jarım sar-a boluyad adis-ıyar ülü adislaqu bügesü tebčikü-yin aldal bolqu bolai::</i> [MBPr: 17b-18a]	<i>/yang dge slong ma gang chos gos byin gyis brlab</i> ⁴²⁵ <i>tu rung ba nyi ma dang po la'am zla ba'i phyed phyed cing byin gyis mi rlobs na spang ba'i ltung byed do//</i> [KBPr: 12b]
BNih.29	<i>basa ali tere simnanča-nar-un olan ireged-ün tula</i>	<i>basa ali tere simnanča-nar-un olan ireged-ün</i>	<i>basa ali tere simnanča-nar-un üle ireged-ün</i>	<i>basa eke ayay-q-a tegimlig ked ba eke ayay-q-a</i>	<i>/yang dge slong ma gang dge slong ma'i skye bo</i>

⁴²³ The Tibetan expression *phyag bya ba* means “will pay respect, will salute” [Jäschke 1881: 347; 378]. To convey this meaning the Mongolian translators used just one verb, *mörgö-*, given in different forms. **M** uses the passive verb, attaching to it the suffix *-gde-*, and it is applied in the *nomen futuri* form. The manuscript versions use the active verb in the *nomen futuri* form as well.

⁴²⁴ The Tibetan word *'khrugs* is a *perfectum* form of the verb *'khrug pa*, meaning “to be disturbed, to quarrel, to fight” [Jäschke 1881: 62]. In Mongolian it is translated by two different forms of the verb *kimura-* (“to be confused, to be agitated, to be disturbed” [Kowalewski 1844-1849: 2538]). The manuscript versions give a *converbum modale* form of the verb, while in **M** it is turned into a reciprocal verb by joining the suffix *-ldu-* to it, and is then put in the *converbum modale* form as well.

⁴²⁵ The Tibetan expression *byin gyis brlab*, meaning “to bless” [Jäschke 1881: 376], is translated in Mongolian with different word forms all sharing the same root *adis-*. In **M** it is rendered with the *nomen futuri* form of the verb *adisdidla-* (“to bless” [Kowalewski 1844-1849: 69]), and later in the text with the phrase *adis-ıyar adislaqu*. The manuscript versions of the text translate it first with the factitive form of the verb *adisdidla-*, to which the suffix *-yul-* is attached, and later with the noun *adisdid*, in combination with the verb *kilge-*, a factitive form of the verb *ki-* (“to do, to build” [Ibid.: 2545]).

	<i>da barilduyluysan olja-yi öber-ün bodgali-tur oɣoyata urbaɣulbasu tebčikü-yin aldal bolumui: [PBPr: 98b]</i>	<i>tulada barilduyluysan olja-yi öber-ün bodgali- dur oɣoyata urbaɣulbasu: tebčikü-yin aldal bolumui: [UUBPr: 357a]</i>	<i>tulada barilduyluysan olja-yi öber-ün bodgali-tur oɣoyata urbaɣulbasu tebčikü-yin aldal bolumui: [HHBPr: 341a]</i>	<i>tegimlig-ün olan arad-un tula barilduyluq-yin oluysan bodgali-dur oɣoyata urbaɣulbasu tebčikü-yin aldal bolqu bolai: [MBPr: 18a]</i>	<i>mang po 'i phyir sbyor du bcug pa 'i rnyed pa⁴²⁶ gang zag la yongs su sgyur na spang ba 'i ltung byed do/ [KBPr: 12b]</i>
BP.10	<i>basa ali tere simnanča jarim jarim sara boluɣad öber-e öber-e tonilyaɣči- yin sudur-un ungsilyal-i ungsiyulbasu eyin kemen [PBPr: 98b]</i>	<i>basa ali tere simnanča jarim jarim sara boluɣad: öber-e öber-e tonilyaɣči- yin sudur-un ungsilyas-i ungsiyulbasu eyin kemen [UUBPr: 357b]</i>	<i>basa ali tere simnanča jarim jarim sara boluɣad: öbere öbere tonilyaɣči-yin sudur-un ungsilyas-i ungsiyulbasu eyin kemen [HHBPr: 341b]</i>	<i>basa eke ayay-q-a tegimlig ked ba jarim jarim sar-a boluɣad anggida tonilqu- yin sudur-i ungsiqu-yi ungsiyasu eyin kemen [MBPr: 19a]</i>	<i>/yang dge slong ma gang zla ba phyed phyed cing so sor thar pa 'i mdo gdon pa⁴²⁷ 'don na 'di skad ces [KBPr: 13b]</i>
BP.22	<i>bas-a ali tere simnanča idegen-i iden baraju: tebčigsen-eče üledel ügei ideküi ba: jajilqui ba: idebesü aldal bolai: [PBPr: 99a]</i>	<i>basa ali tere simnanča idegen-i iden baraju: tebčigsen-eče üledel ügei ideküi ba: jajilqui ba: idebesü aldal bolai: [UUBPr: 358b]</i>	<i>basa ali tere simnanča idegen-i bariju: tebčigsen- eče üledel ügei ideküi ba jajilqui ba: idebesü aldal bolai: [HHBPr: 342b]</i>	<i>basa ked ba eke ayay-q-a tegimlig idegen-i idejü barayad: tebčigsen-eče ülegsen-i gegel ügegüi-e jajilqui ba: ideküi : mölčiged ba idebesü aldal bolqu bolai: [MBPr: 20a]</i>	<i>/de la dge slong ma gang zas zos zin cing spangs pa las lhag po⁴²⁸ r ma byas par bca ' ba 'am bza ' ba 'cha 'am za na ltung byed do/ [KBPr: 14a]</i>
BP.108	<i>basa ali tere simnanča-nar jiral-a jali-bar yara-i</i>	<i>basa ali tere simnanča-nar ary-a jali-bar yira-yi</i>	<i>basa ali tere simnanča-nar ary-a jail-bar yara-yi</i>	<i>basa ali eke ayay-q-a tegimlig-üd jaliy-yin ary-a</i>	<i>/yang dge slong ma gang sgyu⁴²⁹ thabs kyis rma</i>

⁴²⁶ The Tibetan word *rnyed pa* can be translated as a verb, “to get, to obtain”, as well as a noun, “profit, gain” [Jäschke 1881: 196]. In Mongolian it is translated differently with two words with the same root *ol-*. The manuscript versions of the text render it with the noun *olja* (“profit, find, acquisition” [Kowalewski 1844-1849: 409]) while **M** translates it with the *nomen perfecti* form of the verb *ol-* (“to find, to get, to discove” [Ibid.: 405]).

⁴²⁷ The Tibetan word *gdon pa* is a *futuri* form of the verb *'don pa*, one of the meanings of which is “to pronounce, to say, to recite” [Jäschke 1881: 281]. In Mongolian this word is translated differently, but both translations use the root *ungsi-*. In the manuscript versions the plural of the noun *ungsiya* (“reading” [Kowalewski 1844-1849: 356]) is applied for rendering *gdon pa*, while in **M** it is translated with the *nomen futuri* form of the verb *ungsi-* (“to read” [Ibid.: 356]).

⁴²⁸ The Tibetan word *lhag po* (“remaining, leftovers”) is translated in Mongolian by two different words that share the same root, *üle-*. In **M** the *nomen perfecti* form of the verb *üle-* (“to remain, to be left” [Kowalewski 1844-1849: 524]) is used for the translation. The manuscript versions render the word with the noun *üledel* (“remainder, leftover” [Ibid.: 522]).

⁴²⁹ **D** and **S** read *skyu* [DBPr: 20a; SBPr:27a].

	<i>küligülüged küliyesün tayılayulbasu aldal bolai:</i> [PBPr: 100a]	<i>küligülüged küliyesün tayılayulba/su aldal bolai:</i> [UUBPr: 364a]	<i>küligülüged küliyesün tayılayulbasu aldal bolai:</i> [HHBPr: 347b]	<i>jali-bar yar-a-yi boyun küliged tayıl-un oroldubasu aldal bolqu bolai:</i> [MBPr: 27b]	<i>bcings⁴³⁰ shing bcings shing 'grol du 'jug na ltung byed do/</i> [KBPr: 19a]
BP.146	<i>basa ali tere simnanča-nar ukiyan jayilugsan-i degel ukiayulbasu aldal bolai:</i> [PBPr: 100a]	<i>basa ali tere simnanča-nar ukiyan jayiluysan-i degel ukiayulbasu aldal bolai:</i> [UUBPr: 365a]	<i>basa ali tere simnanča-nar ukiyan jayiluysan-i degel-i ukiayul/basu aldal bolai:</i> [HHBPr: 348b]	<i>basa ali eke ayay-q-a tegmilig ukiyaqui jayilqui- dur debel ukiyaqui-yi eribesü aldal bolqu bolai:</i> [MBPr: 29a]	<i>/yang dge slong ma gang bkru bshal ba⁴³¹ la gos 'khrur 'tshol⁴³² na ltung byed do/</i> [KBPr: 20a]

⁴³⁰ The Tibetan word *bcings* is a *perfectum* form of the verb *'ching ba*, meaning “to bind” [Jäschke 1881: 146]. In Mongolian it is translated by different forms of the verb *küli-* (“to tie up, to bind” [Kowalewski 1844-1849: 2602]). In **M** a *converbum perfecti* suffix *-ged* is attached to the root. In the manuscript versions the verb is made factitive by the suffix *-gül-* and then also furnished with the *converbum perfecti* suffix *-ged*.

⁴³¹ The Tibetan verb *bshal ba* means “to wash, to rinse” [Jäschke 1881: 567]. In Mongolian it is translated by different forms of the verb *jayil-* (“to rinse, to swill out” [Kowalewski 1844-1849: 2236]). In **M** the verb is given in the *nomen futuri* form, while in the manuscript versions the *nomen perfecti* suffix *-γsan* is attached to it.

⁴³² **D** reads *'chol* [DBPr: 20b].

3.2.4.3. Syntactic differences between the Mongolian versions of the *Bhikṣuṇīprātimokṣasūtra*

There are differences between the texts of the two Mongolian redactions of the *Bhikṣuṇīprātimokṣasūtra* on the syntactic level. The whole structure of phrases or sentences has often been changed in **M** in comparison with the manuscript versions. Examples of such variations are given in the following table using the variants presented in **M**, **P**, **UU**, **HH** and **K**.

	P	UU	HH	M	K
BPrj.8	<i>basa ali tere simnanča-nar alimad ayay-q-a tegimlig-iin quvaray-luy-a jokilduqui-bar orosiysan-ača bolqui-yin üiles-i üiledügsen-iyer</i> [PBPr: 96a]	<i>basa ali tere simnanča-nar alimad ayay-qa tegimlig-iin quvaray-luy-a jokilduqui-bar orosiysan-ača bolqui-yin üiles-e üiledügsen-iyer</i> [UUBPr: 347b]	<i>basa ali tere simnanča-nar alimad ayay-qa tegimlig-iin quvaray-luy-a jokilduqui-bar orosiysan-ača bolqui-yin üiles-e üiledügsen-iyer</i> [HHBPr: 331b]	<i>basa alimad eke ayay-q-a tegimlig ayay-q-a tegimlig quvaray jokilduqu-yin tula: alimad ayay-q-a tegimlig oron-ača yaryaqi üile üiledcü: [MBPr: 6a]</i>	<i>/yang dge slong ma gang dge slong gi dge 'dun 'thun pas⁴³³ dge slong gang la gnas nas dbyung ba 'i las byas te [KBPr: 4b]</i>
BSmh.2	<i>simnanča-nar-a aldal ügei bügetele: siltayan ügegüi-e ilaydaqui boluysan nom-ud dayaril-iyar tere busu nigen čay-tur asyabasu ber bolun:</i> <i>ese asyabasu ber bolun: tere temečeküi ber siltagan ügei buyu:: basa ali tere simnanča urin-tu orosiysan-u tula</i>	<i>simnanča-nar-a aldal ügei bügetele siltayan ügegüi-e ilaydaqui boluysan nom-un dayaril-iyar tere busu nigen čay-dur asyabasu ber bolun:</i> <i>ese asyabasu ber bolun: tere temečeküi ber siltayan ügei buyu: basa ali tere simnanča urin-dur orosiysan-u tula</i>	<i>simnanča-nar-a aldal ügei bügetele :siltayan ügegüi-e ilaydaqui boluysan nom-un dayaril-iyar tere busu nigen čay-dur asyabasu ber bolun:</i> <i>ese asyabasu ber bolun: tere temečeküi ber siltayan ügei buyu:: basa ali tere simnanča urin-tur orosiysan-u tula</i>	<i>ariyun eke ayay-q-a tegimlig-tür aldal ügei büged sitügen ügegü ilaydayulqui-yin nom-iyar ütegerügsen-eče tegüni öber-e nigen čay-tur asyabasu ber bolqu: ese asyabasu ber bolqu temečeküi tegüber sitügen ügei mön büged (7b) eke ayay-q-a tegimlig basa urilaqui-dur orosiyađ</i>	<i>dge slong ma dag pa ltung ba med pa la gzhi med par pham par 'gyur ba 'i chos kyis skur pa las⁴³⁴ de dus gzhan zhig na dris kyang rung/</i> <i>ma dris kyang rung rtsod pa de yang gzhi med pa yin la dge slong ma yang zhe sdang la gnas shing⁴³⁵ zhe</i>

⁴³³ The word *'thun pa* here is a modifier placed in the post-head position in relation to the modified word *dge 'dun*. The particle *-s* attached to the modifier is an indicator of the agentive case and refers to the term *dge 'dun*. In the Mongolian manuscript versions of the text this phrase was translated as *ayay-qa tegimlig-iin quvaray-luy-a jokilduqui-bar*. The suffix of the comitative case *-luy-a* has no correspondence in the Tibetan phrase and perverts the grammatical relations inside the syntagma, converting the agent *quvaray/dge 'dun* into an indirect object. The instrumental case suffix *-bar* is a direct translation of the Tibetan particle *-s*. In **M** the modifier *jokilduqu* is put after the modified word *quvaray*, and thus seems to be a predicate. The postposition *tula*, governing the genitive case and indicated here by the suffix *-yin*, is placed after the word *jokilduqu*. The whole construction conveys the meaning of causal subordination (“because”) and is a possible translation of the Tibetan agentive case [Tournadre 2010: 101].

⁴³⁴ The ablative case particle *las* performs the function of temporal subordinator (“when, while”) [Tournadre 2010: 110] here. In **M** it has been translated directly with the ablative case suffix *-eče*. Although the Mongolian ablative case may perform a temporal function its meaning in such cases is different from that of Tibetan. It indicates the time since an action has taken place [Poppe 1991: 151]. The manuscript versions render the particle *las* with the instrumental case suffix *-iyar*. The Mongolian instrumental case may also fulfil a temporal function, but with a special meaning. It indicates the time with which an action coincides [Ibid.: 154].

⁴³⁵ The verb *gnas* here is followed by the coordinating particle *shing*. Usually this particle indicates a connective or subordinating relation between two predicates of one sentence or two independent sentences [Hahn 1994: 153-55]. In **M** the combination of the verb *gnas* with the particle *shing* is translated with the verb *orosi-* to which the *converbum perfecti* suffix *-yad* is attached. This translation conveys the proper grammatical meaning of the Tibetan structure. The manuscript versions of the text put the postposition *tula* after the verb *orosi-* furnished with the *nomen perfecti* suffix *-γsan*. This construction conveys a meaning of causal subordination, which is absent from the Tibetan phrase.

	<i>urin-iyar ügülemüi: kemebesü</i> [PBPr: 96b]	<i>urin-iyar ügülemüi kemebesü</i> : [UUBPr: 348b]	<i>urin-iyar ügülemüi: kemebesü</i> [HHBPr: 332b]	<i>urilaqui-bar ügüleküi buyu kemebesü</i> : [MBPr: 7a-7b]	<i>sdang gis smras so zhe na / [KBPr: 5b]</i>
BSmh.4	<i>basa ali tere simnanča tačiyaqui boluyad: eres-ber tačiyaqui boluysan-iyar yayun-bar bolqui öber čilen üiledbesü: ene nom ber-e eng terigün- ü aldal boluyad yarqui selte buyu: quvarag-ud-un ülejü qočorugsan bolai</i> : [PBPr: 96b]	<i>basa ali tere simnanča tačiyaqui boluyad eres-ber tačiyaqui boluysan-iyar: yayun-bar bolqui öberčilen üiledbesü: ene nom ber-e eng terigün- ü aldal boluyad yarqui selte buyu: quvarag-ud-un ülejü qočorugsan bolai</i> : [UUBPr: 349a]	<i>basa ali tere simnanča tačiyaqui boluysan eres-ber tačiyaqui boluysan-iyar yayun-bar bolqui öberčilen üiled/besü: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvarag-ud-un ülejü qočorugsan bolai</i> : [HHBPr: 333a]	<i>basa eke ayay-q-a tegimlig ked ba tačiyaqui-dur eres- ün tačiyaqsan-ača yayun bolqu: miniügei kemen sedkibesü ene nom ber eng uridu aldal bolqu boluysan kiged buyu: quvaray-ud-un ülegsen bolai</i> : [MBPr: 7b]	<i>/yang dge slong ma gang chags par gyur la skyes pa chags par gyur pa las⁴³⁶ ci yang rung ba bdag gir byed na/ chos 'di yang dang por ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/ [KBPr: 5b]</i>
BNih.5	<i>ali tere simnanča-nar uruy tariy busu ayay-qa tegmilig-eče degel-i abubasu araljiqui-ača busu tebčikü-yin aldal bolumui</i> : [PBPr: 97b]	<i>ali tere simnanča-nar uruy tariy busu ayay-qa tegmilig-eče degel-i abubasu: araljaqui-ača busu tebčikü-yin aldal bolumui</i> : [UUBPr: 354b]	<i>ali tere simnanča-nar uruy tariy busu ayay-qa tegmilig-eče degel-i abubasu araljiqui-ača busu tebčikü-yin aldal bolumui</i> : [HHBPr: 338a]	<i>basa eke ayay-q-a tegimlig alimad eke ayay-q-a tegmilig uruy busu-ača debel abqui-dur araljiqui- ača busu tebčikü-yin aldal bolqu bolai</i> [MBPr: 14b]	<i>/yang dge slong ma gang dge slong nye du ma yin pa las⁴³⁷ gos len na brje ba ma gtogs te spang ba 'i ltung byed do/ [KBPr: 10b]</i>
BNih.15	<i>basa ali tere simnanča abqui qariy-a-tu nekegči</i> ⁴³⁸	<i>basa ali tere simnanča abqui qariy-a-du nekegčün</i>	<i>basa ali tere simnanča abqui qariyatu nekegčün</i>	<i>basa eke ayay-q-a tegimlig ked ba öber-iyen abqu-yin</i>	<i>/yang dge slong ma gang rang gis⁴³⁹ blangs pa 'i dog</i>

⁴³⁶ In the phrase *skyes pa chags par gyur pa las* the modifier *chags par gyur pa* refers to the modified word *skyes pa* and is put in the post-head position in relation to it. The ablative case presented here by the particle *las* indicates spatial origin (“from”) [Tournadre 2010: 110-11]. All the Mongolian sources misinterpret the modifier–modified word connection in the phrase, putting the verb *tačiya-* in the post-head position in relation to the modified word *eres*. The instrumental case particle *-ber* attached to the word *eres* in **P**, **UU** and **HH**, as well as the genitive case particle *-ün* attached to it in **M**, make it impossible to correctly understand the meaning conveyed by the Tibetan text. The Tibetan particle *las* has been translated literally in **M** with the ablative case suffix *-ača*. The instrumental case suffix *-iyar* used by the manuscript versions does not correspond to the Tibetan particle and completely distorts the meaning of the Tibetan text.

⁴³⁷ In the Tibetan phrase *yang dge slong ma gang dge slong nye du ma yin pa las* the modifier *gang*, which refers to the term *dge slong ma*, as well as the modifier *nye du ma yin pa* referring to the term *dge slong*, are both put in the post-head position in relation to their modified words. **P**, **UU** and **HH** follow the Mongolian word order and put the modifiers *ali tere* and *uruy tariy busu* before the modified words *simnanča* and *ayay-qa tegmilig*. In **M** the translation is literal and the Tibetan word order is followed. This makes the Mongolian translation confusing, and its meaning is hardly comprehensible.

⁴³⁸ The structure of the Mongolian syntagma suggests that *abqui* and *qariy-a-tu* are both modifiers referring to the noun *nekegči*. The meaning of the Tibetan text is lost in this translation because the words *abqui qariy-a-tu* translate the Tibetan phrase *rang gis blangs pa 'i*. This phrase is a modifier of the word *dog pa*, which seems to be missing from the Mongolian translation in the manuscript versions of the text.

	<i>uruy tariy busud-tur degel-i nekegülbesü degel-i bütügebesü tebčikü-yin aldal bolumui:</i> [PBPr: 98a]	<i>uruy busud-dur degel-i nekegülbesü degel-i bütügebesü tebčikü-yin aldal bolumui:</i> [UUBPr: 356a]	<i>uruy tariy busud-tur degel-i nekegülbesü degel-i bütügebesü tebčikü-yin aldal bolumui:</i> [HHBPr: 340a]	<i>ed nekegči uruy busu-dur nekegülbesü debel bütübesü tebčikü-yin aldal bolqu bolai:</i> [MBPr: 17a]	<i>pa tha ga pa nye du ma yin pa la 'thag du bcug na gos grub na spang ba 'i ltung byed do/</i> [KBPr: 12a]
BNih.29	<i>basa ali tere simnanča-nar-un olan ireged-ün tula da barilduyuluysan olja-yi öber-ün bodgali-tur oyoğata urbaɣulbasu tebčikü-yin aldal bolumui:</i> [PBPr: 98b]	<i>basa ali tere simnanča-nar-un olan ireged-ün tulada barilduyuluysan olja-yi öber-ün bodgali-dur oyoğata urbaɣulbasu: tebčikü-yin aldal bolumui:</i> [UUBPr: 357a]	<i>basa ali tere simnanča-nar-un üle ireged-ün tulada barilduyuluysan olja-yi öber-ün bodgali-tur oyoğata urbaɣulbasu tebčikü-yin aldal bolumui:</i> [HHBPr: 341a]	<i>basa eke ayay-q-a tegimlig ked ba eke ayay-q-a tegimlig-ün olan arad-un tula barilduyulqu-yin oluysan bodgali-dur oyoğata urbaɣulbasu tebčikü-yin aldal bolqu bolai:</i> [MBPr: 18a]	<i>/yang dge slong ma gang dge slong ma 'i skye bo mang po 'i phyir sbyor du bcug pa 'i rnyed pa⁴⁴⁰ gang zag la yongs su sgyur na spang ba 'i ltung byed do/</i> [KBPr: 12b]
BP.28	<i>basa ali tere simnanča medegseger kü amitan бүкүи-тү usun-i üiledbesü aldal bolai:</i> [PBPr: 99a]	<i>basa ali tere simnanča medegseger kü amitan бүкүи-дү usun-i üiledbesü aldal bolai:</i> [UUBPr: 359a]	<i>basa ali tere simnanča medegsegerkü amitan бүкүи-тү usun-i üiledbesü aldal bolai:</i> [HHBPr: 342b]	<i>basa alimad eke ayay-q-a tegimlig medegseger kü amitan-luy-a nigen-e usun-dur yabubasu aldal bolqu bolai:</i> [MBPr: 20b]	<i>/yang dge slong ma gang shes bzhin du srog chags dang bcas pa 'i chu la spyod⁴⁴¹ na ltung byed do/</i> [KBPr: 14b]
BP.45	<i>ilaju tegüs nögčigsen jarim jarim sara boluɣad:</i>	<i>ilaju tegüs nögčigsen jarim jarim sara boluɣad</i>	<i>ilaju tegüs nögčigsen jarim jarim sara boluɣad</i>	<i>ilaju tegüs nögčigsen burqan ber jarim jarim sar-</i>	<i>/bcom ldan 'das kyis zla ba phyed phyed cing khrus bya</i>

⁴³⁹ The agentive case particle *gis* in the Tibetan phrase *rang gis* is translated in Mongolian by **M** with the suffix *-iyen*, which may be a reflexive-possessive suffix either of genitive or accusative case. Neither case corresponds grammatically to the Tibetan agentive. **P**, **UU** and **HH** seem to render the whole phrase *rang gis* with the word *qariyat*, which does not convey the meaning of the Tibetan text either.

⁴⁴⁰ The Tibetan word *rnyed pa* may be translated as a verb, “to get, to obtain, to acquire”, or as a noun, “profit, gain, acquisition” [Jäschke 1881: 195-96]. The manuscript Mongolian versions interpret the word as a noun and translate it with the noun *olja*, to which the accusative case suffix *-yi* is attached. In **M** the word is translated with the verb *ol-*, furnished with the *nomen perfecti* suffix *-ysan*. This difference in the interpretation of the Tibetan *rnyed pa* influences the structure of the whole sentence in the two versions of the Mongolian translation, which considerably vary from each other.

⁴⁴¹ In the Tibetan phrase *chu la spyod na*, meaning “if [a nun] uses water” the dative case particle *la* is used, because the verb *spyod pa* applied in this meaning governs the dative case [Jäschke 1881: 334]. In the Mongolian manuscript versions of the text the phrase is translated as *usun-i üiledbesü*. Grammatically the translation is correct. Semantically, however, it does not convey the proper meaning of the Tibetan text. The verb *üiled-* (“to do, to work, to create” [Kowalewski 1844-1849: 477]) only partly corresponds to the polysemantic verb *spyod pa* (“to do, to act, to perform, to treat, to use” [Jäschke 1881: 334-35]) and does not convey the particular meaning which the latter is accorded in the phrase under consideration. In **M** the Tibetan particle *la* is translated literally by the dative-locative case suffix *-dur* attached to the noun *usun*. The meaning of the whole phrase in Mongolian, however, is obscure as the verb *spyod pa* is rendered by the verb *yabu-* (“to go, to walk” [Kowalewski 1844-1849: 2258]). Although grammatically the phrase is correct, because the verb *yabu-* is normally used with the dative-locative case, the semantic meaning of the verb does not fit the context and does not correspond to the Tibetan text.

	<i>ukiyaqui nomlaysan tere tegün-eče jokilduɣul-un üiledbesü čay-ača busu aldal-tu bolai:</i> [PBPr: 99b]	<i>ukiyaqui nomlaysan tere tegün-eče jokilduɣul-un üiledbesü čay-ača busu aldal-du bolai:</i> [UUBPr: 360b]	<i>ukiyaqui nomlaysan tere tegünče jokilduɣulun üiledbesü čay-ača busu aldal-tu bolai:</i> [HHBPr: 344b]	<i>a boluɣad ukiyan üiledküi-yi nomlaysan tegün-eče čay busu-dur ukiyabasu čay-ača anggida aldal bolqu bolai:</i> [MBPr: 23a]	<i>bar gsungs pa de las dus ma yin par⁴⁴² byed na dus ma gtogs te ltung byed do/</i> [KBPr: 16a]
BP.57	<i>basa ali tere simnanča dörben sara boltala jočilan urilqui öberčilen üiledküi bolai: tendeče ilegüi üiledbesü qotala-ača aldal-tu bolumui:</i> [PBPr: 99b]	<i>basa ali tere simnanča dörben sara boltala jočilan urilqui öberčilen üiledküi bolai: tendeče ilegüi üiledbesü qotala-ača aldal-du bolumui:</i> [UUBPr: 361b]	<i>basa ali tere simnanča dör/ben sara boltala jočilan urilqui öberčilen üiledküi bolai: tendeče ilegüi üiledbesü qotala-ača aldaltu bolumui:</i> [HHBPr: 345a]	<i>basa eke ayay-q-a tegimlig ber dörben sar-a-dur jočid-i urilqui minügei kemen üiledküi buyu: tegün-eče ülegü-yi minügei kemen üiledbesü aldal bolqu bolai:</i> [MBPr: 24a]	<i>/yang dge slong mas zla ba bzhir⁴⁴³ 'gron⁴⁴⁴ du bos pa⁴⁴⁵ bdag gir bya 'o/</i> <i>/de las (17a) // lhag par bdag gir byed na ltung byed do/</i> [KBPr: 16b-17a]
BP.63	<i>basa ali tere simnanča čay busud-un balyasun-tur oroyad:</i>	<i>basa ali tere simnanča čay busud-un balyad-dur oroyad</i>	<i>basa ali tere simnanča čay busud-un balyad-tur oroyad:</i>	<i>basa alimad eke ayay-q-a tegimlig čay busu balyad-bar oduɣad:</i>	<i>/yang dge slong ma gang dus ma yin par grong du 'gro⁴⁴⁶ zhing</i>

⁴⁴² The Tibetan phrase *dus ma yin par* seems to have been translated in the manuscript Mongolian versions with the word *jokilduɣulun*, a *converbum modale* form of the verb *jokilduɣul-* (“to beseem, to befit, to conform, to coincide” [Kowalewski 1844-1849: 2396]). The verb does not correspond to any element of the Tibetan phrase. Possibly it was chosen for the translation of this passage because the Tibetan original from which the translation was made read differently from **K**, and might have contained words that led the Mongolian scholars to use this verb. In **M** the translation of the phrase *dus ma yin par* is literal.

⁴⁴³ The dative particle *ra*, joined in this example to the word *bzhi*, was translated into Mongolian differently. In **M** it is rendered literally, with the dative-locative suffix *-dur*. In the manuscript versions of the text the grammatical meaning of the particle is conveyed by the *converbum temporale* form of the verb *bol-*.

⁴⁴⁴ **D** reads *mgron* [DBPr: 17b].

⁴⁴⁵ The Tibetan expression *mgron du bos pa* means “invited to an entertainment” [Das 1902: 288; Jäschke 1881: 395]. It is translated in Mongolian using different grammatical structures. In **M** it is rendered with the phrase *jočid-i urilqui*. While the verb *uri-* in this phrase is an adequate translation of the Tibetan verb *'bod pa*, the noun *jočin* given in the plural does not quite correspond to the word *mgron* in this context. In Mongolian, *jočin* first of all means “guest, traveller, wanderer”. The second meaning is “entertainment, feast” [Kowalewski 1844-1849: 2392]. In Tibetan *mgron* has the meaning of “feast, treat, entertainment” first of all, and secondarily a very specific Buddhist meaning of “object of invocation” that includes things and persons [Das 1902: 288]. The Tibetan *mgron* is used here with the meaning of “entertainment”, while the structure of the Mongolian phrase suggests that the word *jočid* is to be understood as “guests”. The manuscript versions of the text are closer to the meaning of the Tibetan expression, as they use the *converbum modale* form of the verb *jočila-* (“to be on a visit, to treat” [Kowalewski 1844-1849: 2393]) together with the verb *uri-*.

⁴⁴⁶ The Tibetan phrase *grong du 'gro zhing* is translated differently in Mongolian. The manuscript versions translate the dative case particle *du* literally, with the dative-locative case suffix *-tur/-dur*. The choice of case might have determined the choice of the verb *oro-* (“to enter, to turn to, to delve into” [Kowalewski 1844-1849: 450]) with which the Tibetan polysemantic verb *'gro ba* (“to walk, to go away, to travel, to get into, to enter, to turn to” [Jäschke 1881: 100-101]) was translated. In **M** the dative case has been changed to the instrumental case, indicated by the suffix *-bar*. The verb was changed into *od-*, meaning “to go, to depart” [Kowalewski 1844-1849: 391]. The instrumental case here is a special case of *instrumentalis itineris*, indicating the nature of someone’s motion. The general meaning of the whole phrase in Mongolian thus differs slightly from the Tibetan text and may be translated as “(she) walks through the towns”.

	<i>sayuysan simnanča-nar-tur ese ügülebesü tere metü siltayan-tur qariy-a-tu busu aldal bolai:</i> [PBPr: 99b]	<i>sayuysan simnanča-nar-dur ese ügülebesü tere metü siltayan-dur (362a) qariyatu busu aldal bolai:</i> [UUBPr: 361b-362a]	<i>sayuy/san simnanča-nar-tur ese ügülebesü tere metü siltayan-tur qariyatu busu aldal bolai:</i> [HHBPr: 345b]	<i>eke ayay-q-a tegimlig aysan-a ülü ügülekiü bügesü teyimü siltayan-ača öber-e aldal bolqu bolai:</i> [MBPr: 24b]	<i>dge slong ma 'dug pa la⁴⁴⁷ mi smra na de 'dra ba'i rkyen ma gtogs⁴⁴⁸ te ltung byed do//</i> [KBPr: 17a]
BP.93	<i>basa ali tere simnanča-nar nigen-e orosiýad čiqula orosiýčin ebedügsed-te ebečin-ü nökör ese bügesü aldal bolai:</i> [PBPr: 100a]	<i>basa ali tere simnanča-nar nigen-e orosiýad čiqula orosiýčin ebedügsed-de ebečin-ü nökör ese bolbasu aldal bolai:</i> [UUBPr: 363b]	<i>basa ali tere simnanča-nar nigen-e orosiýad čiqula orosiýčin ebedügsen-de ebečin-ü nökör ese büge/sü aldal bolai:</i> [HHBPr: 347a]	<i>basa ali eke ayay-q-a tegmilig-üd qamtu nigen-e orosiýsan-luy-a oyirasqal orosiýči ebedküi-nügüd-tür ebedčin-i boyol ese üiledbesü aldal bolqu bolai:</i> [MBPr: 27a]	<i>/yang dge slong ma gang lhan cig gnas pa dang nye gnas na ba dag la nad g.yog mi byed na⁴⁴⁹ ltung byed do/</i> [KBPr: 18b]
BŚ.112	<i>qoor bolqui-ača qariy-a-tu busu modun-tur kümün tursi-ača ülü dabaqui surulčaydaqui:</i> [PBPr: 101a]	—————	<i>qoor bolqui-ača qari(ya)tu busu modun-tur kümün tursi-ača (ülü) dabaqui surulčaydaqui</i> [HHBPr: 351b]	<i>qoor bolqui-ača anggida kümün-ü tedüi modun-ača öndör ülü dabaqu-yi surulčaydaqui bui:</i> [MBPr: 33b]	<i>/gnod pa byung ba ma gtogs par shing la mi gang (23b) tsam las mthor mi 'dzeg pa⁴⁵⁰ r bslab par bya'o/</i> [KBPr: 23a-23b]

⁴⁴⁷ The word *'dug pa* here is a modifier put in the post-head position in relation to the modified word *dge slong ma*. The manuscript Mongolian versions follow the Mongolian word order and place the modifier *sayuysan* before the modified word *simnanča*. **M** translates the Tibetan phrase literally, with the modifier *aysan* left in the post-head position in relation to the modified word *eke ayay-q-a tegimlig*. The meaning of the Mongolian translation in **M** is therefore not clear, and does not correspond to the Tibetan text.

⁴⁴⁸ The Tibetan phrase *ma gtogs pa* means “except, besides” [Jäschke 1881: 208]. Although the Mongolian redactions translate it using different lexical and grammatical tools, neither of them can be understood properly.

⁴⁴⁹ The Tibetan expression *nad g.yog byed pa* means “to nurse” [Jäschke 1881: 302]. A meaning-based translation of the expression can be found in the manuscript Mongolian versions of the text. The word *g.yog* (“servant” [Ibid.: 519]) is rendered with the noun *nökör* (“friend, companion” [Kowalewski 1844-1849: 702]). The verb *byed pa* (“to make, to produce, to perform, to say” [Jäschke 1881: 378-79]) is similarly non-literally translated with the verb *bü-* (“to be, to exist” [Kowalewski 1844-1849: 1247]). The grammatical construction of **M** distorts the meaning of the Tibetan phrase completely. Although lexically the translation is very precise the accusative case suffix *-i* attached to the word *ebedčin*, in combination with the verb *üiled-* used to translate the Tibetan *byed*, makes the whole phrase mean “if makes an ill person a servant”.

⁴⁵⁰ The meaning of the Tibetan phrase *shing la mi gang tsam las mthor mi 'dzegs pa* is dubious. It can be understood as “not to climb the tree that is higher than a man” or “to climb a tree, but no higher than to the man’s height”. The variants of the Mongolian translation presented in the two redactions are different in terms of grammar and lexis. They are not direct translation, but interpretative. The **M** version is comprehensible and can be understood as “not to climb higher than a tree of a man’s height”. The variant presented in the manuscript version is rather obscure and difficult to translate. It is close to literal, but leaves the Tibetan word *mthor* without translation.

3.2.4.4. Lexical differences between the Mongolian versions of the *Bhikṣuṇīprātimokṣasūtra*

The final selection of examples included in the following table will deal with the lexical changes between the two redactions of the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*. The examples have been chosen to show the differences between the redactions that were caused by the usage of different, but synonymous lexemes, or lexemes of completely dissimilar meanings for the rendering of the same fragments of the Tibetan text.

	P	UU	HH	M	K
BSmh.8	<i>basa ali tere simnanča-nar yačayar tergegür-tür oroγad odbasu:</i> [PBPr: 96b]	<i>basa ali tere simnanča-nar yačayar tergegür-dür oroγad odbasu:</i> [UUBPr: 349a]	<i>basa ali tere simnanča-nar yačayar tergegür-tür oγoyata odbasu:</i> [HHBPr: 333a]	<i>basa eke ayay-q-a tegimlig ked ba yačayar mör-tür oroγad yabubasu:</i> [MBPr: 8a]	<i>/yang dge slong ma gang gcig pu lam⁴⁵¹ du zhugs shing 'gro na</i> [KBPr: 5b]
BSmh.19	<i>masi olan simnanča-nar qatun ba siltegen-tür oyirsaqal sitüjü: orosiqui boluyad tedeger ber geri uyidqayči kilinčetu nomi qotala-ača üiledüged:</i> [PBPr: 97b]	<i>masi olan simnanča-nar qatun ba siltegen-dür oyirsaqal sitüjü: orosiqui boluyad: tedeger ber ger-i uyidqayči kilinče-dü nom-i qotala-ača üiledüged:</i> [UUBPr: 352b]	<i>masi olan simnanča-nar qoton ba siltegen-tür oyirsaqal sitüjü: orosiqui (boluyad) tedeger ber ger-i uyidqayči kilinče-dü nom-i qotala-ača üiledüged</i> [HHBPr: 336a]	<i>masi olan eke ayay-q-a tegmilig-nuyud nigen balyad ba siltegen oyir-a sitüged orosiqu boluyad: tedeger ber ger-i burčiyči nigül tü nom-ud-tur yabuqui boluyad:</i> [MBPr: 12a]	<i>/dge slong ma rab tu mang po dag grong⁴⁵² ngam grong rdal zhig na nye bar brten cing gnas par gyur la de dag kyang khyim sun 'byin⁴⁵³ pa sdig pa⁴⁵⁴ i chos kun du spyod par gyur cig</i> [KBPr: 8b]
BNih.19	<i>ilaju tegüs nögčigsen simnanča ebečite-tür ker be em-i öber-e öber-e uqayulqui jarliγ bolur-un: eyin uqaydaqui:</i> [PBPr: 98b]	<i>ilaju tegüs nögčigsen simnanča ebečiten-dür ker be em-i öber-e öber-e uqayulqui jarliγ bolur-un: eyin uqaydaqui:</i> [UUBPr: 356b]	<i>ilaju tegüs nögčigsen simnanča ebečiten-dür kerbe em-i öbere öbere uqayulqui jarliγ bolurun: eyin uqaydaqui:</i> [HHBPr: 340b]	<i>ilaju tegüs nögčigsen ber eke ayay-q-a tegimlig-üd ebedküi-dür tusa-tu öber-e öber-e dulduyidqu-yin em alimad-i jarliγ bolur-un: eyin uqaydaqui:</i> [MBPr: 17b]	<i>/bcom ldan 'das kyis dge slong ma na ba rnams la phan pa so so bsten pa⁴⁵⁵ r bya ba 'i sman gang dag bka' stsal pa 'di lta ste/ [KBPr: 12b]</i>

⁴⁵¹ The Tibetan noun *lam* (“way, road” [Jäschke 1881: 544]) was translated in the manuscript and xylographic redactions of the text using two different synonymous lexemes. While all three manuscripts render it with the word *tergegür* (“wide street, highway” [Kowalewski 1844-1849: 1777]), in **M** it is translated with the noun *mör* (“track, way, pass” [Ibid.: 2066]).

⁴⁵² The manuscripts translate the Tibetan noun *grong*, meaning “house, village” [Jäschke 1881: 79], with the corresponding Mongolian noun *qoton* (“town, fortress” [Kowalewski 1844-1849: 916]). The Mongolian reading is correct only in **HH**, while in **P** and **UU** it is mistakenly written as *qatun*. In **M** the translation is *balyad* (“city, town” [Ibid.: 1078]), which is partly synonymous with *qoton*.

⁴⁵³ The Tibetan phrase *sun 'byin* means “to insult, to defame, to disgrace” [Jäschke 1881: 574]. In Mongolian it is rendered by a single verb. The manuscripts consistently use the verb *uyidqa-* (“to bore, to trouble, to grieve” [Kowalewski 1844-1849: 330]), to which the *nomen actoris* suffix *-γči* is attached. The verb *burči-*, with the same suffix *-γči*, is applied by **M**. It means “to destroy, to crash, to abase” [Ibid.: 1223] and is only partly synonymous with *uyidqa-*.

⁴⁵⁴ The Tibetan word *sdig pa* (“sin, offence” [Jäschke 1881: 293]) is translated into Mongolian with two different but synonymous lexemes, namely *kilinče* in **P**, **UU** and **HH** and *nigül* in **M**.

⁴⁵⁵ The Tibetan verb *bstan pa* means “to keep, to hold, to adhere, to rely” [Jäschke 1881: 222]. In Mongolian it is translated with two different verbs: in **M** it is rendered by the verb *dulduyid-* (“to rely, to hold, to follow” [Kowalewski 1844-1849: 1859]), which gives an adequate translation; **P**, **UU** and **HH** translate it with the verb *uqa-* (“to understand, to comprehend” [Ibid.: 357]) modified by the factitive suffix *-γul-*. The manuscript version of the translation is thus rather interpretative, than direct.

BNiḡ.24	<i>basa ali tere simnanča öber-ün tulada ilete belgetü-yi yuyubasu tebčikü-yin aldal bolumui:</i> [PBPr: 98b]	<i>basa ali tere simnanča öber-ün tula da ilete belge-dü yuyubasu tebčikü-yin aldal bolumui:</i> [UUBPr: 357a]	<i>basa ali tere simnanča öberün tulada ilete belgetü-i yuyubasu tebčikü-yin aldal bolumui:</i> [HHBPr: 341a]	<i>basa eke ayay-q-a tegimlig ked ba öber-ün tula ilede ayimay tan-i abubasu tebčikü-yin aldal bolqu bolai:</i> [MBPr: 18a]	<i>/yang dge slong ma gang bdag gi phyir mngon tshan⁴⁵⁶ can slang⁴⁵⁷ na spang ba 'i ltung byed do/ [KBPr: 12b]</i>
BP.5	<i>basa ali tere simnanča eresün oron-tur tabun üge ba jiryuyan ilegü nom üjügülbesü: uqayan-tu qutuy-dai-ača qariyatu busu aldal-tu bolai:</i> [PBPr: 98b]	<i>basa ali tere simnanča eres-ün oron-dur tabun üge ba jiryuyan ilegü nom üjügülbesü: uqaytu qutuy-dai-ača qariyatu busu aldal-du bolai:</i> [UUBPr: 357b]	<i>basa ali tere simnanča eresün oron-tur tabun üge ba jiryuyan ilegü nom üjügülbesü uqayan-tu qutuy-dai-ača qariyatu busu aldal-tu bolumui:</i> [HHBPr: 341b]	<i>basa eke ayay-q-a tegimlig ked ba eres-ün oron-dur tabun ba jiryuyan ügen- eče ülegü nom nomlabasu: bilig-tu ekener-eče busu bolju aldal bolqu bolai:</i> [MBPr: 19a]	<i>/yang dge slong ma gang skyes pa 'i yul la tshig lnga 'am drug las lhag par chos ston⁴⁵⁸ na rig pa t'⁴⁵⁹ bud med ma gtogs te ltung byed do/ [KBPr: 13a]</i>
BP.11	<i>üres-ün čiyulyan kiged buti-nar-un oron</i>	<i>üres-ün čiyulyan kiged budi-nar-un oron</i>	<i>üres-ün čiyulyan kiged budinar-un oron ayuyulqui</i>	<i>kürüngge čiyulqui ba: bhuti-nar-un oron-i</i>	<i>/sa bon⁴⁶⁰ gyi tshogs sam 'byung po 'i gnas 'jig⁴⁶¹</i>

⁴⁵⁶ The Tibetan word *tshan* has a variant reading in **S** [SBPr: 17b], where it reads *mtshan*. The differences in the Mongolian versions might be explained by the variations in the Tibetan original from which the translation was made and against which it was later checked. Thus, the Mongolian noun *ayimay* (“section, class, district, province” [Kowalewski 1844-1849: 6]) used in **M** conveys the meaning of the Tibetan *tshan* (“series, order, class, part, district” [Jäschke 1881: 446]). The Mongolian *belge* used in the manuscript versions means “mark, token, characteristic” [Kowalewski 1844-1849: 1117]. It corresponds to the Tibetan *mtshan* (“mark, token, badge, symptom” [Jäschke 1881: 454]).

⁴⁵⁷ **D** and **S** read *slong* [DBPr: 13a; SBPr: 17b]. The Tibetan verb *slong* (“to ask, to beg, to collect” [Jäschke 1881: 587]) is translated directly by the manuscript Mongolian versions where it is rendered with the verb *yuyu-*, meaning “to ask, to beg” [Kowalewski 1844-1849: 1037]. **M** gives the verb *abu-* (“to take, to receive, to accept” [Ibid.: 48]), which corresponds to the reading *slang* (“to accept, to take” [Das 1902: 1298]) found in **K**.

⁴⁵⁸ Two different, partly synonymic verbs are used in the Mongolian redactions for the translation of the Tibetan verb *ston pa* (“to show, to describe, to teach” [Jäschke 1881: 223-24]). In **M** it is rendered with the verb *nomla-* (“to teach, to preach” [Kowalewski 1844-1849: 692]), while all manuscript versions translate it with the verb *üjügül-* (“to show, to teach, to expound” [Ibid.: 547]).

⁴⁵⁹ The Tibetan word *rig pa* means “knowledge, talents, natural gifts” [Jäschke 1881: 527]. Here it serves as an attribute to the following word *bud med* and is furnished with the genitive case particle *'i*. In the manuscript versions of the Mongolian translation the whole phrase is rendered with the noun *uqayan* (“mind, intellect, knowledge, wisdom” [Kowalewski 1844-1849: 357]). The suffix *-tu* attached to the noun is used to form nouns designating possession of or containment in something [Poppe1991: 44]. In **M** the synonymous noun *bilig* (“mind, intellect, knowledge, wisdom” [Kowalewski 1844-1849: 1142]) is used with the same suffix *-tu*.

⁴⁶⁰ Two Mongolian synonyms, *kürüngge* (‘seed, corn’ [Kowalewski 1844-1849: 2640]) and *üre* (‘fruit, seed, offspring, result’ [Ibid.: 577]), are used in the manuscripts and the xylographic version to translate the Tibetan *sa bon* (‘seed’ [Jäschke 1881: 570]). In **P**, **UU** and **HH** the noun *üre* is given in the plural with the plural suffix *-s* attached to it. In the Tibetan text no indicator of the plural is added to the noun *sa bon*.

⁴⁶¹ The Tibetan verb *'jig pa* means “to destroy, to ruin, to annihilate” [Jäschke 1881: 175]. It is adequately translated into Mongolian in **M** with the verb *ebde-* (“to break, to ruin, to destroy” [Kowalewski 1844-1849: 184]). The manuscripts render it with the verb *ayuyul-*, meaning “to frighten, to scare” [Ibid.: 130]. This translation might have been caused by the fact that the Tibetan original from which the translation was made read *'jigs* (“to be afraid of” [Jäschke 1881: 176]) instead of *'jig*. It could also have been

	<i>ayuyulqui ba ayuyulbasu aldal bolai:</i> [PBPr: 98b]	<i>ayuyulqui ba ayuyulbasu aldal bolai:</i> [UUBPr: 358a]	<i>ba ayu/yulbasu aldal bolai:</i> [HHBPr: 341b]	<i>ebdeküi ba: ebdegül-ün orobasu aldal bolqu bolai:</i> [MBPr: 19b]	<i>gam 'jig tu 'jug na ltung byed do/</i> [KBPr: 13b]
BP.43	<i>simnanča-nar nigen sine degel-i olbasu öngge-yi urbayul-un yurbayula köke ba ulayan ba yal sir-a ber ali bügesü öngge-yi urbayuldaqui bolai:</i> [PBPr: 99b]	<i>simnanča-nar nigen sine degel-i olbasu öngge-yi urbayul-un yurbayula köke ba: ulayan ba al sir-a ber ali bügesü öngge-yi urbayuldaqui bolai:</i> [UUBPr: 360b]	<i>simnanča-nar nigen sine degel-i olbasu öngge-yi urbiyulun yurbayula köke ba ulayan ba al sira ber ali bügesü öngge-yi urbayuldaqui bolai</i> [HHBPr: 344a]	<i>basa eke ayay-q-a tegimlig nigen sin-e debel olbasu öngge qubilyaqui yurban buyu köke ba: ulayan ba: al sir-a-ača ali bolqui öngge qubilyaydaqui:</i> [MBPr: 23a]	<i>/yang dge slong ma gang gos sar pa zhig rnyed na kha sgyur ba⁴⁶² gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha bsgyur bar bya 'o/</i> [KBPr: 16a]
BP.56	<i>basa ali tere simnanča-nar öber-ün yar-iyar yajari erüküi ba: erügülbesü aldal-tu bolai:</i> [PBPr: 99b]	<i>basa ali tere simnanča-nar öber-ün yar-iyar yajari (361b) erüküi ba: erügülbesü aldal-du bolai:</i> [UUBPr: 361a-361b]	<i>basa ali tere simnanča-nar öberün yar-iyar yajar-i erüküi ba: erügülebesü aldal-tu bolai:</i> [HHBPr: 345a]	<i>basa alimad eke ayay-q-a tegimlig öber-ün yar-iyar yajar maltaqui ba maltayulbasu aldal bolqu bolai:</i> [MBPr: 24a]	<i>/yang dge slong ma gang rang gi lag gis sa rko⁴⁶³ 'am rkor 'jug na ltung byed do/</i> [KBPr: 16b]
BP.62	<i>ür-e-yin darasun jasanya darasun tenčireküi bolun uqubasu aldal bolai:</i> [PBPr: 99b]	<i>ür-e-yin darasun jasanya darasun tenčirküi bolun uuqubasu aldal bolai:</i> [UUBPr: 361b]	<i>ür-e-yin darasun jasanya darasun tenčireküi bolun uqubasu aldal bolai:</i> [HHBPr: 345b]	<i>üres-ün darasun kiged jasanya darasun soytayuraqui bolqui uuqubasu aldal bolqu bolai:</i> [MBPr: 24b]	<i>/'bru'i chang dang / bcos ma'i chang myos pa⁴⁶⁴ 'gyur ba 'thung na ltung byed do/</i> [KBPr: 17b]

the result of a simple misreading whereby the verb *'jig* was taken for *'jigs*. In this case the variant *ayuyulqui* would have been correct only for the phrase *'jigs tu 'jug*, because it contains the factitive suffix *-yul-* that conveys the same meaning as the Tibetan *'jug* [Ibid.: 178]. A grammatically appropriate translation of the verb *'jigs* would have been *ayuqu*, which is not in the text.

⁴⁶² While **D** reads *sgyur ga* here, **S** and **K** read *bsgyur ba* [SBPr: 22b; KBPr: 16a]. The Mongolian translation in both redactions seems to render a Tibetan version that is similar to **S** and **H**. The translation of the verb *bsgyur ba* (*perfecti* and *futuri* form of the verb *sgyur ba* – “to transform, to change, to alter” [Jäschke 1881: 118]), however, differs depending on the redaction. All manuscripts render it with the verb *urbayul-* (“to turn inside out, to change” [Kowalewski 1844-1849: 463]), while **M** uses the synonymous verb *qubilya-* (“to change, to turn into, to transform” [Ibid.: 893]).

⁴⁶³ The Tibetan verb *rko*, meaning “to dig, to hoe” [Jäschke 1881: 16] was translated into Mongolian with two different synonymous verbs. In the manuscript versions of the text it is rendered with the verb *erü-* (“to dig” [Kowalewski 1844-1849: 67]), and in **M** with the verb *malta-* (“to dig” [Ibid.: 1995]).

⁴⁶⁴ The Tibetan verb *myos pa*, meaning “to become intoxicated, to be maddened, to become demented” [Das 1902: 980], is translated in the manuscript Mongolian versions with the verb *tenčire-* (“to be dizzy, to weaken, to become unconscious” [Kowalewski 1844-1849: 1690]). In **M** the verb *soytayura-* (“to get drunk, to become dulled” [Ibid.: 1410]) is used to render this Tibetan word.

BP.83	<i>basa ali tere simnanča-nar gerün ejen-ün gergei-tür eyin kemen či ger-iyen barituᠢai:</i> <i>qoyina mayad ᠢarqui berke busu kemen ügüleged: tegünü qoyina mayad ese ᠢarbasu aldal bolai:</i> [PBPr: 100a]	<i>basa ali tere simnanča-nar ger-ün ejed-ün gergei-dür eyin kemen či ger-iyen barituᠢai:</i> <i>qoyina mayad ᠢarqui berke busu kemen ügüleged: tegünü qoyina mayad ese ᠢarbasu aldal bolai:</i> [UUBPr: 363b]	<i>basa ali tere simnanča-nar gerün ejed-ün gergei-dür eyin kemen či ger-iyen barituᠢai:</i> <i>qoyina mayad ᠢarqui berke busu kemen ügüleged: tegünü qoyina mayad ese ᠢarbasu aldal bolai:</i> [HHBPr: 346b]	<i>basa ali eke ayay-q-a tegimlig ger-ün ejen-ü em-e-dür eyin kemen či ger-yügen talbituᠢai :</i> <i>qoyinaᠢsida toyin bolqui berke busu buyu kemen ügüleküi: tegün-ü qoyin-a mayad ese ᠢarbasu adlal bolqu bolai:</i> [MBPr: 26a]	<i>/yang dge slong ma gang khyim bdag mo la 'di skad ces khyod khyim so thong⁴⁶⁵ shig dang phyis rab tu 'byung ba⁴⁶⁶ mi dka'o zhes smra ba de'i 'og tu rab tu mi 'byin na ltung byed do/</i> [KBPr: 18b]
BP.173	<i>basa ali tere simnanča-nar jun-u keyid-ün bigčün sayuqui⁴⁶⁷: dorona kürüs-iyer jöb jöb ese odbasu aldal bolai:</i> [PBPr: 100b]	<i>basa ali tere simnanča-nar jun-u keyid-ün bigčün sayuqui: doran kürüs-iyer jöb jöb ese odbasu aldal bolai:</i> [UUBPr: 366a]	<i>basa ali tere simnanča-nar keyid-ün bigčün sayuqui: döröne kürüs-iyer jöb jöb ese odbasu aldal bolai:</i> [HHBPr: 349a]	<i>basa ali eke ayay-q-a tegimlig bigčün aqu-yin door-a kürüs-ün kijayar-a ese odbasu aldal bolqu bolai:</i> [MBPr: 30a]	<i>/yang dge slong ma gang dbyar gnas pa'i 'og rol du rgyang grags kyi mtha⁴⁶⁸ mi 'gro na ltung byed do/</i> [KBPr: 20b]

⁴⁶⁵ The Tibetan word *thong* is an imperative of the verb *gtong ba*, meaning “to send, to let go, to permit to go, to admit, to abandon, to leave” [Das 1902: 526-27] is translated by the manuscripts with the verb *bari-* (“to grasp, to take, to admit, to have, to keep, to build” [Kowalewski 1844-1849: 1099]), to which the suffix of the imperative of the third person *-tuᠢai* is added. In **M** it is rendered with the verb *talbi-* (“to put, to arrange, to let go, to release” [Ibid.: 1636]) furnished with the same suffix, *-tuᠢai*, which is used in the manuscript versions. Both Mongolian verbs are polysemantic and only partly cover the range of meanings conveyed by the Tibetan verb.

⁴⁶⁶ The Tibetan phrase *rab tu 'byung ba* may be translated as a noun or as a verb, and means “a clerical person” and “to enter into a religious community, to take orders”, respectively [Jäschke 1881: 524]. The manuscript versions of the Mongolian translation render this phrase directly, with the expression *mayad ᠢarqui*. This expression is a regular term used to refer to a person taking monastic vows [Kowalewski 1844-1849: 1982]. **M** gives here a meaning-based translation, and renders the Tibetan phrase with the word *toyin*, meaning “an ecclesiastic, clerical person” [Ibid.: 1782].

⁴⁶⁷ It is not quite clear which Tibetan passage is translated in Mongolian by the phrase *jun-u keyid-ün bigčün sayuqui*. The phrase *jun-u keyid* is a direct translation of the Tibetan expression *dbyar gnas* (“summer-abode” [Jäschke 1881: 389]). The phrase *bigčün sayuqui*, in its turn, seems to be a direct translation of the same Tibetan expression done in a different way. The word *bigčün*, which is not in the dictionary, might be a kind of phonetic transcript of the Tibetan expression *sprin 'byung*, which means “summer” and is a synonym of the word *dbyar*. The verb *sayu-* (“to sit, to live, to dwell” [Kowalewski 1844-1849: 1298]) might therefore be a translation of the Tibetan verb *gnas pa* (“to be, to live, to dwell, to stay” [Jäschke 1881: 310]). In **M** the Tibetan phrase *dbyar gnas* is rendered only once using the variant of the word *bigčün* together with the verb *a-*, which is synonymous with *sayu-*.

⁴⁶⁸ The Tibetan noun *mtha'*, meaning “end, edge, limit” [Jäschke 1881: 239], is adequately translated in **M** as *kijayar* (“limit, border, brink, end” [Kowalewski 1844-1849: 2542]). The manuscript versions of the text seem to render it with the words *jöb jöb* (“well, properly, correctly” [Ibid.: 2410]). This lexeme does not fit the context and its choice by the translators is not clear.

BŚ.9	<i>kars-a degel-i töb dügüreg emüskui surulčaydaqui:</i> [PBPr: 100b]	<i>karsa degel-i töb dügüreg emüskui surulčaydaqui:</i> [UUBPr: 367a]	<i>kars-a degel-i töb dügüreg emüskui surulčaydaqui:</i> [HHBPr: 350a]	<i>nom-tu debel-i tügeriglen emüsügdeküi bui:</i> [MBPr: 31b]	<i>/chos gos zlum po⁴⁶⁹ r bgo bar bya 'o⁴⁷⁰/</i> [KBPr: 22b]
BŚ.33	<i>debiskeri-ülü sijileküi bügüde bey-e-yin kündü-ber ülü sayuqui-i:</i> [PBPr: 100b]	<i>debiskeri-ülü sejileküi: bügüde bey-e-yin kündü-ber ülü sayuqui:</i> [UUBPr: 367b]	<i>debiskeri-ülü sejileküi bügüde bey-e-yin kündü-ber ülü sanqui:</i> [HHBPr: 350b]	<i>sayurin-i ülü sinjileküi: bükü bey-e-ben küčütei ber ülü bayuqui ba:</i> [MBPr: 32a]	<i>/stan⁴⁷¹ la ma brtags pa⁴⁷² dang / lus thams cad kyi lcid⁴⁷³ kyis mi dbab pa⁴⁷⁴ dang /</i> [KBPr: 22a]
BŚ.75	<i>talbiqui ügei yajar-tur batir-a ayay-a-yi ülü qayulqui surulčaydaqui:</i> [PBPr: 100b]	<i>talbiqui ügei yajar-dur batir ayay-a-yi ülü ayulqui surulčaydaqui:</i> [UUBPr: 368a]	<i>talbiqui ügei yajar-tur batir ayay-a-yi ülü ayulqui surulčaydaqui:</i> [HHBPr: 351a]	<i>door-a sitügen ügei oron jüg-tür batir-i ülü talbiqu-yi surulčaydaqui bui:</i> [MBPr: 33a]	<i>/'og gzhi⁴⁷⁵ med pa 'i sa phyogs⁴⁷⁶ su lung bzed mi gzha⁴⁷⁷ par bslab par bya 'o/</i> [KBPr: 22b]

⁴⁶⁹ The Tibetan word *zlum po* means “round, circular” [Jäschke 1881: 491]. In Mongolian it is translated by two different synonymous words. The manuscripts render it with the adjective *dügüreg* (“full, loaded” [Kowalewski 1844-1849: 1931]), while in **M** it is translated with the *converbium modale* form of the verb *tügerigle-* (“to make round, to surround” [Ibid.: 1929]).

⁴⁷⁰ **D** and **S** read *bgo bar bslab par bya 'o* [DBPr: 22b; SBPr: 31a]. The Mongolian manuscript versions correspond to this variant translating the Tibetan expression with the verb *surulčayda-* (“to be taught together with the others” [Kowalewski 1844-1849: 1413]). The **M** translation follows **K** here.

⁴⁷¹ The Tibetan word *stan* (“mat, carpet, seat” [Jäschke 1881: 220; Das 1902: 548]) is translated into Mongolian with two different nouns, the meanings of which are close, but not the same. In the manuscripts we see the noun *debisker* (“mat, mattress, seat” [Kowalewski 1844-1849: 1701]), while in **M** the noun *sayurin* (“seat, residence, fundament, base” [Ibid.: 1300]) is used.

⁴⁷² The Tibetan verb *brtags pa* (*perfecti* form of the verb *rtog pa* – “to consider, to examine, to search into” [Jäschke 1881: 214]) is adequately translated into Mongolian in **M** as *sinjileküi* (“to consider, to observe, to examine” [Kowalewski 1844-1849: 1461]). All the manuscript versions of the text seem to contain a scribal error here. Neither the variant *sijileküi* (“to outwit, to cheat, to trick” [Ibid.: 1508]) given by **P** nor the variant *sejileküi* (“to move, to stir, to dangle” [Ibid.: 1359]) found in **UU** and **HH** fit the context, and they do not convey the meaning of the Tibetan verb.

⁴⁷³ The Tibetan noun *lcid* means “heaviness, weight” [Jäschke 1881: 183]. In the Mongolian manuscript versions it is translated with the word *kündü* (“weight, heavy, difficult, important” [Kowalewski 1844-1849: 2568]), while **M** renders it with the word *küčütei* (“strong, mighty, solid” [Ibid.: 2617]).

⁴⁷⁴ The Mongolian translation of the Tibetan verb *dbab pa* (*futuri* form of the verb *'bebs pa* – “to cast down, to throw down” [Jäschke 1881: 394]) in the manuscript versions of the text is rather meaning-based and reads as *sayuqui*. The translation of **M** with the verb *bayu-* (“to descend, to go down, to fall” [Kowalewski 1844-1849: 1060]) is closer to the literal meaning, but lacks the factitive aspect.

⁴⁷⁵ The Tibetan phrase *'og gzhi* means “lower stratum, substratum” [Das 1902: 1118]. In **M** it is translated word for word with the phrase *door-a sitügen*. The manuscript versions of the text give the *nomen futuri* form of the verb *talbi-* as a translation of the phrase. The verb *talbi-* means “to put, to place, to arrange” [Kowalewski 1844-1849: 1636]. It is not clear why it was chosen to translate the Tibetan *'og gzhi*.

⁴⁷⁶ The Tibetan phrase *sa phyogs* means “place, region, tract” [Jäschke 1881: 570]. The manuscript versions of the text give a meaning-based translation of this phrase and render it with the word *yajar* (“ground, field, place, country, region” [Kowalewski 1844-1849: 1000]). In **M** the phrase is translated literally as *oron jüg*.

⁴⁷⁷ The Tibetan verb *gzha⁴⁷⁷ pa* (*futuri* form of the verb *'jog pa* – “to put, to place, to put in order” [Jäschke 1881: 179]) is translated in Mongolian by two different synonymous verbs. The manuscript versions render it with the verb *ayul-*, meaning “to put in, to insert, to put in order, to arrange” [Kowalewski 1844-1849: 34] while in **M** it is translated with the verb *talbi-* (“to put, to place, to arrange” [Ibid.: 1636]).

3.2.5. Conclusions

The importance of the *Bhikṣuṇīprātimokṣasūtra* and its spiritual and practical value within the Mongolian Buddhist tradition is undoubtedly different from that of the *Bhikṣuprātimokṣasūtra*. The former text had no practical application; it might have been acknowledged as an integral part of the Kanjur, but not as an individual treatise of any particular purpose. It is difficult to say whether practical and doctrinal insignificance for the tradition influenced the way in which the text was translated and later revised in Mongolian. Whatever the case, the manner in which the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra* was done and how it was treated afterwards differs considerably from the case of the *Bhikṣuprātimokṣasūtra*.

As noted above, the Mongolian translation of the *Bhikṣuprātimokṣasūtra* closely follows the standard Tibetan version of the text found, for instance, in **K, D, S, H** or **N**. The earlier Liḡdan *qayan* redaction was edited slightly when **M** was prepared for issuing. The changes were mainly aimed at filling up the omissions and making the translation as close as possible to the Tibetan original even if this required the violation of the norms of the Mongolian language concerning word order, application of case suffixes and so on. The situation with the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra* is completely different.

First of all, it is necessary to emphasize that the earlier redaction of the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra* varies significantly from the standard Tibetan version found in **K, D**, or **S**. Differences between the Tibetan and Mongolian texts concern the structure of the treatise. They reveal themselves in the absence in the Mongolian translation of the fragments containing whole precepts that are present in the Tibetan text. They also regard the addition to the Mongolian version of the fragments that are missing from the aforementioned Tibetan redactions. The detailed analysis of the text presented in the manuscript Mongolian versions has shown that the differences also pertain to various linguistic levels of the text. The selection of lexemes, the grammatical structure of the sentences and other linguistic features of some fragments of the translation do not correspond to the standard Tibetan version to an extent that can lead us to suggest that the Tibetan original from which the translation was made differed noticeably from the texts of the *Bhikṣuṇīprātimokṣasūtra* found in **D, K, S**, or **N**.

In contrast to the *Bhikṣuprātimokṣasūtra*, the text of the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra* was altered significantly when it was revised for the issuing of **M**.

The variations between the redactions in some parts are so profound that the text may be taken as two different translations. One of the possible reasons for those divergences might have been variations between the Tibetan text from which the translation was first made and the one against which it was later checked. This hypothesis seems to be supported by the fact that the later redaction of **M** follows the standard Tibetan text more precisely. The changes that were introduced into it in comparison with the earlier redaction were definitely aimed at creating a new Mongolian version that corresponded very closely to the Tibetan original. Very often the changes negatively affected the natural structure of the Mongolian language, as literal translations were preferred. It should, however, be emphasized that, on the one hand, similarly to the case of the *Bhikṣuprātimokṣasūtra*, the **K** and **M** versions of the *Bhikṣuṇīprātimokṣasūtra* are in almost perfect structural conformity with each other. On the other hand, when variant readings are found between **K**, **D** and **S**, **M** in many cases follows not **K** but other sources.

The question of the adequate presentation of the target language in the translation, and thus of the comprehensibility of the translation brings us back to the four modes of reception identified by Levering as characteristic of scripture. The first of those modes, the informative is connected directly with the epistemic potential of the text. Consideration of such potential pertaining to the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra* can lead us to the following conclusions. Firstly, the very specific, artificial language typical of the Mongolian translations of Buddhist text from Tibetan is very much characteristic of the Mongolian version of the *Bhikṣuṇīprātimokṣasūtra*. Secondly, the tendency to give up language's communicative function for the sake of closer formal correspondence to the original seems to have progressed over time, as the earlier redaction presents a higher level of comprehensibility than the later redaction. Thirdly, the Mongolian translators have not intended to make the Mongolian text comprehensible and informative, i.e., to turn it into a potential object of cognition. The intention was rather to bring the translation into closer alignment not with the Tibetan text's content, but its form. Fourthly, literal translation in the case of the *Bhikṣuṇīprātimokṣasūtra*, although present, is much less prevalent than in the case of the *Bhikṣuprātimokṣasūtra*. The language of the translation is less standardized and unified, which makes it more chaotic and lively at the same time.

The informative mode of reception therefore seems to be weakly developed in the case of the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*.

3.3. Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* and changes in the transmission of special Buddhist terminology

When discussing peculiarities of the lexis used in the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in different redactions of the Mongolian Kanjur and changes that were introduced in those texts on the lexical level, I have deliberately avoided touching upon the question of special Buddhist terminology, that is, the ways in which it was rendered in Mongolian and the changes it went through from redaction to redaction. All these questions will be attended to in this chapter – the Buddhist lexis is highly important in the development of the literary tradition of Mongolian translations of Buddhist text from Tibetan.

The problem of the translation of special terminology was taken very seriously by the Mongolian Buddhist scholars and translators. In the eighteenth century, when the number of translations grew enormously – the previous redaction of the Mongolian Kanjur was also revised and published as a xylograph, and the Tibetan Tanjur was translated into Mongolian for the first time – the problem of the standardization and unification of the Buddhist terminology became extremely acute.

The most notable and organized attempts to put the translation of the Buddhist terminology in order were made in the creation of multilingual terminological dictionaries. The lexicological and lexicographical work undertaken by Tibetan and Mongolian scholars resulted in the publishing of a number of bilingual (Tibetan-Mongolian), trilingual (Sanskrit-Tibetan-Mongolian) and even pentalingual (Sanskrit-Tibetan-Mongolian-Chinese-Manchu) terminological dictionaries such as “The Ocean of Names” (Tib. *Ming gi rgya mtsho*; Mong. *Ner-e-yin dalai*) issued in 1718, “The Source of the Learned” (Tib. *mKhas pa'i 'byung gnas*; Mong. *Merged yarqu-yin oron*) issued in 1742, or “The Pavilion of cloves” (Tib. *Li shi'i gur khang*; Mong. *Liši-yin ordu qarsi*), to name just a few.

I have already discussed the two main tendencies of the Mongolian translation tradition – direct translation and meaning-based translation. The mode of direct translation tended to prevail, and determined some very specific features that characterized the translations also from the point of view of rendering special terminology. When applied to the text, a word-for-word translation was readily used for the translation of special terminology, proper names and toponyms. Thus translated, however, these terms became difficult to identify [Alekseev 2008: 75, 78].

3.3.1. Overview of special Buddhist terminology found in the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*

The text of the *Prātimokṣasūtra* is filled with terms and expressions designating specific data connected with every possible detail of the everyday life of a Buddhist monk or nun. It should be remembered, however, that the text provided regulations for the everyday life of the Buddhist monastic communities that functioned in India before our era – the details provided about this life characterize and reflect the reality of Indian culture during that remote past. It should be underlined that the terminology in question mostly concerns physical items and abstract concepts related to ethics and proper behaviour, and does not always concern Buddhist philosophy in particular. A small group of basic philosophical concepts, however, is also found in the text.

The diachronic comparison of the Tibetan texts of both the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* showed that the changes introduced into them from redaction to redaction were very small and insignificant. They concerned primarily grammatical particles, but not vocabulary. Thus, in the following table of terms only one variant of every term is given in Tibetan because the texts of the redactions analysed coincide with each other almost completely. The usage of the terminology in question is systematized and standardized. But words and phrases used in the Mongolian translations of the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* for rendering these terms are rather diverse. Although the manuscript versions of both Mongolian translations tend to be very close, sometimes they also contain different readings of the same term. In the following table the **UU** versions of terms are given for comparison with **M** and **D**.⁴⁷⁸

For reasons of convenience I have divided the terminology selected from the texts into seven thematic groups:

⁴⁷⁸ The **UU** version of the Liydan *qayan* redaction of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* was chosen from among the three manuscript copies studied in this work because of its better readability and smaller number of corrections.

Text Tibetan term (DPr/DBPr)	UUPr	MPr	UUBPr	MBPr
1) Philosophical and abstract concepts				
<i>nyon mongs</i> ⁴⁷⁹	<i>nisvanis</i>	<i>Nisvanis</i>	<i>nisvanis</i>	<i>nisvanis</i>
<i>tshul khrims</i> ⁴⁸⁰	<i>sayṣabad</i>	<i>šayšabad</i>	<i>sayṣabad</i> <i>čayšabad</i>	<i>šayšabad</i>
<i>mya ngan 'das</i> ⁴⁸¹	<i>nirvan</i>	<i>nirvan</i>	<i>yasalang-ača nögči-</i>	<i>nirvan</i>
<i>byang chub</i> ⁴⁸²	<i>bodhi qutuy</i>	<i>bodhi qutuy</i>	<i>bodhi qutuy</i>	<i>bodhi</i>
<i>sdom pa</i> ⁴⁸³	<i>sanvar</i>	<i>Sanvar</i>	<i>sanvar</i>	<i>sanvar</i>
<i>gang zag</i> ⁴⁸⁴	<i>bodgali</i>	<i>bodgali</i>	<i>bodgali</i>	<i>bodgali</i>
<i>gdams ngag</i> ⁴⁸⁵	_____	_____	<i>ubadis</i>	<i>ubadis</i>
<i>bsod snyoms</i> ⁴⁸⁶	<i>binvad</i>	<i>binvad</i>	_____	_____
<i>'khor ba</i> ⁴⁸⁷	<i>orčilang</i>	<i>Orčilang</i>	<i>orčilang</i>	<i>orčilang</i>
<i>dge ba</i> ⁴⁸⁸	<i>buyan</i>	<i>buyan</i>	<i>buyan</i>	<i>buyan</i>
<i>sdig pa</i>	<i>kilinče</i> <i>nigül</i>	<i>kilinče</i> <i>nigül</i>	<i>kilinče</i>	<i>nigül</i>
2) Names of the Buddha				
<i>sangs rgyas</i> ⁴⁸⁹	<i>burqan</i>	<i>burqan</i>	<i>burqan</i>	<i>burqan</i>
<i>de bzhin gshegs pa</i> ⁴⁹⁰	<i>tegünčilen iregsen</i>	<i>tegünčilen iregsen</i>	<i>tegünčilen iregsen</i>	<i>tegünčilen iregsen</i>
<i>yang dag par rdzogs pa 'i</i>	<i>üneker tuyluysan burqan</i>	<i>üneker tuyluysan burqan</i>	<i>üneker tuyluysan burqan</i>	<i>üneker tuyluysan burqan</i>

⁴⁷⁹ *kleśa* (Skt.) – “impurity, depravity” [Edgerton 1953: 198].

⁴⁸⁰ *śikṣāpada* (Skt.) – “moral commandment” [Edgerton 1953: 527].

⁴⁸¹ *nirvāṇa* (Skt.) – “free from desire” [Edgerton 1953: 304]

⁴⁸² *bodhi* (Skt.) – “enlightenment” [Edgerton 1953: 402]

⁴⁸³ *saṃvara* (Skt.) – “restraint, control obligation, vow” [Edgerton 1953: 539].

⁴⁸⁴ *pudgala* (Skt.) – “person, man, creature, soul” [Edgerton 1953: 347].

⁴⁸⁵ *upadeśa* (Skt.) – “instruction” [Edgerton 1953: 135].

⁴⁸⁶ *piṇḍpāta* (Skt.) – “alms-food” [Edgerton 1953: 344-45].

⁴⁸⁷ *saṃsāra* (Skt.) – “passing through a succession of states, circuit of mundane existence, the world, secular life” [Monier-Williams 1960: 1119].

⁴⁸⁸ *punya* (Skt.) – “auspicious, propitious, fair, pleasant, good, right, virtuous, meritorious” [Monier-Williams 1960: 632].

⁴⁸⁹ *buddha* (Skt.) – “enlightened one” [Edgerton 1953: 400].

⁴⁹⁰ *tathāgata* (Skt.) – “thus gone or come” [Edgerton 1953: 248].

<i>sangs rgyas</i> ⁴⁹¹				
<i>bcom ldan 'das</i> ⁴⁹²	<i>ilaju tegüs nögčigsen</i>	<i>ilaju tegüs nögčigsen</i>	<i>ilaju tegüs nögčigsen</i>	<i>ilaju tegüs nögčigsen</i>
<i>bde bar gshegs pa</i> ⁴⁹³	<i>sayibar oduysan</i>	<i>sayibar oduysan</i>	<i>sayibar oduysan</i>	<i>sayibar oduysan</i>
<i>ston pa</i> ⁴⁹⁴	<i>burqan baysi</i>	<i>burqan baysi</i>	<i>burqan baysi</i>	<i>burqan baysi</i>
3) Terms designating different degrees of monastic ordination, clerics in general and monastic community				
<i>dge slong</i> ⁴⁹⁵	<i>bagsu ayaγ-qa tegimlig toyid</i>	<i>bigyu ayaγ-q-a tegimlig toyin</i>	<i>ayaγ-qa tegimlig</i>	<i>ayaγ-q-a tegimlig toyin</i>
<i>dge slong ma</i> ⁴⁹⁶	<i>simnanča</i>	<i>simnanča eke ayaγ-q-a tegimlig</i>	<i>simnanča</i>	<i>eke ayaγ-q-a tegimlig</i>
<i>dge 'dun</i> ⁴⁹⁷	<i>quvaray-(ud) bursang quvaray-(ud)</i>	<i>quvaray-ud toyin quvaray-ud bursang quvaray-ud</i>	<i>quvaray-ud</i>	<i>quvarag-(ud)</i>
<i>rab tu byung ba</i> ⁴⁹⁸ (<i>rnams</i>)	<i>mayad γarqui mayad γaruysa(d)</i>	<i>mayad γarqui mayad γaruysa(d)</i>	<i>mayad γar-</i>	<i>toyin bolqui mayad γaruysan</i>
<i>nyan thos</i> ⁴⁹⁹	<i>Siravag</i>	<i>Siravag</i>	<i>siravag</i>	<i>siravag</i>
<i>dge bsnyen</i> ⁵⁰⁰	<i>ubasi</i>	<i>ubasi</i>	<i>ubasi</i>	<i>ubasi</i>
<i>dge bsnyen ma</i> ⁵⁰¹	<i>Ubasanča</i>	<i>ubasanča</i>		
<i>dge tshul</i> ⁵⁰²	<i>sarmiri</i>	<i>sarimiri šarimiri šarimari</i>	<i>sirmirini</i>	<i>šarmiri</i>

⁴⁹¹ *samyaksambuddha* (Skt.) – “perfectly enlightened one” [Edgerton 1953: 582].

⁴⁹² *bhagavant* (Skt.) – “victorious (-ly) passed beyond” [Edgerton 1953: 405].

⁴⁹³ *sugata* (Skt.) – “one that has attained bliss” [Edgerton 1953: 597].

⁴⁹⁴ *śāstar* (Skt.) [Edgerton 1953: 527] or *śāstrī* (Skt.) [Monier-Williams 1960: 1069] – “teacher, instructor”.

⁴⁹⁵ *bhikṣu* (Skt.) – “beggar, mendicant, Buddhist mendicant or monk” [Monier-Williams 1960: 756].

⁴⁹⁶ *bhikṣuṇī* (Skt.) – “Buddhist female mendicant or nun” [Monier-Williams 1960: 756].

⁴⁹⁷ *saṃgha* (Skt.) – “clerical community, congregation, church” [Monier-Williams 1960: 1129].

⁴⁹⁸ *pravrajita* (Skt.) – “one who has left home to become a religious mendicant or monk” [Monier-Williams 1960: 694].

⁴⁹⁹ *śrāvaka* (Skt.) – “disciple” [Edgerton 1953: 535].

⁵⁰⁰ *upāsaka* (Skt.) – “lay-disciple” [Edgerton 1953: 147].

⁵⁰¹ *upāsikā* (Skt.) – “lay female disciple” [Edgerton 1953: 147].

⁵⁰² *śrāmaṇera* (Skt.) – “novice in the Buddhist order” [Edgerton 1953: 535].

<i>dge tshul ma</i> ⁵⁰³	<i>sarmiri</i>	<i>Šarimiri</i>	<i>sirmirini</i> <i>sirmiri</i>	<i>šigym-a</i> <i>buyan-u yosutu eke</i>
<i>dge slob ma</i> ⁵⁰⁴	<i>buyan-i surulčaqui eke</i>	<i>buyan-i surulčaqui eke</i>	<i>sirmiran</i> <i>buyan-u suruyči</i>	<i>buyan suruyči eke</i> <i>šigym-a</i>
<i>dge sbyong</i> ⁵⁰⁵	<i>toyin</i>	<i>toyin</i>	<i>toyin</i>	<i>toyin</i>
3) Names of monastic clothes				
<i>chos gos</i>	<i>kars-a</i> <i>karš-a</i> <i>karš-a degel</i>	<i>nom-tu debel</i>	<i>karsa degel</i> <i>kars-a degel</i> <i>karša degel</i>	<i>nom-tu debel</i> <i>karš-a debel</i>
<i>sra brkyang</i> ⁵⁰⁶	<i>katinastir-a</i>	<i>qatinastar-a</i>	<i>katinam</i>	<i>qatayu sungyaqui</i> <i>čikiray delegeküi</i>
<i>sham thabs</i> ⁵⁰⁷	<i>Šamtab</i>	<i>Šamtab</i>	<i>samtab</i>	<i>šamtab</i>
<i>snam sbyar</i> ⁵⁰⁸	—	—	<i>sanggati degel</i>	<i>sanggati debel</i>
<i>stod g.yogs</i>	<i>čegejebči</i> <i>čegebči</i> <i>čigejibči</i>	<i>Čegejibči</i>	<i>čegejibči</i> <i>čigejibči</i>	<i>čigejimeg</i> <i>čegejimeg</i>
<i>smad g.yogs</i>	<i>Qormoyči</i>	<i>Qormayči</i>	<i>qormoyči</i>	<i>qormoyči</i>
5) Terms naming different groups of misdeeds enumerated by the text				
<i>pham par 'gyur ba 'i chos</i> ⁵⁰⁹	<i>ilaydayuluyči nom ilaydaqu</i> <i>boluysan nom</i>	<i>doroyidal-un nom doroyidal</i> <i>boluysan nom</i>	<i>ilaydaqui boluysan nom</i>	<i>doroyiddayulqu-yin nom</i>
<i>dge 'dun lhag ma 'i chos</i> ⁵¹⁰	<i>quvaray-ud-un ülejü</i>	<i>quvaray-ud-un ülejü</i>	<i>quvaray-ud-un ülejü</i>	<i>quvaray-ud-un ülegsen nom</i>

⁵⁰³ *śrāmaṇerikā* (Skt.) – “female novice in the Buddhist order” [Edgerton 1953: 535].

⁵⁰⁴ *śikṣamāṇā* (Skt.) – “nun not yet ordained as a priestess, not yet fully ordained, a learner of virtue” [Csoma de Kőrös 1984: 65].

⁵⁰⁵ *śramaṇa* (Skt.) – “Buddhist monk or mendicant” [Monier-Williams 1960: 1096].

⁵⁰⁶ *kaṭhina* (Skt.) – “the rough cloth from which monks’ robes were made” [Edgerton 1953: 165].

⁵⁰⁷ *nivāsana* (Skt.) – “garment, undergarment, petticoat” [Edgerton 1953: 306].

⁵⁰⁸ *saṃghāṭi* (Skt.) – “kind of garment, monk’s robe” [Monier-Williams 1960: 1130]. In the Mongolian version of the *Mahāvīyutpatti* this term is rendered as *qarš-a debel* [Sárközi 1995: 588; Sakaki 1925: 573].

⁵⁰⁹ *pārājika dharma* (Skt.) – precepts the violation of which involves expulsion from the order of monks. The original meaning of the word *pārājika* is not clear, and has been widely discussed by scholars [Prebish 1996: 11; Pruitt/Norman 2001: xliii]. In Tibetan the term is rendered using the word *pham pa* – “to be beaten, conquered” [Jäschke 1881: 356], which is consequently literally translated into Mongolian.

⁵¹⁰ *saṃghāvaśeṣa dharma* (Skt.) – precepts the violation of which requires suspension, but not expulsion from the order. The term is problematic from an etymological point of view [Prebish 1996: 12; Pruitt/Norman 2001: xliv]. It was translated into Tibetan using the word *lhag ma* – “remainder, the excess” [Das 1902: 1336], the meaning of which was adopted by the Mongolian translators for rendering this term.

	<i>qočoruysan nom</i>	<i>qočoruysan nom</i>	<i>qočoruysan nom</i>	
<i>ma nges pa'i chos</i> ⁵¹¹	<i>ese mayaduysan nom</i>	<i>ese mayaduysan nom</i>	——	——
<i>spang ba'i ltung byed kyi chos</i> ⁵¹²	<i>aldal bolγayči nom</i>	<i>tebčikü-yin unal bolγayči nom</i>	<i>tebčikü-yin aldal-un nom</i>	<i>aldal-i tebčikü-yin nom</i>
<i>ltung byed kyi chos</i> ⁵¹³	<i>aldal nom</i>	<i>aldal nom</i>	<i>aldal-un nom</i>	<i>aldal bolqu-yin nom</i>
<i>so sor bshags par bya ba'i chos</i> ⁵¹⁴	<i>anggida namančilan üiledküi nom</i>	<i>anggida namančilan üiledküi nom</i>	<i>öber-e öber-e namančilan üiledküi nom</i>	<i>öber-e öber-e namančilaydaqu-yin nom</i>
<i>bslab pa'i chos</i> ⁵¹⁵	<i>surtaqui nom</i>	<i>surtaqui nom</i>	<i>surtaquun-u nom</i>	<i>surtaqui üile-yin nom</i>
<i>rtsod pa zhi bar bya ba'i chos</i> ⁵¹⁶	<i>temečel-i amurliyulqui nom</i>	<i>temečel-i amurliyulqui nom</i>	<i>temečel-i amurliyulju nom</i>	<i>temečel-i amurliyulqui nom</i>
6) Expressions designating the ritual of <i>pošadha</i>				
<i>gso sbyong</i> ⁵¹⁷	<i>tejigen arilyaqu</i>	<i>selbin arilyaqu</i>	<i>bačay selbeküi</i> <i>bačay-i selbin üiledküi</i>	<i>tejigen arilyaqu</i>
7) Names of non-Buddhist religious mendicants				
<i>gcer bu</i> ⁵¹⁸	<i>Ničügün</i>	<i>Ničügün</i>	<i>ničügün</i>	<i>ničügün</i>
<i>gcer bu mo</i>	<i>ničügün em-e</i>	<i>ničügün em-e</i>	<i>nirgerenče</i>	<i>ničügün em-e</i>
<i>kun tu rgyu</i> ⁵¹⁹	<i>bari-vara-jaki</i> ⁵²⁰	<i>bariyaračaki</i>	<i>qotala-yi bitügči</i>	<i>qamiy-a bitüküi</i>
<i>kun tu rgyu mo</i> ⁵²¹	<i>em-e bari-yar-i-jaki</i> ⁵²²	<i>bari-yar-a ja eke</i>	<i>qotala-yi bitügči eke</i> <i>qotala bitüyči gergeri</i>	<i>qamiy-a bitüküi em-e</i> <i>bariyaračvaki</i>

⁵¹¹ *aniyata dharma* (Skt.) – precepts the violation of which entails undetermined punishment. The punishment in such cases depends on circumstances. The literal translation of *aniyata* is “not regulated, uncontrolled, not fixed, uncertain” [Monier-Williams 1960: 29]. The same meaning is rendered by the Tibetan and Mongolian translations of the term.

⁵¹² *nihsargika-pāyantika dharma* (Skt.) – precepts the violation of which requires expiation and forfeiture [Prebish 1996: 13-14].

⁵¹³ *pāyantika dharma* (Skt.) – precepts the violation of which requires expiation [Prebish 1996: 14-15].

⁵¹⁴ *pratideśanīya dharma* (Skt.) – precepts the violation of which requires confession [Edgerton 1953: 363].

⁵¹⁵ *śaikṣa dharma* (Skt.) – precepts of good behaviour. The violation of these precepts involves no penalty or punishment, but is considered to be bad manners [Prebish 1996: 15-16; Edgerton 1953: 532].

⁵¹⁶ *adhikaraṇa-śamatha dharma* (Skt.) – rules for quieting disputes [Prebish 1996: 16; Edgerton 1953: 12].

⁵¹⁷ *pošadha* (Skt.) – “fasting, fasting day” [Monier-Williams 1960: 650].

⁵¹⁸ *nirgrantha* (Skt.) – “religious mendicant wandering about naked, without possessions, poor” [Monier-Williams 1960: 541].

⁵¹⁹ *parivrajaka* (Skt.) – “wandering religious mendicant” [Monier-Williams 1960: 602].

⁵²⁰ In **P** and **HH** the translation of this term is omitted.

⁵²¹ *parivrajika* (Skt.) – “female wandering religious mendicant” [Monier-Williams 1960: 603].

⁵²² The translation of this term is omitted in **UU**. The variant presented in the table is taken from the text of **HH**.

3.3.2. Origins of terms and changes in their application

Looking at the examples listed above it is noticeable that only philosophical and abstract terms as well as the names of the Buddha have settled Mongolian translations in the majority of cases. The origins of the words used for the translation of the terms from these two groups appear to be different. Almost all the words from the first group are of Sanskrit origin. They were borrowed into Mongolian from Uigur, as, for example, *nirvana* (Mong.)<*nirvana* (Uig.)<*nirvāṇa* (Skt.), *binvad* (Mong.)<*pinvad* (Uig.)<*piṇḍapāta* (Skt.) [DTS: 397], *bodi* (Mong.)<*bodi* (Uig.)<*bodhi* (Skt.). The Uigur language, however, was not the only intermediary for those words. Some Sogdian elements can also be encountered here, such as *ṣaṣṣabad* (Mong.)<*čaqšapat* (Uig.)<*škš'pt* (Sogd.)< *śikṣāpada* (Skt.) [Shogaito 1991: 37; DTS: 140] or *nisvanis* (Mong.)< *nizvani* (Uig.)< *nyzβ'ny* (Sogd.) [Shogaito 1991: 37; DTS: 359-60], with the latter being a genuine Sogdian word. Special attention should also be paid to the different translations proposed by the texts for the term *mya ngan 'das* (Tib.). Both redactions of the *Bhikṣuprātimokṣasūtra* and the xylographic redaction of the *Bhikṣuṇīprātimokṣasūtra* render it with the word *nirvana*, which is Sanskrit by origin and was borrowed from Uigur. The earlier, manuscript edition of the *Bhikṣuṇīprātimokṣasūtra* gives the expression *yasalang-ača nögči*-, which is a literal translation of the Tibetan term.

As to the names of the Buddha, all the texts under consideration are in full accordance with each other.⁵²³ Mongolian equivalents given for those names are all literal translations of the Tibetan terms except one, *burqan*, which is Sanskrit in origin but came to Mongolian via Uigur, where it was borrowed from Chinese [Shogaito 1991: 37; DTS: 127].

There is a wide variety of variants of the Mongolian translations in the texts for the terms from the third group, designating monastic persons and different stages of ordination. Such Tibetan terms as *nyan thos*, *dge bsnyen* and *dge tshul* are translated with the same lexemes, which, however, were used with different orthography. The Tibetan word *dge slong* – one of the basic terms in the content of the texts – was rendered with several different Mongolian terms, even within the same text. The most frequently used Mongolian translation is *ayay-q-a tegimlig*, encountered in all the texts in question, but written in different orthographical forms. This term was in the common use in early Mongolian translations, and attracted the attention of a lot of European scholars. The history of its

⁵²³ The Mongolian version of the *Mahāvīyutpatti* contains a list of the same Buddha's names translated in an identical way [Sárközi 1995: 3].

appearance and transformation in Mongolian became an object of lively discussion in the academic community [Vladimircov 2002: 163; Aalto 1957]. In the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* it is used for rendering the Tibetan *dge slong* along with *bigyu* (Mong.) < *bhikṣu* (Skt.) and *toyin* (Mong.) < *tojīn* (Uig.) < *dàorén* (Chin.) [DTS: 572]. The gender counterpart of the term – *eke ayay-q-a tegimlig* – is common to both redactions of the *Bhikṣuprātimokṣasūtra* and the xylographic redaction of the *Bhikṣuṇīprātimokṣasūtra*. In the manuscript redaction of the *Bhikṣuṇīprātimokṣasūtra* the Tibetan term *dge slong ma* is generally translated by the word *simnanča*. This latter term came to Mongolian from Sogdian via Uigur – *šimnanč* (Uig.) < *šmn'nch* (Sodg.) [Shogaito 1991: 39; DTS: 524].

When comparing the translations of another gender pair, *dge tshul/dge tshul ma*, one can observe that in almost all cases the translations reveal attempts to adopt the Uigur *šmiri* (Uig.) < *śrāmaṇera* (Skt.) [DTS: 524], which is the equivalent of *dge tshul*, but not of *dge tshul ma*. The Uigur for *dge tshul ma* is *šmiranč* (Uig.) < *śrāmaṇerikā* (Skt.) [Ibid.: 524], which cannot be identified in the variants given by the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*. Only the xylographic redaction of the *Bhikṣuṇīprātimokṣasūtra* offers other translations of the term for a female novice, one of which, *šigyma*, is a corrupt adaptation of the Sanskrit *śikṣamāṇā*; the other, *buyan-u yosutu eke*, is a verbatim translation from Tibetan.

All the texts agree on the translation of the Tibetan term *dge bsnyen ma*, rendering it with a word *ubasanča*. The word is of Sanskrit origin. It was borrowed into Mongolian from Sogdian through Uigur – *ubasanča* (Mong.) < *upasanč* (Uig.) < *'wp's'nch* (Sodg.) < *upāsikā* (Skt.) [Ibid.: 613].

The translation of the Tibetan *dge slob ma* was standardized only in the case of the *Bhikṣuprātimokṣasūtra*. Both redactions of the text give the expression *buyan-i surulčaqui eke* as the Mongolian equivalent, which is a literal translation of the Tibetan term. The redactions of the *Bhikṣuṇīprātimokṣasūtra* render this expression differently. Both redactions use the literal mode of translation, proposing, however, different variants – *buyan-u suruyči* in the manuscript and *buyan suruyči eke* in the xylograph. The other translation uses a loan word of Sanskrit origin. In the case of the xylograph the word is correct with regard to the meaning – *šigyma*. In the manuscript, however, another word of Sanskrit origin, *sirmiran*, is applied wrongly.

The Mongolian translations of the terms designating parts of monastic clothes are fairly similar in all versions of the texts. Regular changes in the translation can be observed

in the case of the term *chos gos* (Tib.). In the earlier redaction it was rendered with the help of a loan word, *kars-a*.⁵²⁴ In the late xylographic redaction of both texts it was systematically changed into a translation from Tibetan, namely *nom-tu debel*.

The example of the term *sra bskyang* (Tib.) is of particular interest. In three cases out of four Mongolian translators chose an equivalent of Sanskrit origin, given, however, with different orthography. Only in the xylographic redaction of the *Bhikṣuṇīprātimokṣasūtra* the term was translated from Tibetan verbatim. If we look closer at the adaptation of the Sanskrit term we notice that in both redactions of the *Bhikṣuprātimokṣasūtra* the borrowed form of the Sanskrit term was most probably *kaṭhinastāra* [Edgerton 1953: 165]. The precise Tibetan equivalent of this form is *sra brkyang gding pa* [Sakaki 1925: 602]. In the manuscript redaction of the *Bhikṣuṇīprātimokṣasūtra* the adopted Sanskrit word is *kaṭhina*. It is used, however, with the accusative case ending *-m*. The later xylographic redaction of the *Bhikṣuṇīprātimokṣasūtra* translates the term literally from Tibetan.

The term *snam sbyar*, which is found only in the *Bhikṣuṇīprātimokṣasūtra*, is translated with the loan word of Sanskrit origin *saṃghāṭi* [Monier-Williams 1960: 1130].

The Mongolian names of the eight groups of misdeeds described by the *Prātimokṣasūtra* are all translations of the Tibetan expressions. I should underline after the analysis of these terms that if the two redactions of the *Bhikṣuprātimokṣasūtra* often agree on the translation of them, the redactions of the *Bhikṣuṇīprātimokṣasūtra* always give two different versions of the translation.

No standardization can be observed in the Mongolian translations of the Tibetan name of the ritual of *poṣadha*, which is connected with the recitation of the *Prātimokṣasūtra* and is mentioned in the texts several times. A common feature shared by all four texts is that the expressions proposed for the translation of this term are again literal translations of the Tibetan phrase *gso sbyong*. Surprisingly, the manuscript redaction of the *Bhikṣuprātimokṣasūtra* and the xylographic redaction of the *Bhikṣuṇīprātimokṣasūtra* give the same variant, *tejigen arilyaqu*. At the same time, the manuscript redaction of the *Bhikṣuṇīprātimokṣasūtra* presents an interesting version of the Tibetan term, adding the

⁵²⁴ Some scholars suppose it to be a Sanskrit loan word *kasya* [Bürnee/Enkhtör 2003: 90; Tömörtogoo 2007: 45]. Kowalewski says that the Tibetan counterpart of this term is *kar sha* [Kowalewski 1844-1849: 2436]. I failed, however, to find such a word with a suitable meaning in the Tibetan dictionaries available to me. In my opinion, the term could have been of Turkic origin, being an adaptation of the word *qars* with the meaning of “upper garment made of camel or sheep wool” [DTS: 429], or “some kind of garment” [Clauson 1972: 663].

word *bačay* (“a fast” [Kowalewski 1844-49: 1081]), which is absent from the Tibetan term. The whole phrase reads therefore *bačay selbeküi*.

The last category of terms extracted for the analysis again shows that various methods of translation of special terms were made use of. The first two terms, *gcer bu* and *gcer bu mo*, are literally translated from Tibetan in the same way. Only the manuscript version of the *Bhikṣuṇīprātimokṣasūtra* constitutes an exception. In this text we encounter an adaptation of the Sanskrit word *nirgrantha* or *nirgranthaka* [Monier-Williams 1960: 541] in a form that points to its possible borrowing from Sogdian via Uigur – *nirgerenče*. The Mongolian translations of the second two terms, *kun tu rgyu* and *kun tu rgyu mo*, are very unstable. All the variants proposed by the texts differ from each other. The *Bhikṣuprātimokṣasūtra* gives an adaptation of the Sanskrit equivalent *parivrajaka* (m.)/*parivrajika* (f.) with a very uncertain orthography. The *Bhikṣuṇīprātimokṣasūtra*, along with the usage of the borrowed form of the aforementioned Sanskrit word, gives literal translations of these terms from Tibetan. These translations, however, vary not only from redaction to redaction, but even within the same redaction.

3.3.3. Conclusions

The analysis of the two different Mongolian redactions of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* undertaken on the pervious pages shows that while preparing the later redaction no systematic changes were introduced in the translation modes of the special Buddhist terminology included in the texts. The two Mongolian redactions are separated from each other by almost a century. In the time of Ligdan *qayan*, when the manuscript redaction of the Mongolian Kanjur was issued, a new era of Buddhism among the Mongols had just begun encouraged by the developing relations between the rulers of different groups of Mongolian people and the *dGe lugs pa* school of Tibetan Buddhism. A tradition of the translation of Buddhist texts into Mongolian and a special language of religious Buddhist texts already existed in Mongolia at that period.⁵²⁵ In the time of the Kangxi emperor, Inner and Outer Mongolia had already become a part of the Qing Empire,

⁵²⁵ The earliest extant Mongolian translations of Buddhist texts were made by such famous scholars as Chos kyi 'od zer and She rab seng ge. These translations date back to the end of the thirteenth-beginning of the fourteenth century. Some researchers believe that a systematized terminology consisting of Sanskrit words in Sogdian or Uigur forms and their calques already existed and was obviously in use at that time [Luvsandendev 2007: 32]. Others consider that what existed was only a set of diverse terms predominantly of Sanskrit origin, but not an established tradition or settled system [Bürnee/Enkhtör 2003: 9].

and Tibetan Buddhism was officially supported and sponsored by the state to be developed among its subjects, including the Mongols. The number of monasteries and monks in Mongolia grew and the relations of the Mongolian clergy with Tibet became very tight. The project of publishing a new xylographic redaction of the Mongolian Kanjur was initiated by the Manchu emperor himself in 1717. Thirty years later the Mongolian translation of the second part of the vast collection of Buddhist sacred texts known under the title “Tanjur” (Tib. *bsTan ’gyur*), followed the Beijing xylographic redaction of the Mongolian Kanjur. Its publication was completed by 1749. The active translating work was accompanied by the compilation of a number of Tibetan-Mongolian dictionaries aimed at the systematization and unification of the language of translations. Taking into consideration all these circumstances, the scale of the Tibetan-Mongolian cultural relations, and centralized work on the translations of the treatises possessing canonical status, it would be reasonable to assume that certain significant changes might have been introduced in the language of the Mongolian Buddhist texts with the aim of standardization of the terminology on the basis of the Tibetan vocabulary. The comparison of the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* from the two different redactions of the Mongolian Kanjur, however, shows that the process of the unification and ‘tibetanization’ of the religious terminology had not yet significantly influenced the translations of those canonical texts.⁵²⁶

The corpus of relatively settled translations of the special Buddhist terminology can be distinguished in the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*. Those terms established in the tradition are both translations from Tibetan and words of Sanskrit origin borrowed into Mongolian via different languages such as Uigur, Sogdian, Tokharian, and Chinese. As these terms are designations of basic abstract Buddhist concepts and the Buddha’s names, they frequently occur in various Buddhist texts. That was probably the reason for them to become commonly accepted and widely used without any alterations. The terms from other thematic groups in some cases are rather specific, and are rarely applied and encountered in Buddhist literature. The transmission of such terms in Mongolian, as analysed on the example of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* – thus limiting these conclusions to the time period between 1620-s and 1720-s – is characterized by the absence of any standard. No general concept of the translation from Tibetan can be

⁵²⁶ The appearance at the beginning of the sixteenth century of a new tendency in the development of the Mongolian Buddhist texts’ language has been noticed and underlined by various scholars. This was the tendency of replacing the old terminology with a new one, borrowed or translated from Tibetan. Words of Sanskrit origin started diminishing in number. A new mode of rendering the terms by translating rather than by phonetic borrowing was developed [Bürnee/Enkhtör 2003: 11]. The stronger the Tibetan influence became, the more Uigur forms were replaced with Tibetan forms [Shogaito 1957: 34-35].

observed to have been applied to those translations. Sometimes a word borrowed from Uigur has been replaced by another term of Uigur origin, and sometimes by a word-for-word translation from Tibetan. Opposite cases, when a translation from Tibetan is replaced with a term of Sanskrit origin borrowed by Mongolian via other languages, can also be observed in the texts.

The analysis of the two redactions of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* clearly shows that a relative chronology of the two versions of the same Mongolian text cannot be established based on changes in terminology in particular and in vocabulary in general. The fact that in one version a term of Sanskrit origin borrowed from Sogdian or Uigur is used, while in another version it is changed into a translation from Tibetan does not necessarily mean that the former text is older than the latter. Perhaps the tendency of ‘tibetanization’ of the vocabulary of the translations became stronger during the second half of the eighteenth and the nineteenth century, and the old terminology was systematically changed into calques and translations from Tibetan. In the seventeenth and by the beginning of the eighteenth century, as my research shows, the shift towards ‘tibetanized’ vocabulary had not yet occurred. Mongolian scholars who revised earlier translations could easily have put a term originating from Sogdian, Uigur or Chinese in place of a term translated from Tibetan, and vice versa.

Considering the question of the translation’s comprehensibility from the point of view of the transmission of the special terminology, we can suggest that the stability and consistency of the translation was seen to be of no major importance. Obviously special terminology was not necessarily commonly known, and was not supposed to be understood by vast masses of readers, as those masses simply did not exist. It was a natural prerogative of the clergy to become familiar with this terminology and to be able to comprehend it. It is logical to believe that dealing with this terminology would have been easier, even for the specialists, if the vocabulary was standardized and fixed. In the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* we can see that the translation of the special Buddhist terminology never included any common denominator. Neither synchronic, nor diachronic examination and cross-examination of the texts revealed any tendency towards changing the translations of the special terminology with the aim of enhancing uniformity. The absence of such uniformity, in my opinion, only reduces the comprehensibility of the text, and thus diminishes its epistemic value.

4. Ritual usage and material treatment of the *Prātimokṣasūtra* in Mongolia

In this work I proceed from the assumption that a religious canon is normally treated not only as a text possessing certain epistemic value and necessarily involved in various kinds of hermeneutic activities, but also as a material object dealt with through different modes of ‘performative’ practices. By ‘performative’ practices I understand all kinds of activities that presuppose a direct interaction with the text, without any special focus on its linguistic meaning. Chanting and copying, worshipping and talismanic usage, illuminating and decorating of texts are just few examples of such practices encountered within the Buddhist cultural milieu.

Following a number of contemporary scholars [Rambelli 2007: 88-128; Levering 1989b: 58-91; Hartman: 101-104; Kollmar-Paulenz 2011: 397-98] I assume that non-hermeneutic treatment of canonical texts is a feature that is as much characteristic and constitutive of their ‘canonicity’ as the hermeneutic attitude.

As explained above, Levering proposed a scheme that includes four modes of reception whose presence is a determinative factor of ‘canonicity’ being attributed to a text. The analysis of the Mongolian translation of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* undertaken in the previous chapters has shown that the informative mode of reception was not much developed in Mongolia in the case of these texts. The treatises’ translation, which can definitely be qualified among hermeneutic activities, does not seem to fully realize the informative mode, at least not in the form described by Levering [Levering 1989b: 60, 68-70]. Nevertheless, this does not mean that the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* did not serve an epistemic function in Mongolia at all. Here we should consider the special status of the Tibetan language, which became an official religious language of Mongolian Buddhism. In the period from the eighteenth to the twentieth century, Mongolian Buddhist education was provided and Buddhist liturgy conducted mainly in Tibetan. Under such circumstances the comprehension and interpretation of Buddhist texts were based on the Tibetan sources that were studied and commented upon. It is difficult to say whether the Mongolian translations included in the Kanjur were read in the course of any everyday monastic activity or on special occasions. If yes, then the understanding of those translations depended again on the knowledge of their Tibetan counterparts that was possessed or not possessed by the readers.

The other three modes of reception suggested by Levering all seem to be related to the non-hermeneutic treatment of the texts. Levering considers the transactive mode to be

realized through activities “where scriptural words are received as given to be used in ritual action, not principally with an eye to one’s transformation but in order to obtain protection or powers; to create merit; to bring benefits to others; to enact confession or repentance; to make vows; to offer devotion or praise; and to express and bring into effect relationships between members of the community living and dead, and between those members and transhuman agents” [Ibid.: 72]. The transformative mode of reception comes into play when the effects expected to be produced by an interaction with a text are intended for the practitioner him or herself, rather than for other persons [Ibid.: 81-82]. According to Levering, both those modes are tightly connected with ritual activities and take place primarily in a ritual context. The last, symbolic mode of reception is present when texts are “received as symbols that stand for and convey a sense of the ultimate truth and its power” [Ibid.: 86]. Levering identifies two kinds of symbolism within this mode. In her opinion, “words and texts can be symbolic in a weak sense and in a strong sense”. When texts symbolize the tradition and its authority, and present it symbolically in the course of some ritual activities, without, however, being perceived as being themselves bearers of actual power, it is a case of weak symbolism. When texts are believed to be a mediator of some real transcendent powers transferred to a human being operating with those texts in a ritual context, we are dealing with a case of strong symbolism [Ibid.: 87-88]. It is also necessary to note that the symbolic mode of reception is interdependent with the other three modes, in the sense that the first three modes emerge because in people’s minds canonical texts are endowed with particular symbolism; vice versa, the activities through which the first three modes are realized in a way create the symbolism and enable the text “to become a symbol of the transcendent” [Ibid.: 87].

The three non-hermeneutic modes of reception described by Levering presuppose the involvement of a text in a ritual activity. This gives us a good opportunity to use the example of the *Prātimokṣasūtra* to see if these modes are present in the treatment of the text in the Mongolian tradition or not. I also hope to elaborate on the question of the importance of the ritual aspect in the formation and functioning of the phenomenon of canon as well as in sustaining the authoritativeness attributed to a canon.

In this chapter I will proceed with the analysis of the *poṣadha* ritual, as it was conducted in Mongolia before the Communist period and as it is performed in contemporary Mongolian monasteries. Special attention will be paid to the *Prātimokṣasūtra* recitation as an integral part of the ritual and to the attitude towards the text taken not only as a ritual

component, but also as a canonical text – a part of the Kanjur. The ritual application of the Kanjur as a whole will also be focused on.

4.1. Methods, locations and respondents of the field research

The data concerning the performance of the *poṣadha* ritual in contemporary Mongolia were collected by the author in the course of the two months of field work. The field work was undertaken in Mongolia in summer 2011, from the middle of June until the middle of August, in Buryatia in the summer-autumn period 2011, from the middle of August until the middle of September, and in Inner Mongolia in the People's Republic of China in autumn 2012, during two weeks at the beginning of September. The collection of data was done using mainly the methods of qualitative research, such as non-participant observation and semi-structured interviews.

During the field work 10 interviews were conducted, and five of them were digitally recorded. The following table contains data on the locations in which the interviews were conducted, and on the respondents.

Date	Location	Respondent
29.06.2011	<i>Gandantegchenlin Khiid</i> , Ulan Bator, Mongolia.	Gantulga, <i>gelen</i> (Tib. <i>dge slong</i>), 42 years old.
21.07.2011	<i>Dashchoilin Khiid</i> , Ulan Bator, Mongolia.	Sürenragchaa, <i>barmaravjin</i> , ⁵²⁷ 36 years old.
03.08.2011	<i>Dashchoilin Khiid</i> , Ulan Bator, Mongolia.	<i>Getsel</i> (Tib. <i>dge tshul</i>), refused to give his name and age.
18.07.2011	<i>Betüv Danjai Choinkhorling Khiid</i> , Ulan Bator, Mongolia.	Dashdemberel, <i>gelen</i> (Tib. <i>dge slong</i>).
18.07.2011	<i>Betüv Danjai Choinkhorling Khiid</i> , Ulan Bator, Mongolia.	Sonam Wangchuk, layman, director.
06.07.2011	<i>Khamaryn Khiid</i> , Dornogovi aimag, Mongolia.	Gantulga, <i>genen</i> (Tib. <i>dge bsnyen</i>).
07.08.2011	<i>Amarbayasgalant Khiid</i> , Selenge aimag, Mongolia.	Luvsanravdan, <i>gelen</i> (Tib. <i>dge slong</i>), 22 years old.
07.08.2011	<i>Dolma ling</i> nunnery, Ulan Bator, Mongolia.	Gunjin, <i>gecelmaa</i> (Tib. <i>dge tshul ma</i>), 58 years old.
05.09.2011	<i>Ivolginskii dacan</i> , Ivolginski district,	Radnajib, <i>gelen</i> (Tib. <i>dge slong</i>), 35

⁵²⁷ *Barmaravjin* is a 'mongolized' version of the Tibetan term *bar ma rab byung*. The term refers to an intermediary stage of monastic ordination between *genen* (Tib. *dge bsnyen*) and *gecel* (Tib. *dge tshul*). A person with the *barmaravjin* vows finds himself in the transitional stage when the lay life has already been renounced but the first monastic ordination of a novice has not yet been taken [Dung dkar 2002: 1390].

	Republic of Buryatia, Russian Federation.	years old.
08.09.2012	<i>Mergen süme</i> , Inner Mongolia, People's Republic of China.	B. Sechin, layman, teacher of classical Mongolian.

The ritual of *poṣadha*, which was the main object of the field research, is a strictly monastic, closed ceremony. No secular person is allowed to be present at the ceremony or to take part in it. For this reason, it is impossible for a researcher to have first-hand experience of the performance and to give an eyewitness account of it. Therefore, all the information related to the *poṣadha* and the recitation of the *Prātimokṣasūtra* during the ritual originates from the interviews. One is, however, able to observe how the only public part of the *poṣadha* is conducted. This part consists of the ‘*gaṇḍī* beam’-striking rite, which will be discussed later in more detail. This rite signifies the beginning of the ritual. It is conducted outside the monastery building in which the *poṣadha* is performed, and may be witnessed by anybody interested. I attended and partly filmed the performance of this rite in the *Gandantegchenlin* monastery in Ulan Bator on 30 June 2011.

4.2 Performative approach to the study of ritual

The very definition and concept of “the ritual” has changed considerably since the term first made its appearance in scholarly discourse. Used to denote religious “ceremonious actions characterized by a self-conscious formality and traditionalism” [Bell 1998: 205], the term eventually became too universal and suggestive. The cultural phenomenon that came to be defined by this term seems to be so complex and multifaceted that the working out of a commonly accepted definition of ritual is still a taxing problem. Contemporary scholars focus their investigations on different aspects of the phenomenon, and, depending on the object of their focus, describe ritual as a “symbolic transformation of experience that no other medium can adequately express” [Langer 1992: 49], as a “symbolic activity as opposed to the instrumental behavior of everyday life” [Asad 1997: 55], or even as “orgies of conscious deference” [Bloch 2004: 77].

The great number of theories in the study of ritual can be roughly classified into two large groups and summarized under ‘performative’ and ‘interpretative’ approaches. The ‘performative’ approach appeared as a result of the recent shift in ritual studies. It was developed and applied by such scholars as Bell, Bourdieu, Grimes, Tambiah, Bloch, and Lewis. This ‘performative’ approach stands in a kind of opposition to the ‘interpretative’ approach that was rather popular in earlier years and was presented in the works of the authors such as Durkheim, Malinowski, Lévi-Strauss, Ricoeur, Leach or Geertz. In contrast to the followers of the ‘interpretative’ approach, who saw their main objective in investigating the meaning of ritual activity,⁵²⁸ the supporters of the ‘performative’ approach seek to examine and describe how ritual activities create meaningful cultural environments, and the sources of the efficacy of these activities [Bell 1998: 208-209].

According to the premises of the ‘performative’ approach ritual works not as a transmitter of cultural ideas and dispositions, but as a dynamic constructor of cultural and social reality. The conceptual tools of this approach would seem useful for me in the

⁵²⁸ The ‘interpretative’ approach considers ritual as an enactment or materialization of a symbolic (religious) system pertaining to a certain cultural community. It presupposes a strict thought-action dichotomy in the understanding of ritual, because ritual itself (action) is explained as a mere physical expression or manifestation of the religious beliefs (thoughts) [Bell 1992: 25-32]. Conceptualization of the ritual as a symbolic system brought about the analogy with language. Based on this analogy, linguistic theory was applied to the study of ritual, with such terms as “semantics” and “grammar”. One of the main tasks of the investigation within the ‘interpretative’ approach was to decode those cultural symbols that were performed through a ritual, and to interpret their meaning [Bell 1997: 62-70]. Such decoding was supposed to be not only possible, but even needed, as a ritual was considered to be a means of communication by which various cultural concepts are transmitted and communicated by the actor performing the ritual, either to him or herself, between the members of a community, or to some transcendent beings.

attempt to establish the connection between the cultural phenomenon of “canon” and “ritual”, and to determine what possible role ritual could play in the generation and sustaining of the ‘canonicity’ of texts.

In their book “The Archetypal Actions of Ritual”, Humphrey and Laidlaw [Humphrey/Laidlaw 1994] made an effort to construct a new theory of ritual, with a special focus on the features that distinguish a ritualized action from a non-ritualized one. Concentrating not so much on the ritual as a ready-made cultural entity, but rather on ritualization as a mechanism of the production of ritualized activities, the authors tried to identify the intrinsic characteristics determining such activities. The logic of their investigation and the assumptions from which they proceeded led them to conclusions that seem highly relevant for the present research. For this reason, I will rely heavily on Humphrey and Laidlaw in my further analysis, drawing special attention to their ideas on the prescriptibility of ritual and the involvement of purely linguistic elements, such as the reciting of texts in the performance of a ritual.

I will also apply the approach elaborated by Bell [Bell 1992; 1997], who addresses such aspects of ritualization mechanisms as the creation and reproduction of authority and relationships of power and submission that are dependent on the unceasing recreation of tradition. The question of authority and tradition in the perception of texts as canonical is of special interest for me. The investigation of these aspects of ritualized activities involving the usage of canonical text will hopefully shed more light on the mutual relations between the phenomena of canonicity and ritual.

4.3. The *poṣadha* – what kind of ritual?

The classifications of rituals proposed by scholars engaged in ritual studies are just as numerous as the theories of ritual developed by these scholars. They may be based on different principals and may be more or less complex; not one of them, however, has so far been recognized as optimal and definitive. The classification that I use in this work was suggested by Bell as a “pragmatic compromise between completeness and simplicity” [Bell 1997: 94]. The classification includes six ritual genres: rites of passage, rites of exchange and communion, calendrical and commemorative rites, rites of affliction, rites of feasting, fasting, and festivals, and political rituals.

When Bell's classification is applied to the case of the *poṣadha*, it appears that the ritual can be ascribed to not just one but two genres. The content of the ritual and its form can lead us to classify it among rites of affliction as well as among rites of fasting.

In a narrower, sense the rites of affliction “seek to mitigate the influence of spirits thought to be afflicting human beings with misfortune” [Ibid.: 115]. If the understanding of affliction is expanded, the category can be broadened by including in it the rites aimed at the elimination of the consequences of afflictions brought by an individual on himself, like sin, or periodic afflictions like menstruation, requiring purification. Thus, according to Bell, the rites of affliction “attempt to rectify a state of affairs that has been disturbed or disordered; they heal, exorcise, protect, and purify” [Ibid.: 115]. The *poṣadha*, as we know it, is a typical ritual of spiritual purification. Its official and nominal goal is to bring the community of monks to the ideal state of the total spiritual purity by way of granting the participants absolution from those misdeeds that are not grave, or by way of irrevocable exclusion from the community of those participants who have committed an unpardonable transgression.

The ritual of *poṣadha* can also be classified among rites of fasting, because it actually includes fasting as its integral part, i.e., both physical and mental fasting with the purpose of individual purification. In the special case of Buddhist monks the fast serves as preparation for the communal ceremony during which the *Prātimokṣasūtra* is recited along with a number of prayers. The day of *poṣadha*, however, may be celebrated by anybody by taking the eight basic Buddhist vows for the period of one day, from dawn until dawn, uttering certain prayers and keeping a one-day fast. Bell characterizes the feasting and fasting rituals as follows:

“In fasting and feasting rites, there may be little overt testimony to the presence of deities but a great deal of emphasis on a public display of religiocultural sentiments. One might say that in these rituals people are particularly concerned to express publicly – to themselves, each other, and sometimes outsiders – their commitment and adherence to basic religious values” [Ibid.: 120].

This public nature of the *poṣadha* probably reveals itself better in the generally available form of the ritual. This kind of *poṣadha*, which has no restrictions as to who may take part in it, is known and practiced in contemporary Mongolia. The ritual is called *tegchin sojin* or *tegchin sojon* (ModMong.), which is a ‘mongolized’ version of the Tibetan term *theg chen gso sbyong* (Tib). The eight *poṣadha* vows are normally taken by those who would like to keep the fast on the 15th and 30th days of the lunar month, that is, on those

same dates as the monastic *poṣadha* ceremony is conducted by Buddhist monks. The public variant of the *poṣadha*, however, can also be performed on the occasion of big religious holidays, such as the 15-day New Year celebrations, the Buddha's birthday or the Buddha's-first-sermon celebration. The activities related to the public *poṣadha* are not devoted to any particular deity. They are intended for the achievement of the most common Buddhist goals, such as accumulation of religious merit, elimination of sins, and generation of the enlightened mind [http://www.news.mn/content/109904.shtml; http://mongolnews.mn/i/9475; http://4-unen.blogspot.ch/2013/02/blog-post_22.html; http://www.medee.mn/main.php?eid=10035].⁵²⁹

Both types of the *poṣadha* ritual, interestingly, combine the features of an individual and public rite. Undertaken by a lay person the fast and recitation of prayers imply some degree of self-reflection and eventual personal spiritual progress. At the same time, the monastic ritual is always performed by a community of monks and is directed at confirming and strengthening the unity of this community. Participation in the public ritual is available to both lay and ordained individuals, and is also usually shared by many people, who come early in the morning to the Buddhist monastery to receive the vows from an authorized monastic specialist. This shared experience again helps to create a sense of belonging in a community that adheres to the same religious ideals and preserves its corporate unity and identity by maintaining the tradition.

4.4. The *Gaṇḍī* beam-striking as a boundary-marking act of the *poṣadha* ritual

It is not uncommon that a ritualized action is preceded and immediately followed by certain specific acts. Although those acts are not essential for the very process of ritualization, they serve to mark the boundaries between non-ritualized and ritualized activity [Humphrey/Laidlaw 1994: 77].

In the case of the *poṣadha* as it is performed in contemporary Mongolia, the most prominent boundary-marking act of the *poṣadha* is itself a full-fledged ritual. This ritual is the *gaṇḍī* beam-striking ceremony that is conducted immediately before the monks start the *poṣadha* ritual.

⁵²⁹ Last visited 08.05.2014.

The *gaṇḍī* beam-striking ceremony is done in four steps: a novice monk carrying a wooden beam called a *gandi* or *gandi mod* (ModMong.) and a fully ordained monk carrying a beam-striker ascend to an elevated place or raised platform (see Pic.1); the fully ordained monk who is to perform the striking makes three bows to the North (see Pic.2); the fully ordained monk takes the beam and the beam-striker and strikes the beam in a special manner 108 times (see Pic.3); the monks descend the platform and proceed directly to the temple in which the *poṣadha* ceremony is to be conducted.

The wooden beam which plays the main role in this rite is a well-known Buddhist ritual instrument. The Mongolian name of the beam originates from the Sanskrit Buddhist term *gaṇḍī*, usually translated “gong” [Edgerton 1953: 208].⁵³⁰ The term was transmitted to Tibetan and later to Mongolian directly, that is, phonetically.

The instrument is a special sacred device believed to possess some outstanding powers. It seems to have a very long history, as it is mentioned in a number of Buddhist canonical and para-canonical texts from long before our era. At least two texts included in the Tibetan and Mongolian Kanjur are devoted exclusively to the *gaṇḍī* beam. These are the *Gaṇ Di'i mdo* (Tib.)/*Gaṇḍi-yin sudur* (Mong.) [Ui/Suzuki/Kanakura/Tada 1934: 57, № 298; Ligeti 1942: 286, № 1058; Kas'yanenko 1993a: 244, № 796] and the *Gaṇ Di'i dus kyi mdo* (Tib.)/*Gaṇḍi-yin čay-un sudur* (Mong.) [Ui/Suzuki/Kanakura/Tada 1934: 57, № 299; Ligeti 1942: 287, № 1050].⁵³¹ While the latter treatise provides a list of precise dates in the course of the year when the *gaṇḍī* beam is to be used, the former presents detailed instructions on the utilization of the instrument. Its content includes information on the transcendental powers of the beam, on the materials with which it has to be produced, on the measurements of the beam itself and of the beam-striker, on the procedure of the instrument's consecration, on the occasions on which the beam is to be struck, on the persons authorized to perform the striking, and on the spiritual and material benefits derived from the proper usage of the beam.

⁵³⁰ The term might have been derived from the Sanskrit word *gaṇḍī*, meaning “the trunk of a tree from the root to the beginning of the branches” [Monier-Williams 1960: 344]. The appearance of the instrument in its unornamented form, that is, as a long, straight and smooth wooden beam could have supported this supposition.

⁵³¹ The *Gaṇḍi-yin čay-un sudur* is not found in P.



Pic.1. *Gaṇḍī*-striking ceremony performed on 30 June 2011 in the *Gandantegchenlin* monastery in Ulan Bator. The monks are ascending to an elevated platform.



Pic.2. *Gaṇḍī*-striking ceremony performed on 30 June 2011 in the *Gandantegchenlin* monastery in Ulan Bator. A fully ordained monk is making three bows praising the Buddha.



Pic.3. *Gaṇḍī*-striking ceremony performed on 30 June 2011 in the *Gandantegchenlin* monastery in Ulan Bator. A fully ordained monk is performing the *gaṇḍī* beam striking.

In the list of occasions on which the *gaṇḍī* beam is to be struck, the *poṣadha* ritual is enumerated among others and is not given any privileged position in this regard.

According to the text the main source of the outstanding metaphysical abilities of the beam is its sound. It is worth noting, however, that the lexis used by the text to characterize the *gaṇḍī*'s powers describe it rather as a weapon than a musical instrument. The beam is called a “suppressor” (Tib. *'jom par byed pa*), an “eliminator” (Tib. *sel bar byed pa*), a “destroyer” (Tib. *'jig par byed pa*) or a “pacifier” (Tib. *zhi bar byed pa*) [GS: 284b-285a].

Numerous textual testimonies of using the *gaṇḍī* suggest that the main reason the beam was struck was to call the monks to gather for some joint activity. In these sources the application of the *gaṇḍī* is usually described not as a special event, but as an everyday routine of monastery life. It was also struck, for example, to announce a monk's death and to signal the beginning of the formal funeral proceedings, to call the monks to gather for a joint meal, or to alarm the residents of the monastery in case of danger, such as, for instance, an attack by robbers [Schopen 1992: 6; Schopen 2004: 261, 265, 269]. There are also indirect indications in the texts of the possibility of using the *gaṇḍī* as a straightforward physical weapon [Schopen 2004: 267, 277, n. 11].

It was probably the combination of the main features of the *gaṇḍī* beam, such as its indissoluble connection with monastery life and the role of its sound in signalling both the most essential and fairly routine events, its potential force as a material weapon and its functioning as a powerful instrument of spiritual influence that made the *gaṇḍī* a salient attribute of the iconography of one particular wrathful deity of the Buddhist pantheon, namely a certain form of the *Mahākāla*.⁵³²

Although described in the Buddhist literature, the ceremony of the *gaṇḍī*-beam striking is rarely found in the historical sources. I managed to find only one account of it given in a monograph by Pozdneev [Pozdneev 1887: 346-47], who depicts the instrument as a quadrangular wooden beam made of red sandalwood, with a smooth surface and the images of a frog carved on both ends. Pozdneev says that the summoning of the monks for the *poṣadha* was carried out with the help of this special device in the Mongolian monasteries in the second half of the nineteenth century. Pozdneev gives a very detailed description of the economic, household, ritual and educational routine of the Mongolian Buddhist monasteries of that period. However, the *gaṇḍī* beam is mentioned only once, and only in connection with the *poṣadha*. One therefore assumes that the ceremony of the *gaṇḍī* striking was then performed exclusively as an initial part of the *poṣadha* ritual.

The tradition of the *gaṇḍī*-beam striking is maintained by the contemporary Mongolian Buddhist monastic community, at least in some monasteries. My respondents in the *Gandantegchenlin*, *Dashchoilin*, *Betüv*, *Amarbayasgalant* monasteries and the *Ivolginskii dacan* confirmed the usage of the *gaṇḍī* in their monasteries' activities. When specifying those activities, however, they reported differently. Thus, the monks that I interviewed in the *Amarbayasgalant* and *Gandantegchenlin* monasteries claimed that in their communities the *gaṇḍī* was struck solely before the *poṣadha*, and served to mark the beginning of this ritual alone. My respondents in the *Dashchoilin* and *Betüv* monasteries, meanwhile, said that the *gaṇḍī* was used on various occasions, and its application was not associated exclusively with the *poṣadha* ritual.

The appearance of the *gaṇḍī* beam, although described precisely by the *Gaṇ Di'i mdo*, has been changing through time and space. The text instructs clearly that the ends of

⁵³² The *gaṇḍī* beam is a regular attribute of the iconography of the *Panjara Mahākāla*. The Tibetan name of the deity is *gur gyi mgon po*. This particular form of *Mahākāla* was brought to Tibet from India by the great Buddhist scholar and propagator of the teaching in Western Tibet Rin chen bzang po. The *Panjara Mahākāla* was favoured by the Tibetan *Sa skya pa* school of Buddhism and became popular with the rulers of the Mongolian Empire during the thirteenth and fourteenth centuries, and later at the time of Liydan *qayan*. The deity was known as a protector of Buddhist scholasticism. For the Mongolian rulers it appeared to be a symbol of the Imperial strength and royal legitimacy [Berger 1995: 54-55; Rhie 2004: 47, 52; Beer 2003: 139-140].

the *gaṇḍī* should be made in the form of a frog's head (Tib. *rtse gnyis sbal ba'i mgo bzhin no* [GS: 286a]), and that the ends of the *gaṇḍī*-striker should be made in the form of a mongoose's head (Tib. *rtse gnyis ne'u le'i mgo* [Ibid.: 286a]). From Pozdneev's report we know that the appearance of the *gaṇḍī* beam and the striker that he saw in Mongolia during his trip agreed with the canonical description [Pozdneev 1887: 346]. The *gaṇḍī* beam and the striker used in the contemporary *Gandantegchenlin* monastery in Ulan Bator are smooth pieces of wood without any decorations (see Pic.4).⁵³³

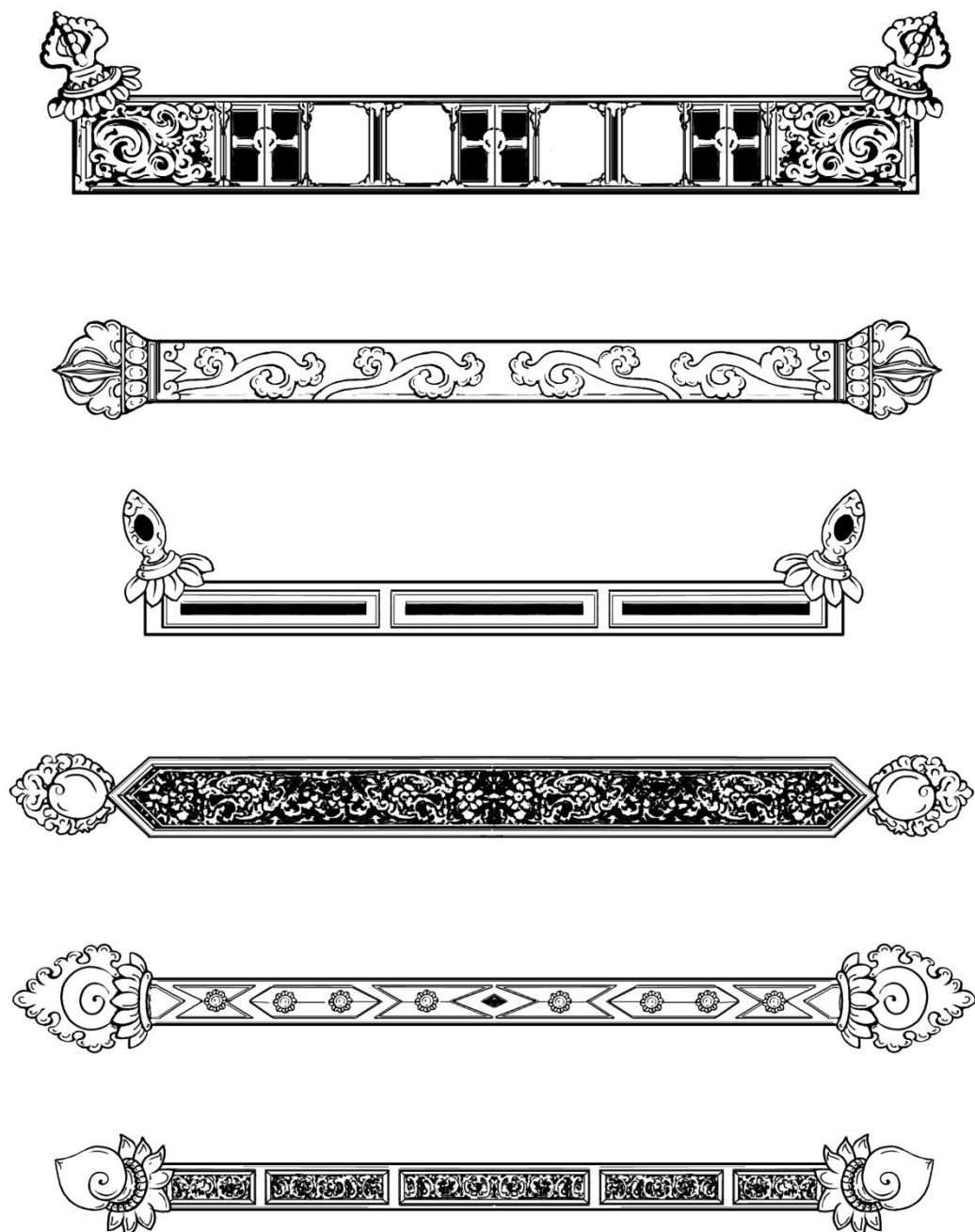


Pic.4. The *gaṇḍī* beam and *gaṇḍī*-striker used in the *Gandantegchenlin* monastery, Ulan Bator, June 2011.

The iconographic versions of the *gaṇḍī* that present it as an attribute of the *Panjara Mahākāla* have decorated ends in a majority of cases, and sometimes have ornamentation along the whole length of the instrument (see Illust.1).

Humphrey and Laidlaw state that boundary-marking acts do not contribute to the ritualization of an activity as “there is nothing essentially ‘ritual’ about the meaning of these acts” and “they can all be performed in order to achieve their own non-representational purposes in contexts where they have no such marking function” [Humphrey/Laidlaw 1994: 75]. The *gaṇḍī*-beam striking could be classified among the boundary-marking acts if the range of its applications described in the Buddhist literature is taken into consideration and the assertions of the contemporary Mongolian monks about the usage of the beam outside the *poṣadha* context prove to be true. It is, however, most likely that the *gaṇḍī*-striking performance has lost its practical calling-to-gather function.

⁵³³ In her article on the *gaṇḍī* Helffer provides us with a picture of a chanting master holding the instrument. The picture was taken in Darjeeling in August 1979 [Helffer 1983: 119]. The *gaṇḍī* presented in the picture has no decorations and looks very similar to the one currently used in the *Gandantegchenlin* monastery in Ulan Bator.



Illust.1. Different forms of iconographic representation of the *ganḍī* beam.⁵³⁴

⁵³⁴ The illustration is made on the basis of the material provided by Beer and original Tibetan *thangkas*, available via himalayanart.org [Beer 2003: 139; <http://www.himalayanart.org/search/set.cfm?setID=265>].

The usage of the beam, or, at least, the way in which it is used before the *poṣadha*, is totally symbolical and ritualistic. The purpose of the performance can be determined as purely spiritual. This coincides well with what is written about the instrument in the *Gaṇḍī-di'i mdo*. The fact that the striking of the beam is considered to be an obligatory part of the *poṣadha* might be related to the special importance attributed to the latter. The proper performance of the *poṣadha* is of great significance for the monastic community to prove and maintain its legitimacy and authenticity. The *gaṇḍī*-striking ceremony is known to relate to the *poṣadha* closely in theory, i.e., canonical texts, and in practice, i.e., the tradition.⁵³⁵

Although the *gaṇḍī*-striking has nothing to do with the content of the ritual it is obviously believed to be an indispensable element of its structure. It might be that without the *gaṇḍī*-striking preceding it the very ritual of *poṣadha* would be regarded as incomplete, and therefore not valid.

4.5. Main features of ritual: characteristic, but not intrinsic

Writing about ritual, scholars often distinguish a number of features that they consider to be very common for a ritualized activity [Bell 1992: 220], central to the very concept of ritual [Sharf 2005: 248] or even structural elements of ritual [Michaels 2010: 11-13]. A general list of such features would include periodicity, formality, limited or selective accessibility, prescriptibility, invariance and symbolism. I tend to agree with the opinion that those features are neither definitive nor intrinsic to a ritualized activity [Humphrey/Laidlaw 1994: 70-71; Bell 1997: 138]. Although a ritualized activity is not necessarily characterized by such features, various rituals have them in common. Bell states that while ritualization itself “involves the differentiation and privileging of particular activities” the aforementioned features just constitute parts of the mechanism with which this differentiation is made [Bell 1992: 204-205].

I will analyse the *poṣadha* ritual in regard to the features that are often shared by ritualized activities and are effective tools in the process of ritualization. This analysis will hopefully aid our understanding of the role the recitation of the *Prātimokṣasūtra* plays in creating and sustaining the ritual nature of this practice, as well as outlining the

⁵³⁵ For more information about the history and usage of the *gaṇḍī* see Sobkovyak 2015.

interconnections between and mutual influence of the phenomena of ritual and canon in terms of authority and social power.

4.5.1. Periodicity

The proper performance of the *poṣadha* ritual presupposes periodicity and a strictly determined time schedule. According to the tradition traced back to the historical Buddha's life-time the ritual is to be performed twice a month, on the full-moon and new-moon days. In contemporary Mongolia the dates of holding the ritual are set in accordance with the tradition, but are described in slightly different way. Similarly to many other Buddhist ritual events in Mongolia, the schedule for the *poṣadha* is drawn up on the basis of the lunar calendar (ModMong. *bilgiin toolol*). The *poṣadha* is normally performed all year round, on the 15th and the last day of every lunar month, called in Mongolian *bitiün* (ModMong.).⁵³⁶ The respondents in all the four Mongolian monasteries (*Gandantegchenlin*, *Dashchoilin*, *Betiv* and *Amarbayasgalant*) and one Buryatian monastery (*Ivolginskii dacan*) that hold the *poṣadha* regularly agreed on those dates.⁵³⁷ The particular time of the day does not seem to be prescribed for the ritual's performance. Pozdneev reports that at the time of his work in Mongolia the ritual could be conducted at any time of the day, from early morning until late at night [Pozdneev 1887: 342]. The *poṣadha* ritual, the beginning of which I witnessed in the Gandantegchenlin monastery in Ulan Bator, started at nine o'clock in the morning.

The periodicity of participation in the ritual by the monks appears to be treated differently in different Buddhist monasteries belonging to the Mongolian tradition. The

⁵³⁶ The Mongolian *bitiün* means "eve", and in this case refers to the eve day of a new month. The lunar month is divided in two parts. The first part consists of 15 days and lasts from the next day after the new-moon day until the full-moon day, included. The second part consists of 14 or 15 days and lasts from the next day after the full-moon day until the new-moon day, included. Thus, the new-moon day is the last day of the lunar month. It is this day that is called *bitiün* (ModMong.) in Mongolian. It may fall on the 29th or 30th of a lunar month.

⁵³⁷ I have already mentioned that the lineage of full ordination for nuns has never been established in Mongolia. Nowadays there are several Buddhist monastic institutions and educational centres created specially to revive female Buddhist monasticism in the country. One such institution is the *Dolma ling* nunnery in Ulan Bator. It was founded by the international organization "Foundation for the Preservation of the Mahayana Tradition" on the site of the former *Dara Ekh* monastery. The number of nuns conducting services and studying in the monastery is not stable. According to the information that I received from my respondent, there were some 10 nuns affiliated to the monastery at that moment (August 2011), with six of them keeping the vows of *gecelmaa*. My respondent was aware of the ritual called *sojin* and considered it to be available for everybody and to involve fasting, praying and taking certain vows. She did not know either about any *sojin* conducted exclusively by monks with novice and full ordination, or that such a ritual was regularly performed in several monasteries of Ulan Bator.

monks interviewed in the *Gandantegchenlin*, *Dashchoilin*, *Amarbayasgalant* and *Ivolginskii dacan* assured me that taking part in the *poṣadha* ceremony was considered to be important and obligatory for the monks, who were allowed to miss the ritual only for a very serious reason. Dashdemberel from the *Betiiv* monastery expressed another opinion. He suggested that the decision about participation in the ritual was made by every monk by himself, and that this was a completely private matter. He backed up his opinion with an interpretation of the Tibetan title of the *Prātimokṣasūtra*. He referred to the words *so sor* of the Tibetan title of the treatise and said that because the Tibetan expression means “separately” or “individually” it characterizes the way in which the ritual and the very social institution of full ordination should be treated. In his opinion the decision about taking monastic vows, as well as keeping them, belongs exclusively to the individual. For this reason, the necessity of participation in the ritual is also evaluated and accepted by each and every monk by himself.

Participation of the monks in the *poṣadha* ritual is connected with the question of the limited accessibility of the performance. According to the Buddhist canonical texts only monks with novice or full ordination are authorized to take part in the ritual. The monastic communities of the modern Mongolian monasteries strictly adhere to this principal. This was best confirmed by Sürenragchaa from the *Dashchoilin* monastery, who kept the vows of *barmaravjin*. Although the monk was very well educated and experienced in the monastery’s ritual routine, he said he could not participate in the *poṣadha* because his ordination was not high enough. All respondents from the monasteries holding the ritual also agreed upon one more canonical rule regarding the possibility of the *poṣadha*’s performance: the rule of a minimum of four fully ordained monks required to conduct the ritual legitimately.⁵³⁸ While my informant from the *Gandantegchenlin* monastery stated that the tradition of *poṣadha* was never interrupted in this monastery, the respondents from the *Amarbayasgalant* and *Betiiv* declared that the ritual was revived in the former and initiated in the latter not when the monasteries began to function, but when the community eventually had the necessary quorum of four fully ordained monks.

⁵³⁸ The *Khamar* monastery, or *Khamaryn Khiid* which was destroyed in 1938 and reestablished in 1990, is now carrying out the yearly cycle of its ritual activities conducted by more than 10 monks (see Pic.5). Although the monks of the monastery are well-educated and some of them received their Buddhist education in the Indian monasteries none of them has yet taken full ordination. My informant was familiar with the *poṣadha* ritual and totally aware of the importance of the ritual for the life of the monastic community. He also stated that before the monastery was destroyed several hundreds of monks resided there, many of them having full ordination. At that time the *poṣadha* was performed in the monastery regularly. Nowadays, however, the majority of the monks in the *Khamar* monastery formally are not even clerics, but lay followers keeping the five vows of *genen* (Tib. *dge bsnyen*). For this reason, the revival of the *poṣadha* tradition is not yet possible in the monastery.

4.5.2. Initiation and revival of the *poşadha* in modern Mongolian and Buryatian monasteries

The question of initiation or revival of the *poşadha* tradition in modern Mongolia and Buryatia is most interesting. I have already mentioned that the *Gandantegchenlin* monastery in Ulan Bator was the only active monastery in the country during the Soviet period. I do not, however, have any reliable information about the number of fully ordained monks who served in the monastery during this time. Therefore the statement of my respondent from the *Gandantegchenlin* about the continuity of the *poşadha* tradition should not be taken for granted. It needs further research and corroboration.

The image shows three pages of a printed list of Buddhist texts and prayers, titled "Хамрын хийддэ хурах номын нэрс" (Names of texts to be recited in the prayer hall). Each page contains a numbered list of texts in Mongolian, their titles in Cyrillic, and their prices in Mongolian Tugriks.

Page 1 (Left): Lists items 1-30. Examples include "1. Хамрын хийддэ хурах номын нэрс", "2. Хамрын хийддэ хурах номын нэрс", "3. Хамрын хийддэ хурах номын нэрс", "4. Хамрын хийддэ хурах номын нэрс", "5. Хамрын хийддэ хурах номын нэрс", "6. Хамрын хийддэ хурах номын нэрс", "7. Хамрын хийддэ хурах номын нэрс", "8. Хамрын хийддэ хурах номын нэрс", "9. Хамрын хийддэ хурах номын нэрс", "10. Хамрын хийддэ хурах номын нэрс", "11. Хамрын хийддэ хурах номын нэрс", "12. Хамрын хийддэ хурах номын нэрс", "13. Хамрын хийддэ хурах номын нэрс", "14. Хамрын хийддэ хурах номын нэрс", "15. Хамрын хийддэ хурах номын нэрс", "16. Хамрын хийддэ хурах номын нэрс", "17. Хамрын хийддэ хурах номын нэрс", "18. Хамрын хийддэ хурах номын нэрс", "19. Хамрын хийддэ хурах номын нэрс", "20. Хамрын хийддэ хурах номын нэрс", "21. Хамрын хийддэ хурах номын нэрс", "22. Хамрын хийддэ хурах номын нэрс", "23. Хамрын хийддэ хурах номын нэрс", "24. Хамрын хийддэ хурах номын нэрс", "25. Хамрын хийддэ хурах номын нэрс", "26. Хамрын хийддэ хурах номын нэрс", "27. Хамрын хийддэ хурах номын нэрс", "28. Хамрын хийддэ хурах номын нэрс", "29. Хамрын хийддэ хурах номын нэрс", "30. Хамрын хийддэ хурах номын нэрс".

Page 2 (Middle): Lists items 31-60. Examples include "31. Хамрын хийддэ хурах номын нэрс", "32. Хамрын хийддэ хурах номын нэрс", "33. Хамрын хийддэ хурах номын нэрс", "34. Хамрын хийддэ хурах номын нэрс", "35. Хамрын хийддэ хурах номын нэрс", "36. Хамрын хийддэ хурах номын нэрс", "37. Хамрын хийддэ хурах номын нэрс", "38. Хамрын хийддэ хурах номын нэрс", "39. Хамрын хийддэ хурах номын нэрс", "40. Хамрын хийддэ хурах номын нэрс", "41. Хамрын хийддэ хурах номын нэрс", "42. Хамрын хийддэ хурах номын нэрс", "43. Хамрын хийддэ хурах номын нэрс", "44. Хамрын хийддэ хурах номын нэрс", "45. Хамрын хийддэ хурах номын нэрс", "46. Хамрын хийддэ хурах номын нэрс", "47. Хамрын хийддэ хурах номын нэрс", "48. Хамрын хийддэ хурах номын нэрс", "49. Хамрын хийддэ хурах номын нэрс", "50. Хамрын хийддэ хурах номын нэрс", "51. Хамрын хийддэ хурах номын нэрс", "52. Хамрын хийддэ хурах номын нэрс", "53. Хамрын хийддэ хурах номын нэрс", "54. Хамрын хийддэ хурах номын нэрс", "55. Хамрын хийддэ хурах номын нэрс", "56. Хамрын хийддэ хурах номын нэрс", "57. Хамрын хийддэ хурах номын нэрс", "58. Хамрын хийддэ хурах номын нэрс", "59. Хамрын хийддэ хурах номын нэрс", "60. Хамрын хийддэ хурах номын нэрс".

Page 3 (Right): Lists items 61-90. Examples include "61. Хамрын хийддэ хурах номын нэрс", "62. Хамрын хийддэ хурах номын нэрс", "63. Хамрын хийддэ хурах номын нэрс", "64. Хамрын хийддэ хурах номын нэрс", "65. Хамрын хийддэ хурах номын нэрс", "66. Хамрын хийддэ хурах номын нэрс", "67. Хамрын хийддэ хурах номын нэрс", "68. Хамрын хийддэ хурах номын нэрс", "69. Хамрын хийддэ хурах номын нэрс", "70. Хамрын хийддэ хурах номын нэрс", "71. Хамрын хийддэ хурах номын нэрс", "72. Хамрын хийддэ хурах номын нэрс", "73. Хамрын хийддэ хурах номын нэрс", "74. Хамрын хийддэ хурах номын нэрс", "75. Хамрын хийддэ хурах номын нэрс", "76. Хамрын хийддэ хурах номын нэрс", "77. Хамрын хийддэ хурах номын нэрс", "78. Хамрын хийддэ хурах номын нэрс", "79. Хамрын хийддэ хурах номын нэрс", "80. Хамрын хийддэ хурах номын нэрс", "81. Хамрын хийддэ хурах номын нэрс", "82. Хамрын хийддэ хурах номын нэрс", "83. Хамрын хийддэ хурах номын нэрс", "84. Хамрын хийддэ хурах номын нэрс", "85. Хамрын хийддэ хурах номын нэрс", "86. Хамрын хийддэ хурах номын нэрс", "87. Хамрын хийддэ хурах номын нэрс", "88. Хамрын хийддэ хурах номын нэрс", "89. Хамрын хийддэ хурах номын нэрс", "90. Хамрын хийддэ хурах номын нэрс".

Pic.5. A list of Buddhist texts and prayers that can be ordered to be recited in the *Khamaryn Khiid*. The table provides information on the title of the text, the benefits of it being recited and the price.

According to the reports of my respondents from the *Dashchoilin* and *Ivolginskii dacan* the tradition of *poşadha* was restored in those monasteries on the initiative of the local monks. In the *Ivolginskii dacan* the tradition existed from the time of the monastery's foundation in 1945, but was interrupted in the beginning of 1990-s and reintroduced later, in

2009.⁵³⁹ In the *Dashchoilin* monastery the ritual came to be conducted again soon after the monastery was reopened in July 1990.

In the *Amarbayasgalant* and *Betiiv* monasteries the tradition was revived or established anew on the imperative request of foreign monastic specialists, who made great contributions to the monasteries' life. Thus, in the *Betiiv* monastery it was the founder, the former Indian ambassador in Mongolia Bakula Rinpoche, who saw the *poṣadha* to be an absolute necessity for the life of the monastery. Bakula Rinpoche, whose contribution to the revitalization of Buddhism in Mongolia cannot be overestimated, considered morality and respectability of Mongolian monks one of his greatest concerns. He accepted that the level of education and familiarity with the Buddhist teaching was very low among Mongolian monks. Therefore, he saw his task in Mongolia in creating a small, but highly-educated community of monks who would keep their vows and follow the *Vinaya* rules [compare his interview at http://stuart.stuzog.com/web_sites/Mongolia/Buddhism_Crisis_3.html].⁵⁴⁰ The mission of Bakula Rinpoche seems to have been accomplished as the director of the *Betiiv* monastery Sonam Wangchuk informed me that, while the ritual of *poṣadha* started to be performed in the monastery as soon as the quorum of four fully ordained monks was present, nowadays the reputation of the monastery and its community was so good that monks from other monasteries came to participate in the *Betiiv*'s *poṣadha*, considering it more proper and authentic.

The situation in the *Amarbayasgalant* monastery was somewhat similar. The revival of the ritual activities of the monastery was tightly connected with foreign spiritual masters. My respondent told me that the *poṣadha* was reintroduced in the *Amarbayasgalant* in the very beginning of 2000-s, when the Tibetan teacher *dge bshes* Thub bstan phrin las⁵⁴¹ visited it and gave teachings to its monks.

⁵³⁹ My respondent in the *Ivolginskii dacan* informed me that the ritual of *poṣadha* was performed in the monastery exactly according to the tradition currently followed in the '*Bras spungs sgo mang*' monastery, widely known and highly reputed Buddhist educational centre situated in the North Kanara district of Karnataka State, South India. The reason for this was that many monks from the *Ivolginskii dacan* received their Buddhist education in the '*Bras spungs sgo mang*'. They were taught the *poṣadha* tradition there. After returning home and realizing the necessity to initiate the ritual performance in their monastery in Buryatia they naturally started following the '*Bras spungs sgo mang*'s example. They believed, therefore, that as far as the ritual of *poṣadha* is concerned they belonged to the tradition of that Indian-Tibetan Buddhist monastery.

⁵⁴⁰ Last visited 08.05.2014.

⁵⁴¹ *Dge bshes* Thub bstan phrin las is a Tibetan Buddhist teacher working in the *Rabten Choeling* monastery of Switzerland. His visit to Mongolia was most probably connected with his Mongolian pupil Luvsandarjaa. Luvsandarjaa was a monk of the *Amarbayasgalant* from 1990. In 1996 he was sent to Switzerland for a better Buddhist education. He studied in the *Rabten Choeling* from 1996 until 2001 with *dge bshes* Thub bstan and Gosar Rinpoche as his main mentors. In 2001 Luvsandarjaa returned to Mongolia where he first worked in the *Amarbayasgalant* monastery and later was recognized as an incarnation of the well-known Mongolian Buddhist scholar Zava Damdin Rinpoche (1867-1936). Luvsandarjaa was actively involved in the restoration

As the ritual of *poṣadha* is a closed, internal ceremony of Buddhist monks it is hardly ever discussed publicly. For this reason, information about it is difficult to find and the tradition is very problematic to trace. I found only one example in the contemporary Mongolian Buddhist tradition where the importance and meaning of the *poṣadha* is explained to the laity. This was at the new Buddhist monastery *Rinpoche Bagsha* in Ulan-Ude, Buryatia. The monastery was founded by venerable *dge bshes* Blo gros rin po che in 2000. The official Internet page of the monastery states that in 2010 *dge bshes* Blo gros, together with the monks of the monastery, conducted the *poṣadha* ceremony for the first time in the modern history of Buryatian Buddhism⁵⁴² [<http://yelo-rinpoche.ru/teachers/>].⁵⁴³ The Internet page also contains a video, on which *dge bshes* Blo gros relates how the performance of the *poṣadha* became possible in the monastery once six fully ordained monks started working in it, and how important the ritual is for keeping the monastic community pure and offence-free [http://yelo-rinpoche.ru/history/sojong_khural_dalai_lamas_teachings/].⁵⁴⁴

4.5.3. Invariability and prescriptibility

In the light of the facts presented above we can see clearly that the tradition of the *poṣadha* ritual is not continuous within the Mongolian Buddhist culture. It seems to have been passed down unceasingly through the Buddhist monasteries of Ulan Bator such as the *Gandantegchenlin* and *Dashchoilin*. In the former it was interrupted, but possibly restored with the help of old monks who had participated in the ritual in the past and could be regarded as bearers of the tradition. In the *Amarbayasgalant* and *Ivolginskii dacan* the tradition was broken and later revived with the help of foreign Buddhist teachers

of the Buddhist tradition in Mongolia. Among other things he founded in 2002 the Amar Mur Centre for training and external relations of the *Amarbayasgalant* monastery and in 2005 initiated the restoration of the *Delgeriin Choir* monastery founded in 1918 in the Dundgovi *aimag* by his previous incarnation [Schittich 2005: 13, 57-58, 70-77;

<http://mn.wikipedia.org/wiki/Лувсандаржаа>; <http://mandal.govi.mn/index.php/humuus/142-choiriin-hiid> - last visited 08.05.2014].

⁵⁴² According to information from a monk working in the *Ivolginskii dacan* the *poṣadha* has been regularly performed there since the end of 2009. This does not correspond to the facts presented on the official Internet page of the *Rinpoche Bagsha* monastery. This inconsistency could be the result of intentional misinformation or a lack of information. The latter option seems to be more likely. None of my respondents in the Mongolian monasteries knew if the ritual was conducted in the other monasteries. Even the monks of the three Ulan Bator monasteries in which the ritual was actually conducted were not in possession of the information about the ritual's performance in the neighbouring monasteries.

⁵⁴³ Last visited 08.05.2014.

⁵⁴⁴ Last visited 08.05.2014.

representing the Tibetan Buddhist community in exile. In the case of the *Betiiv* monastery the tradition was also brought from the outside by a representative of the Tibetan-Indian monastic community. Although the ritual was once derived from the Tibetan Buddhist tradition and was probably conducted in the Tibetan language in Mongolia until the majority of the monasteries were destroyed, we can claim neither that initially it was absolutely identical to its Tibetan counterpart, nor that it has changed in Mongolia, nor even that the ritual was and is performed without variations in different monasteries belonging to the Tibetan Buddhist tradition. To suggest the invariability of the *poṣadha* ritual in Mongolia, thus, is not quite appropriate. The interruption of the tradition and its later revitalization powered in many cases by foreign, not local sources has made invariability of the ritual more or less impossible. On the other hand, a ritual is normally characterized as a special activity that is considered invariable by the bearers of the tradition, both participants and observers of the ritual. Such a perception of a ritual, however, does not mean that in reality it is not subjected to any changes, even within a consistent uninterrupted tradition.

Bell suggests that the very phenomenon of ritual functions differently in oral and literate societies. She states that in oral societies “changes can be routinely made in ritual since, without records that cast one version as original or true, such changes are easily ignored or rationalized” [Bell 1997: 203]. The situation changes radically with the introduction of writing, which leads sooner or later to the so-called ‘textualization of ritual’. Ritual activities become described and therefore fixed in written texts. Those texts, in their turn, tend to be treated as normative and prescriptive. As a result “ritual is no longer a matter of doing what it seems people have always done; it becomes the correct performance or enactment of the textual script” [Ibid.: 204].

In the opinion of Humphrey and Laidlaw, the prescriptibility of ritual does not much influence its invariance. It also does not comprise a distinctive feature of ritual, as it is also attached to a large number of non-ritualized activities. Humphrey and Laidlaw argue that “action is ritualized if the acts of which it is composed are constituted not by the intention which the actor has in performing them, but by prior stipulation” [Humphrey/Laidlaw 1994: 97]. This stipulation is considered by them to be grounded in the prescription concerning the form and the content of a ritual. In their opinion “instead of being guided and structured by the intention of actors, ritualized action is constituted and structured by prescription, not just in the sense that people follow rules, but in the much deeper sense that a reclassification takes place so that only following the rules counts as action” [Ibid.: 106]. The presence of such a ‘script’, according to which a ritual is to be performed, however, is again not intrinsic

to the nature of ritual. It also does not guarantee the invariance and fixity of actions comprising the ritual as set down by this script. It is thus the “commitment to rules, rather than the production of a fixed series or sequence of actions, which is intrinsic to ritualization” [Ibid.: 128].

In terms of the fulfilment of the *poṣadha* tradition in contemporary Mongolia I tend to agree with the statement advocated by Humphrey and Laidlaw. The ritual of *poṣadha* is thoroughly prescribed by the texts included, first of all, in the Kanjur. Beside the *Prātimokṣasūtra*, which contains a short instruction on the procedure of the *poṣadha*, there is a special text providing every possible detail pertaining to the performance of the ritual. The text, entitled *Poṣadhavastu*, comprises a part of the *Vinayavastu*⁵⁴⁵ treatise, which in its turn is included in the *Vinayaṭīkā* – one of the three main parts of the Indian Buddhist canon, the *Tripiṭaka*.⁵⁴⁶

The text of the *Poṣadhavastu* belonging to the *Mūlasarvāstivāda* school was transmitted into Tibetan and later Mongolian Buddhist culture and included in the Tibetan and Mongolian Kanjur.⁵⁴⁷ The text of the *Poṣadhavastu* deals in detail with questions such as the time and place for the ritual’s performance, the ways of recitation of the *Prātimokṣasūtra* and the personality of the reciter, the declaration of purity by the monks, and so on [Hinüber 1994: I-II]. The text is available for the monks, as every contemporary Mongolian monastery, in which the ritual is conducted possesses one or more copies of the Kanjur written in Tibetan, and sometimes also in Classical Mongolian. The presence of the text, however, was obviously not enough to completely re-establish the *poṣadha* tradition in Mongolia after it was interrupted, or to establish it anew. Although some monks, when asked about the procedure of the ceremony, mentioned the existence of the textual guidelines, none of them talked about the regular consulting of those guidelines, or

⁵⁴⁵ This part of the Sanskrit *Vinaya* corresponds to the *Khandhaka* section of the *Theravāda Vinaya* written in Pāli [Hinüber 1994: 52; Hirakawa 1990: 72].

⁵⁴⁶ It is probable that some version of the *Poṣadhavastu* constituted a part of the *Vinaya* corpus of every school of Indian Buddhism. Currently, however, the original texts of only two schools are available to us – the one in Pāli belonging to the *Theravāda* school and the one in Sanskrit recognized to be a *Mūlasarvāstivāda* version. The latter text was found in 1931 in the form of a manuscript enclosed within a *stūpa* in Naupur near Gilgit, present-day North Pakistan. This manuscript was investigated, analysed, compared with the Tibetan version and translated into German by Hinüber [Hinüber 1994]. There also exist several small fragments of the Sanskrit texts of the *Poṣadhavastu* attributed to the Sarvāstivāda school [Ibid.: 78-84].

⁵⁴⁷ The *Poṣadhavastu* comprises the second chapter of the Tibetan version of the *Vinayavastu* included in the Kanjur [Ui/Suzuki/Kanakura/Tada 1934: 1, № 1; Kas’yanenko 1993a: 182-87, № 599-602; Ligeti 1942: 306-309, № 1125-1129]. The Tibetan translation of the *Poṣadhavastu* (Tib. *gso sbyong gi gzhi*) is the only extant full version of this treatise belonging to the *Mūlasarvāstivāda* tradition. The manuscript from Gilgit has not been preserved in full, while the Chinese translation of this version, if there ever was one, has not survive to the present. The Tibetan translation corresponds generally to the Gilgit manuscript [Hinüber 1994: 65-66, 72].

suggested they could be used to bring the ceremony back into the circle of the monasteries' routine ritual activities.

It has to be underlined that the canonical instructions of the *Poṣadhavastu* would be impossible to follow strictly in the contemporary context, in which the modern Mongolian Buddhist monastic community exists and functions. The text composed in India before our era reflects the peculiarities of the Buddhist communal life of that time, place and cultural environment. It is therefore hardly pertinent or applicable to either Tibetan or Mongolian reality.

I have already mentioned that no layman is allowed to participate in or observe the *poṣadha* ceremony. For this reason, lay scholars have no opportunity to witness the ritual, investigate the procedure in terms of the canonical guidelines and compare the text with reality. The description of the ceremony provided by my respondents, however, allows me to claim that the ceremony does not represent an exact realization of the script found in the Kanjur.

According to the *Poṣadhavastu* the ceremony is to be performed in three main steps: preparation, including cleaning and preparing the place in which the ritual is to be conducted; opening declaration of purity of the monks who are present as well as of those who are absent by reason of illness; recitation of the *Prātimokṣasūtra* [Ibid.: 11, 365, 371]. The recitation of the *Prātimokṣasūtra* therefore has to be the central activity of the ritual, with no chanting of any other essential texts performed. As regards the Mongolian tradition, the ceremony starts with the chanting of various kinds of prayers and sacred texts, such as, for instance, the *Dge slong gi phyir bcos* and the *Dge tshul gyi phyir bcos*,⁵⁴⁸ and various hymns of praise in honour of the Buddha.⁵⁴⁹

The declaration of the total purity of the monastic community performing the *poṣadha* ritual is of vital importance for the legitimacy of the ceremony according to the *Poṣadhavastu*. The text, however, contains no explicit information on the handling of sinful monks and on the method of confession to the misdeeds committed by them.

In the contemporary Mongolian tradition the actual confession to the committed transgressions seems to be an important part of the *poṣadha*. My respondents from the *Amarbayasgalant* monastery and the *Ivolginskii dacan* stated that at a particular stage of the

⁵⁴⁸ The titles of these texts were given to me by my respondents in the *Amarbayasgalant* and *Gandantegchenlin* monasteries.

⁵⁴⁹ The account by Pozdneev confirms this information. Pozdneev also reports that at the time of his expedition the *poṣadha* ritual in Mongolian monasteries started with the chanting of various benedictions and prayers [Pozdneev 1887: 347].

ceremony the monks participating in the ritual make confessions between each other. The fully ordained monks confess their misdeeds in the absence of the novices. The novices in their turn confess to the fully ordained monks.

It is therefore obvious that in the case of the Mongolian tradition of the *poṣadha* the ritual is by no means an exact enactment of a normative script. The canonical texts relating to the ritual endow it with historicity and authoritativeness. They do not, however, guarantee the continuity of the tradition.

Bell saw the main difference between oral and literate society in the fact that in the former the authority of ritual and ritual experts is rooted in the tradition that exists in contemporary cultural life, while in the latter the authority resides in written rules and those who know, interpret and apply them [Bell 1997: 203-204]. The example of the *poṣadha* ritual can lead to the conclusion that in the Buddhist culture of Mongolia the presence of written guidelines was not crucial for the preservation of the tradition. To last, a tradition has to be created and recreated in real time by appropriately qualified actors. In the absence of such actors it is problematic to reestablish a broken tradition from the written sources only. In the modern Mongolian Buddhist tradition, in the majority of cases the *poṣadha* ritual has been restored with the assistance of foreign specialists representing an uninterrupted lineage of the tradition, or by local monks who mastered the procedure of conducting the ritual while studying in foreign monasteries possessing the active tradition. This may testify in favour of Humphrey and Laidlaw's assertions, which are the following:

“The stipulated acts are positively enhanced by being taught ostensively. They are learned in practice, and quite what comprises them is left conceptually unclear” [Humphrey/Laidlaw 1994: 142].

“Ritual practice prescribes the ritual much more closely than does religious exegesis” [Ibid.: 199].

The performative nature of ritualized action reveals itself in such a way that practical demonstration is the best method to teach and learn a ritualized action. Prior stipulation and deprivation of intentionality from ritualized acts⁵⁵⁰ leads to a very special treatment of texts used in the performance of a ritual. When recitation of a text becomes one of the elements

⁵⁵⁰ Humphrey and Laidlaw suggest that a ritualized action “is non-intentional, in the sense that while people performing ritual acts do have intentions (thus the actions are not unintentional), the *identity* of a ritualized act does not depend, as is the case with normal action, on the agent's intention in acting” [Humphrey/Laidlaw 1994: 89].

comprising a ritual, a so-called ‘ritualization of text’ occurs. The essence of such ritualization is in turning a text into a ritual object, the significance of which is no longer in the content of the text and its interpretation but in the particular handling of the text in the course of the ritual [Bell 1988: 366-67]. The text of the *Prātimokṣasūtra*, I believe, has undergone such a ritualization process, whereby the recitation of it became an inseparable part of the *poṣadha* ritual. A closer look at the interconnection between the text and the ritual will hopefully allow us to understand better how the ritual implementation influenced the status of the text and how the authoritativeness attached to the text contributed to the efficacy and legitimacy of the ritual.

4.6. The recitation of the *Prātimokṣasūtra* in modern Mongolian and Buryatian monasteries

We do not know at what particular moment of history the Tibetan language became the predominant language of the Buddhist liturgy in Mongolia. There are sufficient reasons to believe that it was not always so, and that Mongolian was also once used in the performance of the Buddhist rituals. It is, however, widely known and accepted that all services in the Mongolian Buddhist monasteries were held exclusively in Tibetan during the eighteenth, nineteenth and at the beginning of the twentieth century. The probability is therefore very high that, although the Mongolian translation of the *Prātimokṣasūtra* was available, it was the Tibetan text that was recited twice a month in the course of the *poṣadha* ritual.

When Buddhism started to be revitalized in Mongolia at the beginning of the 1990-s, the Tibetan liturgy was restored in the monasteries as a continuation of the pre-revolutionary tradition. Nowadays there is only one small Buddhist temple in Ulan Bator where the services are held in Mongolian. The temple, called *Mongol unshlagat Buyan arvijikhui Khiid*, was opened in 2001. The liturgical texts used in the temple are written in Classical Mongolian and chanted in Modern Mongolian

[http://www.mongoliantemples.net/en/index.php?option=com_content&view=article&id=50&Itemid=59].

At present the *Prātimokṣasūtra* is regularly recited in the *Gandantegchenlin*, *Dashchoilin*, *Betüv* and *Amarbayasgalant* monasteries of Mongolia, as well as in the *Ivolginskii dacan* of Buryatia. The Tibetan version of the text is used for the recitation.

Access to the text is strictly limited. My respondents from the aforementioned monasteries all agreed that only a fully ordained monk is authorized to perform the recitation. My interviewee from the *Amarbayasgalant* monastery stated that this monk has to be the oldest fully ordained monk of the community. The respondent from the *Ivolginskii dacan* specified the qualification of the reciter, claiming that he had to have been keeping the vows of a fully ordained monk for not less than 12 years. In the course of the *poṣadha* the text is recited from a written copy only by this authorized monk. The rest of the participants have no opportunity to consult any written document. They are supposed to repeat the words of the treatise pronounced by the reciter.

The text of the *Prātimokṣasūtra* used during the ritual is usually a separate copy carefully made from the set of the Tibetan Kanjur preserved in the monastery. Only in the *Gandantegchenlin* monastery the *Prātimokṣasūtra* found in the ‘golden’ Kanjur⁵⁵¹ is used for the recitation.

Although all monks participating in the *poṣadha* are aware of the general content of the text they can hardly understand it entirely. Comprehension may be even more difficult because of the monks’ level of knowledge of Tibetan and the general intention of the ritual recitations.

According to the opinion of Humphrey and Laidlaw the recitation of a text “is a distinct and valid ritual act independent of the apprehension of its meaning” [Humphrey/Laidlaw 1994: 194]. In other words, the comprehension of a text is not needed to perform a ritual correctly. Incorporation of a foreign-language text in a ritual may lead, therefore, to a situation when the semantic meaning of the text is undermined and even neglected [Ibid.: 208]. Reciting a text in a native language might even have the same effect, because under particular circumstances misinterpretation or poor understanding of a communication in one’s native language is just as easy.

The analysis of the Mongolian translation of the *Prātimokṣasūtra* that has been presented in the previous chapters allows us to see that the comprehension of the Mongolian version would have been rather problematic without a commentary, or at least a good

⁵⁵¹ A copy of the Tibetan Kanjur written in gold is preserved in the *Gandantegchenlin* monastery. Wallace writes that the ‘golden’ Kanjur, preserved in the library of the *Gandantegchenlin* monastery, was produced in the nineteenth century and belonged to the private collection of the Fifth *rJe btsun dam pa qutuytu* [Wallace 2009: 89]. However, Wallace does not say what the source of this information is. This ‘golden’ copy of the Kanjur is considered by the monks to be the most valuable of all the Kanjurs kept in the monastery (N, Uxyl, possibly H). I was informed that the ‘golden’ Kanjur was a copy of the *sDe dge* edition prepared by Mongolian scribes approximately 250 years ago. The copy is treated as the most respected and precious not only because of its material value, but also because it is the oldest Kanjur of the monastery. This information, however, has not been checked or confirmed by any scientific research as far as I know.

knowledge of the Tibetan original. The Mongolian translation included in the Kanjur, however, is fairly stable. Its wording has not been significantly changed from redaction to redaction. This comparative invariability of the Mongolian text might be connected with the ritual usage – it is the proper form of the text that is important for the performance of a ritual, not the content. However, if we associate the stability of the Mongolian text with its ritual application we have to agree that by 1720, when the xylographical redaction of the Mongolian Kanjur was finished, Mongolian chanting was still a relevant element of the Buddhist tradition in Mongolia. Although such a suggestion needs further evidence to support it and should not be made on the basis of the two redactions of the *Prātimokṣasūtra* only, it should, in my opinion, be taken into account.

The present situation in Mongolian Buddhist culture does not allow us to observe what difference the Mongolian chanting would make to the realization of the *poṣadha* tradition. It is, however, possible that the traditions of both the Mongolian and Tibetan recitation of the *Prātimokṣasūtra* once existed simultaneously in the Mongolian Buddhist cultural space. I refer here to a special case of Buddhist practice once seen in a number of Mongolian monasteries situated on the territory of the modern Inner Mongolia. The essence of this practice was an insistent and consistent conducting of the religious services in Mongolian.

The tradition of the so-called ‘Mongolian reading’ is associated closely with the lineage of the Mergen gegen incarnation⁵⁵² and the *Mergen sūme*⁵⁵³ monastery. The tradition is claimed to go back to Neyiji toyin and his missionary work, which included numerous translations of Buddhist text into Mongolian. The key point of the development of the tradition was an outstanding contribution made by the Third Mergen gegen Blo bzang bstan pa’i rgyal mtshan (1717-1766). An immensely significant personality in the history of Mongolian Buddhism, the Third Mergen gegen not only carried on the tradition of the ‘Mongolian reading’ in the *Mergen* monastery but also greatly enhanced it by working out a

⁵⁵² The First Mergen gegen was a disciple of the famous Mongolian preacher and propagator of Buddhism Neyiji toyin (1557-1653). The First Mergen gegen is also known under the name Mergen diyanči dinuva. Information on him is rather scarce as his biography, if it was ever written down, has not survived to the present. The first *Mergen* monastery was built in the second part of the 1670-s by the fourth *gūng* of the West Urad Banner Nomun *noyon* for Mergen diyanči dinuva. The monastery was situated in the region called Hairatu. In the beginning of the eighteenth century this monastery became a personal Buddhist shrine of the Banner’s ruler, and therefore was later called *Gūng-iin sūme* [Humphrey/Hürelbaatar 2013: 36, 87, 119-20; Ayusheeva 2006: 246-48; Möngke/Naranbatu 1994: 5].

⁵⁵³ The *Mergen sūme* was built at its present site in 1701-1703 (or 1703-1705) by the seventh *gūng* of the West Urad Banner Darmaširi *noyon* in the region called Mergen. The Second Mergen gegen was invited from the first *Mergen sūme* in Hairatu to head the new monastery [Humphrey/Hürelbaatar 2013: 120; Ayusheeva 2006: 248; Möngke/Narabatu 1994: 5]. Afterwards the *Mergen sūme* became the main residence of the Mergen gegen incarnation.

special metrical system. He used this system for the translation into Mongolian of a large number of Buddhist ritual texts in order to stabilize the rhythm of a versed text and make its recitation in Mongolian easier [Humphrey/Hürelbaatar 2013: 99-100].

The *Mergen süme* was the main Buddhist monastery in the West Urad Banner, with a number of smaller monasteries that were subordinate to it. It is known that the example set by the *Mergen süme* was followed by other monasteries of the Banner and the tradition of holding the services in Mongolian was also adhered to by the monks of those monasteries [Ayusheeva 2006: 250].

After the death of the Third Mergen gegen his works were gathered together, edited and published in the form of a block print in Beijing in 1780-1783 under the title *Vcir dhara mergen diyanči blama-yin gegen-ü 'bum jarliḡ kemegdekü orosiba* [Humphrey/Hürelbaatar 2013: 70]. It does not seem that any new translation of the *Prātimokṣasūtra* was prepared by Mergen gegen, as no such translation is found in his Collected Works [*'Bum jarliḡ*]. We can be quite sure, however, that the ritual of the *poṣadha* was regularly performed in the monastery. In the course of time the monastic community of the *Mergen süme* grew to include dozens of monks, including seven monks representing a particular lineage of incarnation. It is without doubt that the required quorum of four fully ordained monks was present in the monastery, and that the community was full-fledged and most likely met its commitments by conducting the *poṣadha* ritual. Taking into consideration the 'Mongolian reading' tradition characterizing the monastery's ritual routine it would be reasonable to assume that the *poṣadha* might have also been performed in Mongolian there. There is, however, no solid evidence that would allow us to speak about the recitation of the *Prātimokṣasūtra* in the Mongolian language as of a historical fact. Until such evidence is found we have to remain in the realm of speculation in this regard.

Hypothetically it is possible that the Mongolian Kanjur translation of the *Prātimokṣasūtra* was used for ritual purposes in the *Mergen süme*. The monastery possessed at least one set of the Mongolian Kanjur, which is now preserved in the library of the Mongolian Academy of Social Sciences.⁵⁵⁴ Providing any proof for this hypothesis would be rather problematic, as the monastic tradition of this particular monastery can be considered dead.

After the harsh years of the Cultural Revolution, after which the monastery was turned into a military base, in 1987 some monks came back to the monastery and resumed

⁵⁵⁴ I was informed in a private conversation with one of the library workers that one of the Mongolian Kanjurs now kept in the library was brought to Hohhot from the *Mergen* monastery.

some services. Since that time the monastic community has not developed much. In autumn 2012, when I visited the monastery, there were only eight young monks residing in it. These monks had been taught Classical Mongolian, Buddhist philosophy and ritual procedures, and regularly performed a number of services such as the *mani khural*, a range of rituals associated with the *cagaan sar*, *ovoogiin takhilga* and others, making their invaluable contribution to the revival and support of the ‘Mongolian reading’ tradition. None of the monks, however, had taken any monastic vows. Officially these young men kept only the layman vows of *genen*, and could not be considered clergymen.



Pic.6. A young monk of the *Mergen siime* chanting in Mongolian.⁵⁵⁵ September 2012.

⁵⁵⁵ Humphrey and Hrelbaatar claimed that in the 1990s the monks of the monastery had no access to the official issue of the Mergen gegen’s ‘*Bum jarli*’, and that they used for the ceremonies hand-written copies of ritual texts handed down by the elders of the community and reproduced by the monks themselves or by local believers [Humphrey/Hrelbaatar 2013: 71-72]. In 2012 when I visited the monastery the monks had been provided with new printed copies of the texts from the Mergen gegen’s Collected Works, recently revised and published in Hohhot.



Pic.7. The main building of the *Mergen süme*. September 2012.



Pic.8. The monks of the *Mergen süme* in front of the main ceremonial building – the *Čoγčin duyang*. September 2012.

There is one more important fact regarding the recitation of the *Prātimokṣasūtra* in the modern Mongolian Buddhist monasteries that has to be paid attention to. In spite of the restrictions imposed by the canonical guidelines of the *poṣadha* ritual and strict prohibition to make the recitation of the *Prātimokṣasūtra* accessible for the laymen the Tibetan text of the treatise included in the Tibetan Kanjur is regularly recited in the presence of non-ordained persons. This recitation is conducted both as a part of the annual ceremonial chanting of the whole Kanjur collection and as a private chanting of the ‘golden’ Kanjur to the laity. The details of these particular rituals will be given in the following sub-chapter.

4.7. Ritual treatment of the Kanjur

On the material treatment of the Buddhist sacred texts Hartmann writes the following:

“An important ritual function of books that is separated from communicating the immediate content of a manuscript concerns the religious merit or *punya* generated by copying or reciting them. We do not know when and where this practice was first employed, but it is evident that only books that contain the word of the Buddha, or texts, which are generally subsumed under such categories as ‘canon’, were used in this manner” [Hartmann 2010: 103].

Discussing the ritual potential of the Buddhist religious texts, Rambelli says:

“Buddhist scriptures traditionally have a value that goes far beyond their conceptual meaning. They function as cosmological models, representations of the sacred, ritual templates, condensations of enlightenment, magical tools, ritual implements, status symbols, and aesthetic artifacts. In general, Buddhist scriptures present two aspects, namely, they are both liturgical tools and embodiments of the Buddha” [Rambelli 2007: 98].

Many scholars have recently concentrated their research on the non-hermeneutical treatment of the Buddhist sacred texts in different cultures. The results of these investigations make it clear that, along with the hermeneutic usage, handling of such texts with purposes not immediately associated with the extraction of discursive meaning constitutes an equally important part of their reception.

Thus, as soon as the Kanjur collection was formed in Tibet and conceptualized as an authoritative and most venerable textual entity, some particular practices exploiting a unique ultimate spiritual power with which the Kanjur appeared to be endowed came into existence. Historical documents and modern reports inform us about the regular performance of rituals such as the *bka' 'gyur zhal klog* or the *bka' 'gyur skor ba* within the Tibetan Buddhist cultural environment. These rituals may involve the recitation of the whole Kanjur or solemn circumambulation of a monastery, village or a wider local area by monks carrying the whole Kanjur collection [Kapstein 2000: 237, n. 74; Childs 2005; Mills 2003: 180, 350; Bell 1968: 73]. The objectives of such rituals are usually general ones, such as, for instance, the prosperity and well-being of the local community, good harvests and productivity of the herds.

The tradition of the annual recitation of the Kanjur was also followed in the Mongolian Buddhist monasteries. Pozdneev mentioned that the service called *ganjuryn khural* involved the chanting of the text of the whole Kanjur and was held in some monasteries during the 13th, 14th and 15th days of the first summer month, in others during the second autumn month, and in the capital of Urga from the ninth until the 12th day of the last summer month [Pozdneev 1887: 284; 288].

The tradition of the *ganjuryn khural* was not fully restored in Mongolia after 1990. Currently the ritual is conducted regularly only in the *Gandantegchenlin* monastery of Ulan Bator. It is important to note that the Buddhist community of Russia introduced this particular ritual (Rus. *ganzhur khural*) in the annual ceremonial circle. It is considered to be one of the most important ritual events of the year. In the Russian Buddhist monasteries including the *Ivolginskii dacan* the three-day-long ritual is conducted regularly once a year. In 2014 it was performed on the ninth, 10th and 11th of March

[<http://www.sangharussia.ru/articles/detail.php?ID=12790>;
<http://beta.rian.ru/spravka/20100324/216125782.html>].⁵⁵⁶

Mongolian monasteries in their turn developed a practice of individual recitation of parts of the Kanjur. This Kanjur chanting, either for the sake of a person who orders it, or for certain purposes you intend it to be performed, can be ordered in all major monasteries and is one of the most expensive services available.

It is during such partial or complete recitation of the Kanjur that the text of the *Prātimokṣasūtra* is often read to the lay people, or in their presence. In the

⁵⁵⁶ Last visited 09.05.2014.

Gandantegchenlin monastery the ‘golden’ Kanjur is normally used for such rituals, as well as and private recitations. The monastery has assigned a special room in which the Kanjur is kept and where the laity can come and ask for Kanjur chanting, which will be carried out immediately in their presence. The volumes of the ‘golden’ Kanjur are kept in the room and systematically read by the monks one by one. In the case of this particular service the texts are obviously treated not specifically, with no reference to their peculiar intentionality and modes of handling, but as a part of the Kanjur. The volumes or separate texts of the Kanjur are not specially selected or taken in any certain succession. They are simply recited through, and every next client gets a sequential segment of the text chanted in dedication of his or her particular needs. The meaning of the texts, therefore, plays no role in transmitting the unique transformative power of the Kanjur in general. The recitation of every single fragment of the collection is considered to be equally capable of benefiting a person to positively influence his or her reality. The *Prātimokṣasūtra*, thus, is also equated to other texts, is dissolved in the general course of chanting and is attributed the same metaphysical qualities as the whole collection of the Kanjur.⁵⁵⁷



Pic.9. A sign above the door to the building in which the private chanting of the ‘golden’ Kanjur fragment can be requested. *Gandantegchenlin* monastery in Ulan Bator, June 2011.

⁵⁵⁷ I was able to confirm that during such ritual recitation of the Kanjur no exception was made for the *Prātimokṣasūtra*, which was simply recited along with other texts. No additional benefits were attributed to its recitation and no restrictions were placed on people permitted to hear it. See Pic.10.



Pic.10. A monk performing a recitation of the 'golden' Kanjur fragments for the laity. Gandantegchenlin monastery in Ulan Bator, June 2011.



Pic.11. The Tibetan text of the *Bhikṣuprātimokṣasūtra* included in the 'golden' Kanjur and prepared for recitation as its integral part. Gandantegchenlin monastery in Ulan Bator, June 2011.

Analysing the ritual recitation of the Kanjur and the *Prātimokṣasūtra* as a constituent part of it we can see that the discursive meaning of the texts does not influence the efficacy of the ritual action and does not determine the purposes intended to be accomplished by the recitation. A rough idea about the general content of the Kanjur and a belief in what the Kanjur stands for suffice to make the collection a powerful spiritual instrument that is supposed to be able to positively change the existence of separate living beings as well as the order of things in the world. In other words, it is the symbolic, but not the discursive meaning of the Kanjur's texts that becomes productive as far as the ritual treatment of the Kanjur is concerned.

4.8. Conclusions

The analysis presented on the previous pages lead me to agree with Levering, who believes that the transactive, transformative and symbolic modes of a canon's reception are normally realized in a ritual context. I can add that it is precisely the ritual context where these modes are played out most completely and effectively.

Both transactive and transformative modes are definitively present in the reception of the *Prātimokṣasūtra* in contemporary Mongolia. The ritual transaction of the monks with the text is obvious, as the text is necessarily taken and put into action via recitation to fulfil specific purposes. I am of the opinion, however, that these purposes are eventually achieved not directly through the recitation of the *Prātimokṣasūtra*, but rather through the proper performance of the *poṣadha* ritual, which would be incorrectly and, thus, ineffectively conducted if the text is not read at the correct moment. Nevertheless, the ritual enactment of the text is undoubtedly of vital importance for monks to: (1) operate in accordance with the tradition; (2) demonstrate the genuine character of the monastic community and its spiritual maturity; (3) confirm the legitimate status of the monastic community and its members, who are both authorized to perform the ritual and sufficiently knowledgeable and skilled to do it properly.

The detection and description of the transformative mode of reception is more complicated. This mode is associated with the inner transformation of the practitioner, with changes in the mental and emotional state of a person caused by some kind of interaction with the canonical texts. The effects of this mode of reception lie predominantly in the realm of psychology. They may not be evident for an outside observer and are to a

considerable degree a subjective experience acquired by a practitioner and dependent on the peculiarities of his or her personality.

Being a ritual of confession to and repentance for faults the *poṣadha* naturally presupposes a certain internal transformation of the monks performing it. Ideally it also requires a good deal of self-reflection on the part of the monks before and during the ritual in order to identify and name their misdeeds. The recitation of the *Prātimokṣasūtra*, which crowns the performance, officially seals the process of spiritual transformation that the participants undergo. It serves as a guarantee of the ritual's effectiveness in purifying the monastic community, because by the beginning of the recitation all the faults should already have been atoned for by confession and repentance, as it is forbidden to read the text in the presence of even one sinful monk.

All of my interviewees who participated regularly in the *poṣadha* ritual admitted that taking part in the ritual is of vital importance both for the monastic community and for every monk individually. It seemed to me that the restoration of the *poṣadha* tradition in their monasteries and the opportunity for them to participate in the ritual gave them, above all, a stronger feeling of self-esteem and authenticity as Buddhist monks keeping up an ancient and very powerful tradition, legitimizing their community. As to the individual mental and emotional processes triggered by the performance of the ritual in the consciousness of the monks, these are a matter of complex mechanisms of self-cognition, which should be studied separately and from an angle different from the perspectives of this work.

Although the text of the *Prātimokṣasūtra* has discursive meaning the role its recitation plays during the *poṣadha* ritual is more symbolic than epistemic. The monks whom I interviewed recognized the text to be a part of the Kanjur by its designation with the Tibetan word *mdo*. The Tibetan term *mdo* corresponds to the Sanskrit *sūtra* and has traditionally been used and perceived as a marker indicating the canonical affiliation of a text, that is, it being attributed to the Buddha's authorship. The symbolic value of the *Prātimokṣasūtra* does not seem to be backed up directly by the profound symbolism of the Kanjur itself. Its canonical status is taken for granted by the participants of the ritual; it seems natural for the text of this significance to belong to the most authoritative and venerated textual collection of the Tibetan and Mongolian Buddhist tradition. The symbolism of the *Prātimokṣasūtra* as an individual treatise is created and developed by the peculiar ritual context in which it is handled. This symbolism is also unique to the special

circumstances of the *poṣadha* performance, and is not reproduced in cases where the text is recited as a part of the Kanjur.

Levering writes about the two types of symbolism that may pertain to a canonical text. The first type, “social symbolism”, reveals itself when “a text serves as a symbol that carries social meanings when it symbolizes the sources and bearers of the authority of the tradition”. The second type is associated with the ultimate meaning of a text and its symbolic power to point “to that which transcends even tradition, that which is ontologically and ethically ultimate” [Levering 1989: 86]. The symbolism of the *Prātimokṣasūtra* can be classified as the first type. It shows itself only in the context of a particular ritual and is grounded in the tradition of this ritual. The second type can definitely be used to characterize the symbolism of the Kanjur as a complete entity. The symbolism here is so strong and provides the Kanjur texts with such great metaphysical power that it appears perfectly capable of overshadowing the actual meaning of the texts. It is this powerful symbolism that means the material presence of and interactions with the material representation of the Kanjur, for example, turning the Kanjur text into sound, reproducing it on paper, or making it rotate, are believed to be effective in influencing and transforming the real world.

5. What makes a canon?

The main questions addressed by the present work have been formulated in terms of whether the Mongolian Kanjur can be classified among religious canons, and what features actually characterize a canon taken in the sense of a generic category. I proceeded in my investigation from a provisional definition stating that a canon is a text that is bestowed by a community with absolute authority and is traditionally treated as being of ultimate normativity, for which the authority of the text is the main justification. I therefore chose to understand canonicity not as an intrinsic feature of a text, but as an attitude of people to a text that they believe to be sacred or holy.

The analysis of the formation and transmission of the Kanjur collection in Tibet and Mongolia has shown that the authoritativeness of the Kanjur as a canon has been formed by a whole range of factors. First of all, the Kanjur was directly related to and justified by the authority of the Buddha, to whom the texts comprising the Kanjur were attributed. Complex and elaborated methodology was developed by Indian, Tibetan and Mongolian scholars in order to establish or confirm authenticity of a text as that of the Buddha's authorship, i.e., as being *buddhavacana*. This methodology included both profound philosophical considerations and simple practical tools to serve the purpose of the correct assessment of a text's authenticity. The most evident and easy-to-use of those tools was the generic affiliation of a text. According to the Buddhist tradition, which can be traced back to as early as the first or second century after the Buddha's decease, texts that were believed to contain "the Word of the Buddha" bore the title of *sūtra*. The power of this criterion was very strong. When *Mahāyāna* writers started creating Buddhist doctrinal treatises at around the turn of the millennia, and found themselves in need of mechanisms of legitimization for their works, they developed profound philosophical theories aimed at the justification of texts' authenticity as *buddhavacana*. Besides this, however, they readily made use of the traditional way of authentication and entitled their works as *sūtras*.

The Sanskrit word *sūtra* was translated into Tibetan as *mdo* and into Mongolian as *sudur*. Interestingly, in Mongolian culture the word *sudur* (Mong; ModMong. *sudar*) deviated gradually from its original meaning and came to denote every text, not necessarily of religious content. The term *mdo*, however, kept its determinative character and is still used by Mongolian Buddhist monks as the first and most simple indicator of a text belonging to the Kanjur collection and therefore being "the Word of the Buddha". I was able to confirm this when in the course of my field research in Mongolia I asked the monks

whether the *Prātimokṣasūtra* was a part of the Kanjur. Talking about the text we always referred to it by its Tibetan title *So sor thar pa'i mdo*, as not all my respondents would have recognized what I meant had I named it in Mongolian. When the monks were at all able to answer my question about the text's affiliation, they said that naturally it comprised a part of the Kanjur, because it was designated with the term *mdo*.

The authority of the Kanjur collection in the history of Tibet and Mongolia has, in my opinion, a strong mutual connection with the authority of political leaders and their power. An overview of the historical events and processes that accompanied the development of the Kanjur tradition, that served as a background for it or that were generated by its development, shows that the role of political power in the construction of the Kanjur's authority cannot be overestimated. At different periods in history and in various historical circumstances political leaders resorted to the authority of the Kanjur in order to strengthen their dominant position, to seal this position or to legitimize their claims to power. In such cases, the material value of the Kanjur undoubtedly mattered no less than its spiritual value. The costly enterprise of the Kanjur's translation or issuing involved serious material and financial resources and highly qualified manpower both of skilful craftsmen and learned scholars. The ability of a political leader to successfully realize such a project definitely raised his prestige as a ruler who was both of religious merit and economically prosperous. I believe that the attempts of political rulers to use the Kanjur for such purposes and to seriously consider it a proper and effective instrument of the achievement of success in mundane and pragmatic affairs such as power struggles and the reinforcement of political domination, positively influenced the authoritativeness of the Kanjur collection. The application of the Kanjur in such contexts is one of the most evident examples of people's attitudes helping to create and sustain the canonicity of a text.

The ultimate transcendent power with which people believe the Kanjur to be endowed is one of the representations of its canonical status. This power is meant to be evoked and utilized through the material and ritual treatment of the Kanjur. These kinds of treatment have always been most widespread and productive among the Tibetan and Mongolian common people, the majority of whom were illiterate until relatively recently and were not able to make use of the hermeneutic potential of the Kanjur texts.

Although the whole Kanjur was translated into Mongolian, it was Tibetan that occupied the position of the language of religion in Mongolia during the eighteenth and nineteenth, and at the beginning of the twentieth century. Despite the fact that a lot of popular Buddhist literature was, of course, translated into Mongolian and known to the

Mongols, Tibetan was the language of religious service and ritual in the Mongolian Buddhist monasteries at that time.

I do not think, however, that the language of the collection has played any crucial role in the assessment of its spiritual powers. Since the collection was formed in Tibet, has obtained its more or less completed form and, most importantly, has come to have a fixed title and be widely known as the Kanjur, it was perceived as a single whole, the outstanding spiritual value of which relied on its unity. There are texts included in the Kanjur that have their own strong tradition of studying, worshipping and realization. They are, however, not distinguished in any way when handled, recited or worshipped within the Kanjur, as its integral part. The example of the ritual utilization of the *Prātimokṣasūtra* in modern Mongolia shows clearly that an individual tradition of a text loses its validity when the text is treated not specifically, but as one among others, as in the Kanjur. In the case of the *Prātimokṣasūtra* even a strict limitation of access to the text is easily ignored when it is the Kanjur that is meant to be performed through the recitation of the *Prātimokṣasūtra*, not the *Prātimokṣasūtra* itself.

We do not know exactly when and under what circumstances the shift in the language preferences occurred and the domination of Tibetan in the sphere of Mongolian Buddhist education and liturgy became complete. It is, however, certain that despite the Mongolian translation it was the Tibetan version of the Kanjur that was ritually applied in Mongolian monasteries. However, some popular and widely known treatises such as the *Aṣṭasāhasrikāprajñāpāramitāsūtra*, *Vajracchedikāprajñāpāramitāsūtra* or *Suvarṇaprabhāsaśūtra* included in the Kanjur were spread and read in their Mongolian translations. We do not possess, however, any reliable data on the usage of the Mongolian versions of the Kanjur in the rituals and services related to the Kanjur as an integrated whole in pre-revolutionary Mongolia. When Pozdneev mentions the ritual of the Kanjur recitation that was performed in many Mongolian monasteries in the second half of the nineteenth century, or the ritual circumambulation of a *khoshuun* by monks carrying the whole Kanjur and performing its recitation, he does not specify whether the Kanjurs applied were written in Tibetan or Mongolian [Pozdneev 1887: 284, 288, 411]. We can assume with a very high degree of probability, however, that all of those Kanjurs were Tibetan, as Pozdneev describes the libraries of the Mongolian monasteries at that time as possessing exclusively Tibetan translations of the Kanjur and Tanjur [Ibid.: 102]. He also states that the sacred books and prayer books used in Mongolian Buddhist monasteries were written in Tibetan [Ibid.: 133, 306].

It can be assumed that the usage of Tibetan as the main language of the Buddhist liturgy, and of the Tibetan translation of the Kanjur in contemporary Mongolia, is a matter of tradition rather than of conscious choice in favour of Tibetan as a better or more proper means of the Buddhist texts' transmission. The Tibetan translation might be considered more valuable as it stands one step closer to the Sanskrit original from which the texts are known to have been translated than the Mongolian versions. The Kanjurs in Mongolian are also less productive for an obvious reason – they cannot be recited, as the contemporary Mongolian Buddhist clergy for the most part cannot understand or read Classical Mongolian script fluently. This does not mean, however, that the Mongolian Kanjur is not a desirable possession for a monastery. My respondents from the *Amarbayasgalant* and *Betiiv* monasteries told me that they had the Mongolian Kanjurs at their disposal (facsimile copies of the xylographic redaction issued by Lokesh Chandra in the *Śatapiṭaka* series in 1973-79), but could not have used them because of the language barrier. They also assured me that they were interested in gathering as many copies of the Kanjur as possible in their monasteries, no matter what language the collections were in. The prestige and authority of a monastery grows, as it obtains more Kanjurs.

The very texts of the Mongolian translations of the Kanjur provide us with the most solid evidence of the mode in which the collection was received in its Mongolian versions. Fortunately, more textual witnesses have become available recently in the field of Mongolian Kanjur studies. Since we have thus become better informed about the manuscript version of the Mongolian Kanjur preserved in Buryatia and the manuscripts kept in Hohhot, a clearer picture of the Mongolian Kanjur transmission can now be drawn.

It has become quite obvious that the production of a new Kanjur set was not an event of extreme rarity. The Mongolian Kanjur has not necessarily always been reproduced in the form of a 'gala' copy of high material value, such as the *Altan Kanjur* from Hohhot or the richly decorated and illuminated copy from Ulan-Ude. Nor has the stability of the content of the Kanjur always been given paramount importance. The differences between the manuscript versions at our disposal are quite considerable and sometimes concern not only edits in the language, but also changes in the texts' order and the adding or removing of certain treatises in the collection. These differences seem even more striking if we agree that all the manuscript versions of the Mongolian Kanjur currently available to us represent the same redaction – the one prepared under the auspices of Liḃdan *qayan* in 1628-1629.

The comparative analysis of the texts of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in versions of the Mongolian Kanjur such as the Saint-Petersburg, Ulan-Ude and

Hohhot manuscripts, which are copies of the Liḍdan *qayan* redaction, and the xylographic redaction issued in 1717-1720, as well as the comparison of these versions with the Tibetan text of the treatises, lead me to the following conclusions. The arrangement of texts in the Kanjur collection was not fixed, as the treatises under consideration are placed differently in the aforementioned Kanjurs. Probably the most prominent distinction between the redactions is in the position of the *Bhikṣuṇīprātimokṣasūtra* in relation to its commentary of the *Bhikṣuṇīvinayavibhaṅga*. In the xylographic redaction the commentary follows the core text, while in the Liḍdan *qayan* redaction the treatises are reversed in position in comparison with the xylograph, and the core text of the *Bhikṣuṇīprātimokṣasūtra* is placed after the commentary.

The texts of both the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* included in various Mongolian Kanjur versions were translated into Mongolian only once. The original translations, however, seem to have undergone some changes caused by intentional corrections introduced by the editors as well as unintentional mistakes made by the scribes and carvers who worked with the texts. These changes are definitely much more serious in the case of the *Bhikṣuṇīprātimokṣasūtra*, the earlier version of the translation of which has been considerably revised for the xylographic redaction.

It can be assumed that the formal stability of the Mongolian translation of the *Bhikṣuprātimokṣasūtra* could be connected with the ritual usage of the text. This assumption would lead to the conclusion that the Mongolian text of the treatise still had ritual relevance at the beginning of the eighteenth century when the Kangxi redaction of the Kanjur was prepared. However, there is no strong evidence to confirm this. The assumption should thus be regarded as purely speculative.

Considerably revised or merely slightly edited, the Mongolian translations of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra* are demonstrative examples of a very specific language worked out in Mongolia for the translation of the Buddhist treatises from Tibetan. This artificial language is characterized by the limited choice of lexemes, the usage of grammatical constructions which are not natural for Mongolian, and the consistent breaking of the syntactic rules of Mongolian in favour of the exact reproduction of the Tibetan syntax. As a result, the Mongolian translations are of low comprehensibility. They could possibly be better understood by monks with a good knowledge of the Tibetan counterparts.

No tendency towards improving the texts' intelligibility can be observed in the versions included in the later xylographic redaction. Although the Mongolian text of the *Bhikṣuṇīprātimokṣasūtra* has been significantly changed in comparison with the variants

found in the Saint-Petersburg, Hohhot and Ulan-Ude manuscripts, the changes did not positively influence the text's potential for being properly understood.

Judging from the features characterizing the language of the translations, it can be said that, if at all, the texts were probably meant for hermeneutic treatment only by the limited number of specialists who knew the Tibetan versions behind the Mongolian translations, and who could read the Tibetan 'through' the in many cases corrupted Mongolian.

When Levering attempted to identify the universal criteria that characterize scriptural text taken as a generic category, she formulated those criteria in the form of four modes of reception. She placed great emphasis on the material and ritual treatment of scriptural texts, as three out of four of those modes, namely, the transactive, transformative and symbolic modes, are normally realized through those kinds of treatment. The present work has made use of Levering's theory because the cultural phenomena that she studied under the categories of "scripture" and "scripturality" are much the same as those that I investigate as "canon" and "canonicity". The observations and conclusions made by Levering, therefore, are very much relevant for my own research.

Canon in religion has long been understood as referring to texts the form and content of which has once been fixed, and are never to be altered again. The intrinsic characteristics of such texts were considered formative for the phenomenon. The innovation of Levering was in the proposition to develop comparative studies of the generic category by investigating "not a uniform pattern of similarity in the form or content" [Levering 1989b: 91], but people's attitudes, which she characterized in the aforementioned four modes of reception.

The research described by this thesis reveals that the Kanjur was received by the Mongols in all four modes identified by Levering. The realization of those modes is evident and corroborated by facts, however, only when we speak about the Tibetan version of the Kanjur. The Mongolian translation of the collection was definitely not received in the totality of possibilities, with some modes having been poorly realized or not realized at all.

The most underdeveloped mode is, in my opinion, the informative one. The epistemic potential of the Mongolian translation was very low, probably because the translation was not made specifically so that the discursive meaning could be easily extracted from the texts. The readability and comprehensibility of the Mongolian version were never among the priorities of the translators and editors who worked with all the Mongolian Kanjur texts. This situation, however, might radically change in the future.

The formation of a canon is a dynamic process that does not stop even when the canonicity is already established. The Kanjur may be rightfully called the religious canon of the Mongolian Buddhist culture. For the representatives of this culture, i.e., the bearers of the tradition, the title “Kanjur” is definitively associated with religious texts that are the most authoritative and venerated. The normativity of the Kanjur for the Mongols is, however, postulated rather than actual. The Kanjur is only *believed* to contain the ultimate truth and absolute knowledge; it is not *known* to contain this, because there has been no possibility for common people to familiarize themselves with the content of the Kanjur until the present time.

Wider possibilities of the hermeneutic treatment of the Mongolian Kanjur, including reading with comprehension, have recently opened for the Mongols. In 2010 the “Shri Kalachakra” Cultural Centre of Mongolia launched a project to translate the Mongolian Kanjur and Tanjur from Classical Mongolian into Modern Mongolian. The project involves 32 Buddhist masters and scholars professionally educated in Buddhist philosophy, philology and history. Among the main goals of the project is that of making the texts of the Kanjur and Tanjur accessible and comprehensible to the public [Buyandelger 2013: 216-18].

By 2013 around 60 volumes of this new redaction of Kanjur and Tanjur had been published – they can be bought by the general public in book-stores across Ulan Bator. The collection has also started to spread over different regions of Mongolia and to the libraries of various educational institutions abroad [<http://news.gogo.mn/r/129663>; <http://www.wikimon.mn/content/49182.shtml>].⁵⁵⁸ I call this translation into Modern Mongolian a new redaction of the Mongolian Kanjur because the scholars who prepared it did not merely transcribed the text of one of the previous redactions written in Classical Mongolian in Cyrillic script. In the process of translation, the missing lines and pages in the old versions of the Mongolian Kanjur were put back in, the difficult-to-read fragments of the old translation corrected or retranslated, relying on various Tibetan redactions as well as a whole range of other sources such as, for example, the Manchu version of the Kanjur, the sources in Pāli and Sanskrit, Tibetan-Mongolian terminological dictionaries, and so on [Buyandelger 2013: 218].

We do not yet know the impact of the appearance of the Modern Mongolian translation of the Kanjur, the role it will play in the transmission history of the Mongolian

⁵⁵⁸ Last visited 12.05.2014.

Kanjur, and how it will influence the reception of the collection in terms of its canonicity. What is certain is that the development of the Mongolian Kanjur is far from complete. The collection has not yet fully realized its potential as a canon. Although the Kanjur originated in Tibetan culture, its history and peculiarities of transmission in Mongolia are absolutely unique. It should be studied as an individual, distinctive example of a canon that has developed in its own way under a specific combination of historical circumstances and socio-cultural conditions. Typologically, as a canon the Mongolian Kanjur possesses a number of features that make it similar to other instances of the phenomenon. It is also distinguished by some peculiar characteristics that contribute to its original nature. This research represents one of very few steps that have so far been taken on the long road that will eventually bring us to a better understanding of this original nature. I hope that the results of my research will help us to advance our knowledge about the Mongolian Kanjur and its place in the historical process of the formation of Mongolian culture and identity. I also hope that my conclusion, as well as the mistakes I have certainly made, will inspire my colleagues to continue and intensify the investigation of the Mongolian Kanjur in the context of canonical studies.

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Volume II

Appendices

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Appendix I

**Transliteration of the Tibetan translation of the *Bhikṣuprātimokṣasūtra*, included in the *sDe dge*, *Peking* and *sTog*
Palace redactions of the Tibetan Kanjur¹**

	DPr	KPr	SPr
	(1b) rgya gar skad du/ pra ti mo k+Sha sU tra/ bod skad du/ so so thar pa'i mdo/ bam po dang po/	(1a) // rgya gar skad du/ brA ti mo k+Sha sU tra/ bod skad du/ so sor tha rang ba'i mdo/ /bam po dang po/	(1b) rgya gar skad du/ prA ti mog ksha sU tra/ bod skad du/ so so thar pa'i mdo/ /bam po dang po//
PREFATORY VERSES			
	thams cad mkhyen pa la phyag 'tshal lo/ /snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags pa/	/thams cad mkhyen pa la phyag 'tshal lo/ /snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags pa/	//thams cad mkhyen pa la phyag 'tshal lo/ /snyan pa'i ba dan 'jig (2a) /rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags pa//
	/thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ / sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/	/thams cad mkhyen pa dkon mchog mdzod brnyed pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ / sdug bsngal rgya mtsho ting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/	thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ / sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/
	/thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus su dbye bar bya/	/thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus su dbye bar bya/	thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags (2b) pa'i tshogs kyi dbus su dbye bar bya/
	/ sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying dang snying po ni/ /so sor thar pa 'di yin no/	/sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying dang snying po ni/ /so sor thar pa 'di yin no/	/ sangs rgyas 'dul ba gangs chen mtsho/ /gting mtha' med pa thams cad kyi//gnas pa'i snying dang snying po ni//so sor thar pa 'di yin no/
	/'di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren pa mchog	/'di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren ba mchog	/'di ni dam chos rgyal po yin / /chos kun gyi ni 'dren pa mchog

¹ Syllables highlighted in yellow contain variant readings. They are marked, when a fragment of one version differs from the other two sources; when a fragment is added to one of the sources; or when a fragment is omitted in one of the source. In the last case, square brackets with ellipsis inside are put in the place of omission, and are highlighted in yellow. In case, when all three sources have different variants, all three variant readings are highlighted in yellow.

	/’di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/	/’di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/	/’di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/
	/tshul khrims ’chal pas (2a) /zin rnams kyi/ /gdug pa rnams sel sman ’di yin/	/tshul khrims ’chal bas zin rnams kyi/ /gdug pa rnams sel sman ’di yin/	/tshul khrims ’chal pas zin rnams kyi/ /gdug pa rnam sel sman ’di yin/
	/’di ni lang tsho rnam ’khrul pa’i/ /rkang gnyis gzhon nu’i lcags kyu yin/	/’di ni lang tsho rnam ’khrul pa’i/ /rkang gnyis gzhon nu’i lcags kyu yin/	/’di ni lang tsho rnam ’khrul ba’i/ /rkang gnyis gzhon nu’i lcags kyu yin/
	/mtsho bas zab pa’i ’khor ba las/ /sgrol ba’i rgal thabs ’di yin te/	/mtsho bas zab pa’i ’khor ba las/ /sgrol ba’i rgal thabs ’di yin te/	/mtsho bas zab pa’i ’khor ba las/ /sgrol ba’i rgal thabs ’di yin te/
	/’di ni bzang ’gror ’gro ba yi/ /nges pa’i chu lon zam pa yin/	/’di ni bzang ’gror ’gro ba yi/ /nges pa’i chu lon zam pa yin/	/’di ni bzang ’gror ’gro ba yi/ / (3a) /nges pa’i chu lon zam pa yin/
	/’di ni nyon mongs pham byed lam/ /rgyal po yi ni ’dren pa mchog	/’di ni nyon mongs pham byed lam/ /rgyal po yi ni ’dren pa mchog	/’di ni nyon mongs pham byed lam/ /rgyal po yi ni ’dren pa mchog
	/’di ni thar pa’i grong ’jug pa’i/ /them skas gzhi dang ’dra bar gnas/	/’di ni thar pa’i grong ’jug pa’i/ /them skas gzhi dang ’dra bar gnas/	/’di ni thar pa’i grong ’jug pa’i/ /them skas gzhi dang ’dra bar gnas/
	/nga ni mya ngan ’das gyur na/ /’di ni khyed kyi ston pa’o zhes//rang byung nyid kyis gus bcas par/ /nan tan dge slong tshogs ’dun bstod/	/nga ni mya ngan ’das gyur na/ /’di ni khyed kyi ston pa’o zhes//rang byung nyid kyis gus bcas par/ /nan tan dge slong (2a) / /tshogs ’dun bstod/	/nga ni mya ngan ’das gyur na/ /’di ni khyed kyi ston pa’o zhes//rang ’byung nyid kyis gus bcas par/ /nan tan dge slong tshogs mdun bstod/
	/sangs rgyas zhes bya’i sgra ’di yang/ /’jig rten dag na rab tu dkon/	/sangs rgyas zhes bya’i sgra ’di yang/ /’jig rten dag na rab tu dkon/	/sangs rgyas zhes bya’i sgra ’di yang/ /’jig rten dag na rab tu dkon/
	/mi nyid rnyed pa shin tu dka’/ /rab tu byung ba shin tu dkon/	/mi nyid rnyed pa shin tu dka’/ /rab tu ’byung ba shin du dkon/	/mi nyid rnyed pa shin tu dka’/ /rab tu byung ba shin tu dkon/
	/de bzhin rab tu byung rnams kyi/ /tshul khrims phun sum tshogs rab dkon/ /tshul khrims yongs su dag gyur kyang/ /grogs bzang shin tu rnyed par dka’/	/de bzhin rab tu byung rnams kyi/ /tshul khrims phun sum tshogs rab dkon/ /tshul khrims yongs su dag gyur kyang/ /grogs bzang shin du rnyed par dka’/	/de bzhin rab tu byung rnams kyi/ /tshul khrims phun sum tshogs rab dkon/ /tshul khrims yongs su dag gyur kyang/ /grogs bzang shin tu rnyed par dka’/
	/’jig rten sangs rgyas ’byung ba dang/ /mi dang rab tu byung ba dang / /tshul khrims phun sum tshogs pa dang / /grogs bzang rnyed dka’ rnyed gyur nas/ /mkhas pa bdag la legs ’dod cing / /de dag ’bras bcas byed ’dod pa’i/ /sdom brtson rnams kyis	/’jig rten sangs rgyas ’byung ba dang/ /mi dang rab tu ’byung ba dang / /tshul khrims phun sum tshogs pa dang / /grogs bzang rnyed dka’ rnyed gyur nas/ /mkhas pa bdag la legs ’dod cing / /de dag ’bras bcas byed ’dod pa’i/ /sdom brtson rnams kyis	/’jig rten sangs rgyas ’byung ba dang/ /mi dag rab tu ’byung ba dang / /tshul khrims phun sum tshogs pa dang / /grogs bzang rnyed dka’ rnyed gyur nas/ /mkhas pa bdag la legs ’dod cing / /de dag ’bras bcas (3b) byed ’dod pa / /sdom brtson rnams

	so sor thar/ /mnyan pa'i phyir ni 'bad par bya/	so sor thar/ /mnyan pa'i phyir (ni) 'bad par bya/	kyis so sor thar/ /mnyan pa'i phyir ni 'bad par bya/
	/dge slong dbang dul kun dbang po/ /sang rgyas mi 'gyur rab byung ba/ /nges par thar pa 'dod rnam kyis/ /so sor thar pa rtag tu srungs/	/dge slong dbang dul kun dbang po/ /sang rgyas mi 'gyur rab byung ba/ /nges par thar pa 'dod rnam kyis/ /so sor thar pa rtag tu srungs/	/dge slong dbang 'dul kun dbang po/ /sang rgyas mi 'gyur rab byung ba/ /nges par thar pa 'dod rnam kyis/ /so sor thar pa rtag tu srungs/
	/bskal pa bye ba rnam su yang/ /so sor thar pa thos pa dang / /gzung dang 'dzin pa rnyed dka' ste/	/bskal pa bye ba rnam su yang/ /so sor thar pa thos pa dang / /gzung dang 'dzin pa brnyed dka' ste/	/bskal pa bye ba rnam su yang/ /so sor thar pa thos pa dang / /gzung dang 'dzin ba rnyed dka' ste/
	/sgrub pa'ang shin tu rnyed par dka'/ /sang rgyas rnam ni 'byung ba bde/ /chos (2b) bstan pa yang bde ba yin/	/sgrub pa'ang shin tu rnyed par dka'/ /sang rgyas rnam ni 'byung ba bde/ /chos bstan pa yang bde ba yin/	/sgrub pa'ang shin tu rnyed par dka'/ /sang rgyas rnam ni 'byung ba bde/ /chos bstan pa yang bde ba yin/
	/dge 'dun mthun pa bde ba ste/ /mthun pa rnam kyi dka' thub bde/ /'phags pa rnam ni mthong ba bde/	/dge 'dun 'thun pa bde ba ste/ /'thun pa rnam kye dka' thub bde/ /'phags pa rnam ni mthong ba bde/	/dge 'dun mthun pa bde ba ste/ /mthun pa rnam kyi dka' thub bde/ /'phags pa rnam ni mthong ba bde/
	/dam pa dag dang 'grog pa bde/ /byis pa rnam ni ma mthong na/ /rtag tu bde ba nyid du 'gyur/	/dam pa dag dang 'grog pa bde/ /byis pa rnam ni ma mthong na/ /rtag tu bde ba nyid du 'gyur/	/dam pa dag dang 'grog pa bde/ /byis pa rnam ni ma mthong na/ /rtag tu bde ba nyid du 'gyur/
	/tshul khriims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam par grol ba yi/ /dgra bcom pa dag mthong ba bde/	/tshul khriims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam par grol ba yi/ /dgra bcom ba dag mthong ba bde/	/tshul khriims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam bar grol ba yi/ /dgra bcom pa dag mthong ba bde/
	/'jug ngogs bde ba'i chu klung bde/ /chos la goms pa'i skye bo bde/ /shes rab thob par gyur pa bde/ /nga'o nga rgyal zad pa bde/	/'jug ngogs bde ba'i chu klung bde/ /chos la goms pa'i skya bo bde/ /shes rab thob par gyur pa bde/ /nga'o nga rgyal zad pa bde/	/'jug ngogs bde ba'i chu klung bde/ /chos la goms pa'i skye ba bde/ /shes rab thob par 'gyur pa bde/ /nga'o nga rgyal zad pa bde/
	/nges par byas shing dbang po thul ba dag /dgon pa zhi ba rnam su rgas gyur dang //mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnam kyi gnas pa bde/	/nges par byas shing dbang po thul ba dag /dgon pa zhi ba rnam su rgas gyur dang //mang du thos (pa) nags kyi nang dag tu/ /lang tsho yol ba rnam kyis gnas pa bde/	nges par byas shing dbang po thul ba dag /dgon pa bzhi ba rnam su rgas gyur dang/ /mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnam kyi gnas pa bde/
INTRODUCTION			
	/tshe dang ldan pa dag so ga rnam kyi	/tshe dang ldan ba dag so ka rnam kyi	/tshe dang ldan pa dag so ga rnam kyi

	'das pa dang / lhag ma ji tsam pa de tsam mo/ /tshe dang ldan pa dag rga ba dang 'chi ba mngon par 'ong zhing ston pa'i bstan pa yang 'jig par 'gyur bas/ tshe dang ldan pa dag gis bag yod pas rnal 'byor du bya'o/	'das pa dang / lhag ma ji tsam pa de tsamo / /tshe dang ldan pa dag rga ba dang 'chi ba mngon par 'ong zhing ston pa'i bstan pa yang 'jig par 'gyur bas/ tshe dang ldan pa dag gis bag yod pas rnal 'byor du bya'o/	'das pa dang / lhag ma ji tsam pa de tsam mo/ /tshe dang ldan pa dag rga ba dang 'chi ba mngon par 'ong zhing / /ston pa'i bstan pa yang 'jig par 'gyur pas/ tshe dang ldan pa dag gis bag yod pas (4a) /rnal 'byor du bya'o/
	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnam ki byang chub dang / gzhan yang gang dag de lta bu dang mthun pa dge ba'i chos byang chub ki phyogs rnam kyang bag yod pas 'thob bo/	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnam ki byang chub dang / gzhan yang gang dag de lta bu dang 'thun pa dge ba'i chos byang chub ki phyogs rnam kyang bag yod pas 'thob po/	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnam ki byang chub dang / gzhan yang gang dag de lta bu dang mthun pa'i dge ba'i chos byang chub ki phyogs rnam kyang bag yod pas 'thob bo/
	/bcom ldan 'das ki nyan thos ki dge 'dun ni don nyung ba dang bya ba nyung ba yin pas dge 'dun gyis thog mar bya ba ci yod/	/bcom ldan 'das ki nyan thos ki dge 'dun ni don nyung ba dang bya ba nyung ba yin pas dge 'dun gyis thog mar bya ba ci yod/	/bcom ldan 'das ki nyan thos ki dge 'dun ni don nyung ba bya ba nyung ba yin pas/ dge 'dun gyis thog mar bya ba ci yod/
	tshe dang ldan pa dag ma lhags pa rnam la 'dun pa dang yongs su dag pa dris shig /dri nas kyang brjod par bya'o/	/tshe dang ldan pa dag ma lhags pa rnam la 'dun pa dang / yongs su (2b) dag pa dris shig /dri nas kyang brjod par bya'o/	tshe dang ldan pa dag ma lhags pa rnam la 'dun pa dang / yongs su dag pa dris shig /dri nas kyang brjod par bya'o/
	/shAkya seng ge de la ni/ /sor mo bcu yi thal sbyar te/ /so sor thar pa gdon par byas/	/shAkya seng ngge de la ni/ sor mo bcu yi thal sbyar te/ /so sor thar pa gdon par byas/	/shAkya sengge de la ni/ / son mo bcu yi thal sbyar te/ /so sor thar pa gdon par byas/
	/gdul ba'i don du nga las nyon/ /thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing /	'dul ba'i don du nga las nyon/ /thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing /	/gdul ba'i don du nga las nyon/ /thos nas drang srong chen po yis/ /ji skad gsung bzhin bsgrub bya zhing /
	/kha na ma tho phra rnam la/ /rtun cing byed pa nyid du gyis/ /rtag tu 'bad pas bda' ba yi/ /sems rta kha blan dka' ba la/ /mthun pa gzer rnon brgya pa yi/ /srab ni so sor thar 'di yin/	/kha na ma tho phra rnam la/ rtun cing byed pa nyid du gyis/ /rtag du 'bad bas 'da' ba yi/ /sems rta kha blan dka' ba la/ 'thun pa gzer rnon brgya ba yi/ /srab ni so sor thar 'di yin/	/kha na ma tho phra rnam la/ /rtun cing byed pa nyid du gyis/ /rtag tu 'bad par bda' ba yin / /sems rta kha slan dka' ba la/ /mthun pa gzer rnon brgya pa yi/ /srab 'di so sor thar 'di yin/
	/ che ba gang dag ngag tsam gyis/ /ldog cing mtshams las mi 'da' ba/ /de dag mi	/tshe ba gang dag ngag tsam gyis/ /ldog cing 'tshams las mi 'da' ba/ /de dag mi rta	/ che ba gang dag ngag tsam gyis/ /ldog cing mtshams las mi 'da' ba/ /de dag mi

	rta bzang po ste/	bzang po ste/	rta bzang po ste/
	/nyon mongs g.yul las nges rgyal 'gyur/ /su (3a) /la srab 'di med pa dang / /nam du'ang 'dod par mi 'gyur ba/ /de dag nyon mongs g.yul gyis dkrugs/ /'jog bral rnam par 'khyam par 'gyur/	nyon mongs g.yul las nges rgyal 'gyur/ /su la srab 'di med pa dang / /nam du'ang 'dod par mi 'gyur ba/ /de dag nyon mongs g.yul gyis dkrugs/ /brjod bral rnam par 'khyam par 'gyur/	/nyon mongs g.yul las nges rgyal 'gyur/ /su la srab 'di med pa dang / /nam du yang 'dod par mi 'gyur ba/ /de dag nyon mongs g.yul gyis dkrugs/ /'jog bral rnam par 'khyam par 'gyur/
	/dge 'dun btsun pa nams gsan du gsol/ /deng dge 'dun gyis gso sbyong bcu bzhi pa'am bcu lnga pa ste/	/dge 'dun btsun pa nams gsan du gsol/ /deng dge 'dun gyis gso sbyong bcu bzhi ba'am bcwa lnga pa ste/	/dge 'dun btsun pa nams gsan du gsol/ /deng dge 'dun gyi gso sbyong bcu bzhi pa'am bco lnga pa lags te/
	gal te dge 'dun gyi dus la bab cing bzod na dge 'dun gyis gnang bar mdzod cig dang /	gal te dge 'dun gyi dus la bab cing bthod na dge 'dun gyis nang bar mdzod cig dang /	gal te dge 'dun gyi dus la bab cing bzod na dge 'dun gyis gnang bar mdzod (4b) cig dang /
	/deng dge 'dun gso sbyong mdzad de so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/	deng dge 'dun gso sbyong mdzad de so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/	/deng dge 'dun gso sbyong mdzad de/ so sor thar pa'i mdo gdon pa 'don no/ /'di ni gsol ba'o/
	/tshe dang ldan pa dag bdag cag gso sbyong bya ste/ so sor thar pa'i mdo gdon pa gdon gyis/	/tshe dang ldan pa dag bdag cag gso sbyong bya ste/ so sor thar ba'i mdo gdon pa gdon gyis/	/tshe dang ldan pa dag bdag cag gso sbyong bya ste/ so sor thar pa'i mdo gdon pa 'don gyis
	khyed cag su la ltung ba yod pa des mthol cig /ltung ba med na cang ma smra zhid /cang mi smra na bdag gis tshe dang ldan pa dag yongs su dag par rig par bya'o/	khyed cag su la ltung ba yod pa des mthol cig /ltung ba med na cang mi smra shig /cang mi smra na bdag gis tshe dang ldan pa dag yongs su dag par rig par bya'o/	khyed cag su la ltung ba yod pa des mthol cig /ltung ba med na cang ma smra zhid /cang mi smra na bdag gis tshe dang ldan pa dag yongs su dag par rig par bya'o/
	/ji ltar so sor dris nas dge slong gis lan btab pa de bzhin du dge slong gi 'khor 'di lta bur yang lan gsum gyi bar du bsgrag par bya ba yin no/	/ji ltar so sor dris nas dge slong gis lan btab pa de bzhin du dge slong gi 'khor 'di lta bur yang lan gsum gyi bar du sgrag par bya ba yin no/	/ji ltar so sor dris nas dge slong gis lan btab pa de bzhin du dge slong gi 'khor 'di lta bur yang lan gsum gyi bar du bsgrags par bya ba yin no/gleng gzhi rnam par gzhang nga 'dzin du 'jug ba'o/
	/yang dge slong gang dge slong gi 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin du mi mthol na de shes bzhin du brdzun du smra ba yin no/	/yang dge slong gang dge slong gi 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin [...] mi mthol na de shes bzhin du brdzun du smra ba yin no/	/yang dge slong gang dge slong gi 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na/ ltung ba yod la dran bzhin du mi mthol na/ de shes bzhin du brdzun smra ba yin no/

	/tshe dang ldan pa dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/	/tshe dang ldan pa dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/	/tshe dang ldan pa dag shes bzhin du brdzun [...] smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/
	/de bas na dge slong gang ltung ba byung ba rnam par dag par 'dod pas ltung ba yod la dran zhing mthong ba mthol bar bya'o/	/de bas na dge slong ltung ba byung ba rnam par dag par 'dod pas ltung ba yod [...] dran bzhin mthong ba mthol ngar bya'o/	/de bas na dge slong ltung ba byung ba rnam par dag pa 'dod pas ltung ba yod la dran zhing mthong ba mthol bar bya'o/
	/mthol na de bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na ni mi 'gyur ro/	/mthol na de bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na ni mi 'gyur ro/	/mthol na de bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na ni mi 'gyur ro/
	/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi btong zin to/	/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon ba'i gleng bzhi bton zin to/	/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/
	de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ 'ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/ /	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ 'ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas / de de bzhin du 'dzin (3a) /to//	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ 'ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi (5a) /smra bas de de bzhin du 'dzin to/
FOUR PĀRĀJIKA DHARMAS			
	/ /sdom la/ mi tshangs spyod dang rku ba dang / /mi la gsad par mi bya ba/ /brdzun du smra dang bcas pa yi/ /chos bzhi 'dir ni gsungs pa yin/	sdom la/ mi tshangs spyod dang rku ba dang / /mi la gsad par mi bya ba/ /brdzun du smra dang bcas [pa] yis/ /chos bzhi 'dir ni gsungs pa yin/	/sdom la/ mi tshangs spyod dang brku ba dang / /mi la gsad par mi bya dang/ /brdzun du smra dang bcas pa yi/ /chos bzhi 'dir ni gsungs pa yin/ /
	/tshe dang ldan pa dag pham par 'gyur ba'i chos bzhi (3b) po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	/tshe dang ldan pa dag pham par 'gyur ba'i chos bzhi po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	/tshe dang ldan pa dag pham par 'gyur ba'i chos bzhi po 'di dag ni/ zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
Prj.1	/ yang dge slong gang dge slong rnam dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par	yang dge slong gang dge slong rnam dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par	/ yang dge slong gang dge slong rnam dang lhan cig bslab pa mtshungs par gyur pas/ bslab pa ma phul bslab pa nyams par

	ma byas par mi tshangs par spyod pa 'khrig pa'i chos bsten na /tha na dud 'gro'i skye gnas su skyes pa dang lhan cig kyang rung ste/ dge slong de pham par gyur pa yin gyis gnas par mi bya'o/	ma byas par mi tshangs par spyod pa 'khrig pa'i chos bsten na /tha na dud 'gro'i skye gnas su skyes pa dang lhan cig kyang rung ste/ dge slong de pham par gyur pa yin gyis gnas par mi bya'o/	ma byas par mi tshangs par spyod pa 'khrig pa las byung ba'i chos bsten na tha na dud 'gro'i skye gnas su skyes pa dang lhan cig kyang rung ste/ dge slong de pham par gyur pa yin gyis gnas par mi bya'o/
Prj.2	/yang dge slong gang gzhan dag gi grong na 'dug pa'am/ dgon pa na 'dug pa ma byin par rku ba'i grangs su gtogs pa blangs na/ ji tsam ma byin par blangs pas de rgyal po'am/ blon po chen pos bzung nas de la 'di skad ces/ kye mi khyod ni rkun ma'o/ /byis pa'o/ /blun pa'o/ /rku ba'o zhes zer zhing gsod dam/ 'ching ngam/ spyugs kyang rung ste/ dge slong de ltar ma byin par len na dge slong de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong gang gzhan dag gi grong na 'dug pa 'am/ dgon pa na 'dug pa ma byin par rku ba'i grangs su gtogs pa slang na/ ji tsam ma byin par blangs pas de rgyal po 'am/ blon po chen pos bzung nas de la 'di skad ces/ kye mi khyod ni rkun ma'o/ /byis pa'o/ blun pa'o/ /rku pa'o zhes zer zhing gsod dam/ 'ching ngam/ spyugs kyang rung ste/ dge slong de ltar ma byin par len na dge slong de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong gang gzhan dag gi grong na 'dug pa 'am/ dgon pa na 'dug pa ma byin pa brku ba'i grangs su gtogs pa blangs na ji tsam ma byin par blangs pas de rgyal po 'am/ blon po chen pos bzung nas de la 'di skad ces kye mi khyod ni rkun ma'o/ /byis pa'o/ blun pa'o/ / brku ba'o zhes zer zhing/ gsod dam/ 'ching ngam/ spyugs kyang rung ste/ dge slong de de ltar ma byin par len na dge slong de yang pham phar gyur pa yin gyis gnas par mi bya'o/
Prj.3	/yang dge slong gang mi'am mir chags pa la bsams bzhin du rang gi lag dar te srog bcad dam/ de la mtshon byin nam/ de la mtshon thogs pa gnyer tam/ de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod kyang rung ste/ de la 'di skad ces /kye mi khyod 'tsho ba sdig pa mi gtsang pa ngan pa 'dis ci zhib bya / kye mi khyod gson pa bas shi bla'o zer zhing / sems kyi 'dod pa dang / sems kyi kun du rtog pa dag gis rnam grangs du mas de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod de/ de yang rtsom pa des dus byas na/ dge slong de yang pham par gyur pa yin gyis gnas	/yang dge slong gang mi 'am mir chags pa la bsam bzhin du rang gi lag dar te srog bcad dam/ de la mtshon byin nam/ de la mtshon thogs pa gnyer tam/ da 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod kyang rung ste/ de la 'di skad ces kye mi khyod 'tsho ba sdig pa mi gtsang ba ngan pa 'dis ci zhib bya / kye mi khyod gson pa pas shi bla'o // zer zhing / sems kyi 'dod pa dang / sems kyi kun du rtog pa dag gis rnam grangs du mas de 'chir gcug gam/ de la 'chi ba'i bsngags pa brjod de/ de yang rtsom pa des dus byas na/ dge slong de yang pham par gyur pa yin gyis gnas	/yang dge slong gang mi 'am mir chags pa la bsams bzhin du rang gi lag dar te srog bcad dam/ de la mtshon byin nam/ de la mtshon thogs pa gnyer ram / de 'chir gcug gam/ de la 'chi ba'i sngags pa brjod kyang rung ste/ de la 'di skad ces kye mi khyod (5b) 'tsho ba sdig pa mi gtsang pa ngan pa 'di ci zhib bya / kye mi khyod gson pa bas shi bla'o/ /zhes zer zhing sems kyi 'dod pa dang / sems kyi kun tu rtog pa dag gis rnam grangs du mas de 'ching bcug gam/ de la 'chi ba'i bsngags pa brjod de/ de yang rtsom pa des dus byas na dge slong de yang pham par gyur pa yin gyis

	par mi bya'o/	par mi bya'o/	gnas par mi bya'o/
Prj.4	/yang dge slong gang mngon par mi shes shing yongs su mi shes la mi'i chos bla ma mtha' dang/ 'phags pa dang / bye brag thob pa dang / shes pa dang / mthong ba dang / reg par spyod pa med la med bzhin du 'di shes so/ /'di mthong ngo zhes khas 'ches pa las/ de ltung ba byung ba rnam par dag par 'dod nas dus gzhan zhig na dris kyang rung/ ma dris kyang rung 'di skad ces/ tshe dang ldan pa dag bdag gis ni mi shes par shes so zhes smras/ ma mthong bar mthong ngo zhes smras te/ gsob gsog (4a) /brdzun du smras so zhes zer na/ mngon pa'i nga rgyal ma gtogs te/ dge slong de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong gang mngon par mi shes shing yongs su mi shes la mi'i chos bla ma mtha' dang/ 'phags pa dang / bye brag thob pa dang / shes pa dang / mthong ba dang / reg par spyod pa med la med bzhin du 'di shes so/ /'di mthong ngo zhes khas 'ches pa las/ de ltung ba byung ba rnam par dag par 'dod nas dus gzhan zhig nas dris kyang rung/ ma dris kyang rung / 'di skad ces tshe dang ldan pa dag bdag gis ni m-i shes par shes so zhes smras/ ma mthong bar mthong ngo zhes smras te/ gsob gsog brdzun du smras so zhes zer na/ mngon pa'i nga rgyal ma gtogs te/ dge slong (3b) /de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong gang mngon par mi shes shing yongs su mi shes la/ mi'i chos bla ma mtha' dang/ 'phags pa dang / bye brag thog pa dang / shes pa dang / mthong ba dang / reg par spyod pa med la/ med bzhin du 'di shes so/ /'di mthong ngo zhes khas 'che sa pa las de ltung ba byung ba rnam par dag par 'dod nas dus gzhan zhig na dris kyang rung ma dris kyang rung / 'di skad ces tshe dang ldan pa dag bdag gis ni mi shes par shes so zhes smras/ ma mthong bar mthong ngo zhes smras te/ gsob gsog brdzun du smras so zhes zer na/ mngon pa'i nga rgyal ma gtogs te/ dge slong de yang pham par gyur pa yin gyis gnas par mi bya'o/
	/tshe dang ldan pa dag bdag gis pham par gyur pa'i chos bzhi po dag bton zin to/	/tshe dang ldan pa dag bdag gis pham par gyur pa'i chos bzhi po dag bton zin to/	/tshe dang ldan pa dag bdag gis pham par 'gyur pa'i chos bzhi po dag bton zin to/
	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas na thog ma ji lta bar phyis kyang de bzhin du pham par gyur pa yin te/ dge slong rnams dang lhan cig gnas pa dang longs spyod du mi dbang gis gnas par mi bya'o/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas na thog ma ji lta bar phyis kyang de bzhin du pham par gyur pa yin te dge slong rnams dang lhan cig gnas pa dang longs spyod du mi dbang gis gnas par mi bya'o/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyod yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas na/ thog ma ji lta bar phyis kyang de bzhin du pham par gyur pa yin te/ dge slong rnams dang lhan cig gnas pa dang / longs spyod du mi dbang gis gnas par mi bya'o/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed (6a) /yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na/ 'di ltar cang mi smra bas de de bzhin du 'dzin to/

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	//sdom la/ khu ba 'dzin pa 'khrig tshig bsnyen bkur smyan/ / khang ba khang chen dang ni gzhi med pa/ /bag tsam dge 'dun dbyen dang de rjes phyogs/ /khyim sun 'byin dang bka' blo mi bde ba'o/	/sdom la/ khu ba 'dzin pa 'khrig tshig bsnyen bkur smyan/ / khang ba khang chen dang ni gzhi med pa/ /bag tsam dge 'dun dbyen dang de rjes phyogs/ /khyim sun 'byin dang bka' blo mi bde ba'o/	/sdom la/ khu ba 'dzin dang 'khrig tshig bsnyen bkun smyan/ / khang ba khang chen dang ni gzhi med dang / /bag tsam dge 'dun dbyen dang de rjes phyogs/ /khyim sun 'byin dang bka' blo mi bde ba'o/
	/tshe dang ldan pa dag dge 'dun lhag ma'i chos bcu gsum po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo /	/tshe dang ldan pa dag dge 'dun lhag ma'i chos bcu gsum po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	/tshe dang ldan pa dag dge 'dun lhag ma'i chos bcu gsum po 'di dag ni/ zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo /
Sṃh.1	/bsams bzhin du khu ba phyung na rmi lam gyi ma gtogs te dge 'dun lhag ma'o/	/bsams bzhin du khu ba phyung na rmi lam gyi ma gtogs te dge 'dun lhag ma'o/	/bsams bzhin du khu ba phyung na rmi lam gyi ma gtogs te dge 'dun lhag ma'o/
Sṃh.2	/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul dang lhan cig lus reg par byed dam/ lag pa nas bzung ngam/ dpung pa nas bzung ngam/ lan bu nas bzung ngam/ yan lag dang nying lag gang yang rung ba la nom pa dang nyug pa bdag gir byed na dge 'dun lhag ma'o/	/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul dang lhan cig lus reg par byed dam/ lag pa nas bzung ngam/ dpung pa nas bzung ngam/ lan bu nas bzung ngam/ yan lag dang nying lag gang yang rung ba la nom pa dang nyug pa bdag gir byed na dge 'dun lhag ma'o/	/yang dge slong gang dral cing gyur pa'i sems kyis/ bud med kyi yul dang lhan cig lus reg par byed dam/ lag pa nas bzung ngam/ dpung pa nas bzung ngam/ lan bu nas bzung ngam/ yan lag dang nying lag gang yang rung ba la nom pa dang / nyug pa bdag gir byed na dge 'dun lhag ma'o/
Sṃh.3	/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul dang lhan cig gnas ngan len gyi tshig sdig pa can tshogs par mi dbyung ba 'khrig pa las byung ba dang ldan pa dag skyes bus na chung la ji lta ba bzhin du smras na dge 'dun lhag ma'o//	/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul dang lhan cig gnas ngan len gyi tshig sdig pa can tshogs par mi dbyung ba 'khrig pa las byung ba dang ldan pa dag skyes bus na chung la ji lta ba bzhin du smras na dge 'dun lhag ma'o/	/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul la gnas ngan len gyi tshig sdig pa can tshogs par mi 'byung ba 'khrig pa dang ldan pa dag skyes bus na chung la ji lta ba bzhin du smras na dge 'dun lhag ma'o/
Sṃh.4	yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi lus kyi mdun du bdag nyid kyi lus kyi bsnyen bkur bya ba'i phyir 'di lta ste/ da lta bu'i dge slong tshul khrims dang ldan pa/ dge ba'i chos	/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi lus kyi mdun du bdag nyid kyi lus kyi bsnyen bkur bya ba'i phyir 'di lta ste/ de lta bu'i dge slong tshul khrims dang ldan pa/ dge ba'i chos	/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul gyi mdun du bdag nyid kyi lus kyi bsnyen bkur gyi phyir [...] da lta bu dge slong tshul khrims dang ldan pa dag pa'i chos can/ tshangs

	can/ tshangs par spyod pa la 'di ltar 'khrig pa las byung ba dang ldan pa'i chos (4b) 'dis bsnyen bkur byas na/ sru 'di ni bsnyen bkur byas pa rnams kyi nang na mchog yin no shes bsngags pa brjod na dge 'dun lhag ma'o/	can/ tshangs par spyod pa la 'di ltar 'khrig pa las byung ba dang ldan pa'i chos 'dis bsnyen bkur byas na/ /sru 'di ni bsnyen bkur byas pa rnams kyi nang na mchog yin no zhes bsngags pa brjod na dge 'dun lhag ma'o/	par spyod pa la 'di ltar 'khrig pa dang ldan pa'i chos 'dis bsnyen bkur byas na/ sru 'di ni bsnyen bkur byas (6b) pa rnams kyi nang na mchog yin no/ shes bsngags pa brjod na dge 'dun lhag ma'o/
Smh.5	/yang dge slong gang bud med la skyes pa'i tshig dang / skyes pa la bud med kyi tshig gis chung ma nyid dam/ mdza' na mo nyid du smyan byed na tha na thang 'ga' phrad pa la yang rung ste dge 'dun lhag ma'o/	/yang dge slong gang bud med la skyes pa'i tshig dang / skyes pa la bud med kyi tshig gis chung ma nyid dam/ mdza' na mo nyid du smyen byed na tha (4a) // na thang 'ga' phrad pa la yang rung ste dge slong 'dun lhag ma'o/	/yang dge slong gang bud med la skyes pa'i tshig dang / skyes pa la bud med kyi tshig gis chung ma nyid dang / mdza' na mo nyid du smyan byed na tha na tha 'ga' phrad pa la yang rung ste dge 'dun lhag ma'o/
Smh.6	/dge slong gis bdag gis bslangs pa/ bdag po med pa/ bdag gi phyir khang pa rtsig tu 'jug na dge slong des khang pa tshad bzhin du rtsig tu chug cig / de la khang ba'i tshad ni 'di yin te/ nang gi srid du bde bar gshegs pa'i mtho'i mtho bcu gnyis/ zheng du mtho bdun no/ /gzhi blta ba'i phyir dge slong des dge slong dag bkri bar bya'o/ /khrid pa'i dge slong dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / brtsam du rung bar blta bar bya'o/ /gal te dge slong gis gzhi mi rung ba'am/ rtsod pa dang bcas pa'am/ brtsam du mi rung bar bdag gis bslangs pa bdag po med pa bdag gi phyir khang pa rtsig tu 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston tam/ tshad las 'das na dge 'dun lhag ma'o/	/dge slong gis bdag gis bslangs pa bdag po med pa/ bdag gis phyir khang pa rtsig tu 'jug na dge slong des khang pa tshad bzhin du rtsig tu chug cig / de la khang pa'i tshad ni 'di yin te nang gi srid du bde bar gshegs pa'i mtho'i mtho bcu gnyis/ zheng du mtho bdun no/ /gzhi ba lta ba'i phyir dge slong des dge slong dag dkri bar bya'o/ /khrid pa'i dge slong dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / rtsam du rung bar blta bar bya'o/ /gal te dge slong gi gzhi mi rung ba 'am/ rtsod pa dang bcas pa 'am/ brtsam du mi rung bar bdag gis bslangs pa bdag po med pa bdag gi phyir khang pa rtsig du 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston tam/ tshad las 'das na dge 'dun lhag ma'o/	/dge slong gis bdag gis bslangs pa bdag po med pa bdag gi phyir khang pa rtsig tu 'jug na/ dge slong des khang pa tshad bzhin du brtsig tu chug cig / de la khang pa'i tshad ni 'di yin te/ nang [...] srid du bde bar gshegs pa mtho'i mtho bcu gnyis/ zheng du mtho bdun no/ /gzhi blta ba'i phyir dge slong des dge slong dag bkri bar bya'o/ /khrid pa'i dge slong dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / brtsam du rung bar blta par bya'o/ /gal te dge slong gis gzhi mi rung ba 'am/ rtsod pa dang bcas pa 'am/ brtsam du mi rung bar bdag gis bslangs pa bdag po med pa bdag gi phyir khang pa rtsig tu 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston nam / tshad las 'das na dge 'dun lhag ma'o/

Sṃh.7	/dge slong gis bdag po yod pa dge 'dun gyi phyir gtsug lag khang chen po rtsig tu 'jug na gzhi blta ba'i phyir dge slong des dge slong dag bkri bar bya'o/ /khrid pa'i dge slong dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / brtsam du rung bar blta bar bya'o/ /gal te dge slong gis gzhi mi rung ba'am/ rtsod pa dang bcas pa'am/ brtsam du mi rung bar bdag po yod pa dge 'dun gyi phyir gtsug lag khang chen po rtsig tu 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston na dge 'dun lhag ma'o/	/dge slong gis bdag po yod pa dge 'dun gyi phyir gtsug lag khang chen po rtsig tu 'jug na gzhi blta ba'i phyir dge slong des dge slong dag bkri bar bya'o/ /khrid pa'i dge slong dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / brtsam du rung bar blta bar bya'o/ /gal te dge slong gis gzhi mi rung ba 'am/ rtsod pa dang bcas pa 'am/ rtsam du mi rung bar bdag po yod pa dge 'dun gyi phyar gtsug lag khang chen po rtsig tu 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston na dge 'dun lhag ma'o/	/dge slong gis bdag po yod pa dge 'dun gyi phyir gtsug lag khang chen po rtsig tu 'jug na gzhi blta ba'i phyir dge slong des dge slong dag bkri bar bya'o/ /khrid pa'i dge slong de dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / brtsam du rung bar blta bar bya'o/ /gal te dge slong gis gzhi mi rung ba 'am/ rtsod pa dang bcas pa 'am/ brtsam du mi rung bar bdag po yod pa dge 'dun (7a) /gyi phyir gtsug lag khang chen po rtsig tu 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston na dge 'dun lhag ma'o/
Sṃh.8	/yang dge slong gang khros shing zhe sdang bar gyur nas/ ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la / gzhi med par pham par gyur ba'i chos kyis skur pa las de dus gzhan zhig na dris kyang rung / ma dris kyang rung / rtsod pa de yang gzhi (5a) /med pa yin la/ dge slong yang zhe sdang la gnas pas zhe sdang gis smras so zhe na dge 'dun lhag ma'o/	/yang dge slong gang khros shing zhe sdang bar gyur nas/ ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la / gzhi med par pham par gyur pa'i chos kyis skur pa las de dus gzhan zhig na dris kyang rung / ma dris kyang rung / rtsod pa de yang gzhi med pa yin la/ dge slong yang zhe sdang la gnas pas zhe sdang gis smras so zhe na dge 'dun lhag ma'o/	/yang dge slong gang khros shing zhe sdang bar gyur nas/ ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la / gzhi med par pham par 'gyur ba'i chos kyis skur pa las/ de dus gzhan zhig na dris kyang rung / ma dris kyang rung / rtsod pa de yang gzhi med pa yin la/ dge slong de yang zhe sdang la gnas pas zhe sdang gis smras so zhe na/ dge 'dun lhag ma'o/
Sṃh.9	/yang dge slong gang khros shing zhe sdang bar gyur nas ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang mthun pa pham par gyur pa'i chos kyis skur pa las /de dus gzhan zhig na dris kyang rung /	/yang dge slong gang khros shing zhe sdang bar gyur nas ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang 'thun pa pham par gyur pa'i chos kyis skur ba las /de dus gzhan zhig na dris kyang rung /	/yang dge slong gang khros shing zhe sdang bar gyur nas/ ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang mthun pa pham par 'gyur ba'i chos kyis skur pa las de dus gzhan zhig na dris kyang rung / ma

	ma dris kyang rung / rtsod pa de yang gzhan gyi cha ma yin pa dang mthun pa yin la/ rtsod pa de gzhan gyi cha ma yin pa dang mthun pas bag tsam las bsams pa tsam gyi chos 'ga' zhig blangs par gyur la/ dge slong yang zhe sdang la gnas bas zhe sdang gis smras so zhe na dge 'dun lhag ma'o/	ma dris kyang rung / rtsod pa de yang gzhan gyi cha ma yin pa dang 'thun pa yin la/ rtsod (4b) pa de gzhan gyi cha ma yin pa dang 'thun pas bag tsam las bsams pa tsam gyi chos 'ga' zhig blangs par gyur la/ dge slong yang zhe sdang la gnas pas zhe sdang gis smras so zhe na dge 'dun lhag ma'o/	dris kyang rung / rtsod pa de yang gzhan gyi cha ma yin pa dang mthun pa yin la/ rtsod pa de gzhan gyi cha ma yin pa dang mthun pas bag tsam las bsams pa tsam gyi chos 'ga' zhig blangs par gyur la/ dge slong de yang zhe sdang la gnas pas zhe sdang gis smras so zhe na dge 'dun lhag ma'o/
Smh.10	<p>/yang dge slong gang dge 'dun mthun pa dbye ba'i phyir rtul bar byed cing / dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug na/ dge slong de la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa khyod dge 'dun mthun pa dbye ba'i phyir rtul bar ma byed cig /dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug cig /tshe dang ldan pa dge 'dun dang lhan cig mthun par gyis shig /dge 'dun mthun mi phyed / kun du dga' mi rtsod / mchog gcig 'don pa gcig cing chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa yang gsal bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa khyod dge 'dun 'byed par byed pa'i gzhi 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong de la dge slong rnams kyis de skad bsgo ba na / gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtang bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang</p>	<p>/yang dge slong gang dge 'dun 'thun pa dbye ba'i phyir rtul bar byed cing dbyen byed par 'gyur pa'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug na/ dge slong de la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa khyod dge 'dun 'thun ba dbye ba'i phyir rtul bar ma byed cig /dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug cig /tshe dang ldan pa dge 'dun dang lhan cig 'thun par gyis shig /dge 'dun 'thun mi phyed / kun tu dga' mi rtsod/ /mchog gcig 'don pa gcig cing chu dang 'o ma [...] 'dres pa lta bur gyur la ston pa'i bstan pa yang gsal bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa khyod dge 'dun 'byed par byed pa'i gzhi 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong de la dge slong rnams kyis de skad bsgo ba na / gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi te gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya'o/</p>	<p>/yang dge slong gang dge 'dun mthun pa dbye ba'i phyir rtul bar byed cing dbyen byed par 'gyur pa'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug na/ dge slong de la dge slong rnams kyis 'di skad ces tshe dang ldan pa khyod dge 'dun mthun pa dbye ba'i phyir rtul bar ma byed cig /dbyen byed par (7b) 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug cig /tshe dang ldan pa dge 'dun dang [...] mthun par gyis shig /dge 'dun mthun mi phyed kun tu dga' mi rtsod mchog cig /'don pa gcig cing chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa khyod dge 'dun 'byed par byed pa'i gzhi 'di lta bu [...] thong zhig ces bsgo bar bya'o/</p> <p>/dge slong de la dge slong rnams kyis de skad bsgo ba na / gal te gzhi de gtong na de lta na lags/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang</p>

	dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/	/yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par sgo / yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/	dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo yang dag par bstan pa na/ gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/
Smh.11	<p>/dge slong de'i grogs byed pa'i dge slong mi mthun par smra ba nyid kyi rjes su phyogs pa gcig gam gnyis sam mang (5b) po dag yod cing / gal te de dag dge slong rnams la 'di skad ces/ tshe dang ldan pa dag khyed cag dge yang rung/ sdig kyang rung / dge slong 'di la ci yang ma smra zhis / de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di ni chos smra ba/ 'dul ba smra ba/ dge slong 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong 'di ni shes bzhin du smra'i mi shes par ma yin pa'i phyir te/</p> <p>dge slong 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyed cag de skad ces/ tshe dang ldan pa dag khyed cag dge yang rung / sdig kyang rung/ dge slong 'di la ci yang ma smra zhis / de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di ni chos smra ba/ 'dul ba smra ba/ dge slong 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par</p>	<p>/dge slong de'i grogs byed pa'i dge slong mi mthun par smra ba nyid kyi rjes su phyogs pa gcig gam gnyis sam mang po dag yod cing / gal te de dag dge slong rnams la 'di skad ces/ tshe dang ldan pa dag khye(d) cag dge yang rung/ /sdig kyang rung / dge slong 'di la ci yang ma smra shig / de ci'i phyir zhe na tshe dang ldan pa dag dge slong 'di n-i chos smra pa/ 'dul ba smra ba/ dge slong 'di na chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong 'di ni shes bzhin du smra'i mi shes par ma yin pa'i phyir te/</p> <p>dge slong 'di gang la 'dod pa'i cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyed c[d]ag de skad ces tshe (5a) / /dang ldan pa dag khyed cag dge yang rung / sdig kyang rung/ dge slong 'di la ci yang ma smra shig / de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di n-i chos smra ba/ 'dul ba smra ba/ dge slong 'di n-i chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha</p>	<p>/dge slong de'i grogs byed pa'i dge slong mi mthun par smra ba nyid kyi rjes su phyogs pa gcig gam/ gnyis sam/ mang po dag yod cing / gal te de dag dge slong rnams la 'di skad ces/ tshe dang ldan pa dag khyed cag dge yang rung/ sdig kyang rung / dge slong 'di la ci yang ma smra zhis / de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di ni chos smra ba/ 'dul ba smra ba/ dge slong 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste/ rjes su tha snyad 'dogs par byed pa/ dge slong 'di ni shes bzhin du smra'i/ mi shes par ma (8a) /yin pa'i phyir te/</p> <p>dge slong 'di gang la 'dod cing bzod pa de la/ bdag cag kyang 'dod cing bzod do zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyed cag de skad ces tshe dang ldan pa dag khyed cag dge yang rung / sdig kyang rung/ dge slong 'di la ci yang ma smra zhis / de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di ni chos smra ba /'dul ba smra ba/ dge slong 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste/ rjes su tha snyad 'dod par</p>

<p>byed la/ dge slong 'di ni shes bzhin du smra'i mi shes par ma yin pa'i phyir te/</p> <p>dge slong 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig/ de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di ni chos smra ba ma yin/ 'dul ba smra ba ma yin gyi/ tshe dang ldan pa dag dge slong 'di ni chos ma yin pa smra ba/ 'dul ba ma yin pa smra ba/ dge slong 'di ni chos ma yin pa dang 'dul ba ma yin pa yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong 'di ni mi shes bzhin smra'i shes par smra ba ma yin pa'i phyir te/ dge slong 'di gang la 'dod cing bzod pa de la tshe dang ldan pa dag 'dod cing bzod par ma byed cig /tshe dang ldan pa dag khyed dge 'dun 'byed 'dod par ma byed par tshe dang ldan pa dag dge 'dun mthun pa nyid du 'dod par gyis shig /tshe dang ldan pa dag dge 'dun dang mthun par gyis shig/ dge 'dun mthun mi phyed/ kun du dga' mi rtsod / mchog gcig 'don pa gcig cing chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston (6a) /pa'i bstan pa gsal bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa dag dge 'dun 'byed pa'i rjes su phyogs shing mi mthun par smra ba 'di lta bu 'di thong shig ces bsgo bar bya'o/ / dge slong de dag la dge slong de</p>	<p>snyad 'dogs par byed la/ dge slong 'di ni shes bzhin du smra'i mi shes par ma yin pa'i phyir te/</p> <p>dge slong 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig/ de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di ni chos smra ba ma yin/ 'dul ba smra ba ma yin gyi/ tshe dang ldan pa dag dge slong 'di ni chos ma yin pa smra ba/ 'dul ba ma yin pa smra pa/ dge slong 'di na chos ma yin pa dang 'dul ba ma yin pa yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa / dge slong 'di ni mi shes bzhin du smra'i shes par smra ba ma yin pa'i phyir te dge slong 'di gang la 'dod gcing bzod pa de la tshe dang ldan pa dag 'dod cing bzod par ma byed ma cig /tshe dang ldan pa dag khyed dge 'dun 'byed 'dod par ma byed par tshe dang ldan pa dag dge 'dun 'thun pa nyad du 'dod par gyis shig /tshe dang ldan pa dag dge 'dun dang 'thun par gyis shig/ dge 'dun 'thun mi phyed/ kun du dga' mi rtsod / mchog gcig 'don pa gcig cing chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa dag dge 'dun 'byed pa'i rjes su phyogs shing mi mthun par smra ba 'di lta bu 'di mthong [...] ces bsgo bar bya'o/ / dge slong de dag la dge slong de</p>	<p>byed pa/ dge slong 'di ni shes bzhin du smra'i/ mi shes par ma yin pa'i phyir te/</p> <p>dge slong 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig /de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di ni chos smra ba ma yin/ 'dul ba smra ba ma yin gyi/ tshe dang ldan pa dag dge slong 'di ni chos ma yin ba smra ba/ 'dul ba ma yin pa smra ba/ dge slong 'di ni chos ma yin pa dang / 'dul ba ma yin pa yang dag par blangs nas rab tu bzung ste/ rjes su tha snyad 'dogs par byed pa/ dge slong 'di ni mi shes bzhin du smra'i/ shes par smra ba ma yin pa'i phyir te/ dge slong 'di gang la 'dod cing bzod pa de la tshe dang ldan pa dag 'dod cing bzod par ma byed cig /tshe dang ldan pa dag khyed dge 'dun 'byed 'dod par ma byed par/ tshe dang ldan pa dag dge 'dun mthun pa nyid du 'dod par gyis shig/ / tshe dang ldan pa dag dge 'dun dang mthun par gyis shig /dge 'dun mthun mi phyed (8b) kun tu dga' mi rtsod mchog cig /'don pa gcig cing chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa dag dge 'dun 'byed pa'i rjes su phyogs shing mi mthun par smra ba 'di lta bu 'di thong zhig ces bsgo bar bya'o/ / dge slong de dag la dge slong</p>
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	<p>rnams kyis de skad ces bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtang bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/</p>	<p>rnams kyis de skad ces bsgo ba na/ gal te gzhi de gtong na/ de lta na legs gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par sgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/</p>	<p>rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa ni/ gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/</p>
Sṃh.12	<p>/dge slong rab tu mang po dag grong ngam grong rdal zhiḡ na nye bar rten cing gnas par gyur la/ de dag kyang khyim sun 'byin pa sdig pa'i chos kun du spyod par gyur cing / de dag gis khyim dag sun phyung bar mthong ngam/ thos sam/ rab tu shes [...] / de dag sdig pa kun du spyod pa mthong ngam/ thos sam/ rab tu shes na dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/ khyed kyis khyim dag sun phyung bar yang mthong zhiḡ thos la rab tu shes / khyod sdig pa kun du spyod par yang mthong zhiḡ thos la rab tu shes kyis/ tshe dang ldan pa dag khyed 'di na gnas pas chog gis/ gnas 'di nas deng shig ces bsgo bar bya'o/</p> <p>/gal te de dag dge slong rnams la 'di skad ces/ tshe dang ldan pa dag 'di na dge slong kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p>	<p>/dge slong rab tu mang po dag grong ngam grong rdal zhiḡ na nye bar rten cing gnas par gyur la/ de dag kyang khyim sun 'byin pa sdig pa'i chos kun du spyod par gyur cing / de dag gis khyim dag sun phyung bar mthong ngam/ thos sam rab tu shes (5b) sam/ de dag sdig pa kun du spyod pa mthong ngam/ thos sam/ rab tu shes na dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/ khyid gyis khyim dag sun phyung bar yang mthong zhiḡ thos la rab tu shes khyed sdig pa kun tu spyod par yang mthong zhiḡ thos la rab tu shes kyis/ tshe dang ldan pa dag khyed 'di na gnas pas chog gis gnas 'di nas deng shig ces bsgo bar bya'o/</p> <p>/gal te de dag dge slong rnams la 'di skad ces/ tshe dang ldan pa dag 'di ni dge slong kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p>	<p>/dge slong rab tu mang po dag grong ngam grong rdal zhiḡ na nye bar rten cing gnas par 'gyur la/ de dag kyang khyim sun 'byin pa sdig pa'i chos kun tu spyod par gyur cing / de dag gis khyim dag sun phyung bar mthong ngam/ thos sam/ rab tu shes sam/ de dag sdig pa kun tu spyod par mthong ngam/ thos sam/ rab tu shes na/ dge slong de [...] la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyim sun 'byin pa sdig pa'i chos kun tu spyod pa dag yin te/ khyed kyis khyim dag sun phyung bar yang mthong zhiḡ thas la rab tu shes / khyed sdig pa kun tu spyod par yang mthong zhiḡ thos la rab tu shes kyis/ tshe dang ldan pa dag khyed 'di na gnas pa chog gis/ gnas 'di nas dengs shig ces bsgo bar bya'o/</p> <p>/gal te de dag dge slong rnams la 'di (9a) /skad ces /tshe dang ldan pa dag 'di na dge slong kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p>

<p>'di ltar ltung ba 'dra ba kho na las dge slong kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyed de skad ces tshe dang ldan pa dag 'di na dge slong kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p> <p>'di ltar ltung ba 'dra ba kho na las (6b) dge slong kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes ma zer cig /de ci'i phyir zhe na/ dge slong de dag ni 'dun pas 'gro ba ma yin/ zhe sdang gis 'gro ba ma yin/ gti mug gis 'gro ba ma yin/ 'jigs pas 'gro ba ma yin gyi/ 'di ltar tshe dang ldan pa dag nyid khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/</p> <p>khyed nyid kyis khyim dag sun phyung bar mthong zhing thos la rab tu shes/ khyed sdig pa kun du spyod par yang mthong zhing thos la rab tu shes pa'i phyir te/ tshe dang ldan pa dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang / zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gi lam 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong de dag la dge slong rnams kyis de skad ces bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na</p>	<p>'di ltar ltung ba 'gro ba kho na las dge slong kha cig ni skrod par byed/ kha cig ni skrod bar mi byed do/ zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyed de skad ces tshe dang ldan pa dag 'di na dge slong kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p> <p>'di ltar ltung ba 'dra ba kho na las dge slong kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes ma zer cig /de ci'i phyir zhe na/ dge slong de dag ni 'dun pas 'gro ba ma yin/ zhe sdang gis 'gro ba ma yin/ gti mug gis 'gro ba ma yin/ 'jigs pas 'gro ba ma yin gyi/ 'di ltar tshe dang ldan pa dag nyid khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/</p> <p>khyed nyid kyis khyim dag sun phyung bar mthong zhing thos la rab tu shes/ khyed sdig pa kun du spyod par yang mthong zhing thos la rab tu shes pa'i phyir te/ tshe dang ldan pa dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang / zhe sdang gis 'gro ba gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i cha gi gi lam 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong de dag la dge slong rnams kyis de skad ces bsgo ba na gal te gzhi te gtong na de lta na legs/ gal te mi gtong na gzhi</p>	<p>'di ltar ltung ba 'dra ba kho na las dge slong kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyed de skad ces tshe dang ldan pa dag 'di na dge slong kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p> <p>'di ltar ltung ba 'dra ba khon las dge slong kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes ma zer cig /de ci'i phyir zhe na/ dge slong de dag ni 'dun pas 'gro ba ma yin/ zhe sdang gis 'gro ba ma yin/ gti mug gis 'gro ba ma yin/ 'jigs pas 'gro ba ma yin gyi/ 'di ltar tshe dang ldan pa dag nyid khyim sun 'byin pa sdig pa'i chos kun tu spyod pa dag yin te/</p> <p>khyed nyid kyis khyim dag sun phyung bar yang mthong zhing thos la rab tu shes/ khyed sdig pa kun tu spyod par yang mthong zhing thos la rab tu shes pa'i phyir te/ tshe dang ldan pa dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang / zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gi lam 'di lta bu 'di thong zhig ces bsgo bar bya'o/</p> <p>/dge slong de dag la dge slong rnams kyis de skad ces bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na</p>
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	gzhi de gtang bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/	de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na lag ga gal te mi gtong na dge 'dun lhag ma'o// (6a)	gzhi de gtong bar bya ba'i phyir/(9b) lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/
Smh.13	<p>/di na dge slong 'ga' zhid bka' blo mi bde ba'i rang bzhi can du gyur la/ de la dge slong rnams kyis gdon par gtogs pa bslabs pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang mthun pa dang /'dul ba dang mthun par smras pa na/ tshe dang ldan pa dag khyed cag dge yang rung/ sdig kyang rung / bdag la ci yang ma smra zhid /bdag kyang dge yang rung/ sdig kyang rung / tshe dang ldan pa dag la ci'ang mi smra'o/</p> <p>/tshe dang ldan pa dag gis bdag la tshig gi lam thong shig /khyed la yang bdag gis smras pas ci zhid bya zhes bdag nyid brjod par bya ba ma yin par byed na/ [...] dge slong rnams kyis 'di skad ces/ tshe dang ldan pa khyod dge slong rnams kyis gdon par gtogs pa bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang mthun (7a) /pa dang /'dul ba dang mthun par smras pa na/ bdag nyid brjod par bya ba ma yin par ma byed par/ tshe dang ldan pas bdag nyid brjod par bya ba kho nar gyis shig</p>	<p>//di na dge slong 'ga' zhid bka' blo mi bde ba'i rang bzhi can du gyur la/ de la dge slong rnams kyis gdon par gtogs pa bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang 'thun pa dang /'dul ba dang 'thun par smras pa na/ tshe dang ldan pa dag khyed cag dge yang rung/ sdig kyang rung / bdag la ci yang ma smra shig /bdag kyang dge yang rung/ sdig kyang rung / tshe dang ldan pa dag la ci'ang mi smra'o/</p> <p>/tshe dang ldan pa bdag gis bdag la tshig gi lam thong shig /khyed la yang bdag gis smras pas ci zhid bya zhes bdag nyid brjod par bya ba ma yin par byed na/ dge slong de la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa khyod dge slong rnams kyis gdon par gtogs pa bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang 'thun pa dang /'dul ba dang 'thun par smras pa na/ bdag nyid brjod par bya ba ma yin par ma byed par tshe dang ldan pas bdag nyid brjod par bya ba kho nar gyis shig</p>	<p>/di na dge slong 'ga' zhid bka' blo mi bde ba'i rang bzhi can du gyur la/ de la dge slong rnams kyis gdon par gtogs pa bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang mthun pa dang /'dul ba dang mthun par smras pa na/ tshe dang ldan pa dag khyed cag dge yang rung/ sdig kyang rung / bdag la ci yang ma smra zhid /bdag kyang dge yang rung/ sdig kyang rung / tshe dang ldan pa dag la ci yang mi smra'o/</p> <p>/tshe dang ldan pa dag gis bdag la tshig gi lam thong zhid /khyed la yang bdag gis smras pas ci zhid bya zhes bdag nyid brjod par bya ba ma yin par byed na/ dge slong de la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa khyod dge slong rnams kyis gdon par gtogs pa bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang mthun pa dang /'dul ba dang mthun par smras pa na/ bdag nyid brjod par bya ba ma yin pa ma byed par/ tshe dang ldan pas bdag nyid brjod par bya ba kho nar</p>

	<p>/dge slong rnams tshe dang ldan pa la chos dang mthun pa dang / 'dul ba dang mthun par smra ba na/ tshe dang ldan pa yang dge slong rnams la chos dang mthun pa dang / 'dul ba dang mthun par smros shig /de ci'i phyir zhe na/ 'di lta ste/ gcig la gcig brjod par bya ba nyid du byed pa dang /gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba las slong ba nyid de lta bus bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i 'khor 'di 'phel bar 'gyur gyis/</p> <p>tshe dang ldan pa khyod bdag nyid brjod par bya ba ma yin par byed pa'i las kyi mtha' 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong de la dge slong rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtang bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/</p>	<p>/dge slong rnams tshe dang ldan pa la chos dang 'thun pa dang / 'dul ba dang 'thun par smra ba na/ tshe dang ldan pa yang dge slong rnams la chos dang 'thun pa dang / 'dul ba dang 'thun par smros shig /de ci'i phyir zhe na/ 'di lta ste/ gcig la gcig brjod par bya ba nyid du byed pa dang /gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba las slong ba nyid de lta bus bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i 'khor 'di 'phel bar gyur gyis/</p> <p>tshe dang ldan pa khyod bdag nyid brjod par bya ba ma yin par byed pa'i las kyi mtha' 'di lta bu 'di thong shig ces bsgo bar bya'o//</p> <p>dge slong de la dge slong rnams kyis de skad ces bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir la na gnyis lan gsum du yang dag par bsgo bar bya// yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/</p>	<p>gyis shig</p> <p>/ dge slong rnams tshe dang ldan pa la chos dang mthun pa dang / 'dul ba dang mthun par smra ba na/ tshe dang ldan pa yang dge slong rnams la chos dang mthun pa dang / 'dul ba dang mthun par smros (10a) shig /[...] 'di lta ste gcig la gcig brjod par bya ba nyid du byed pa dang /gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba las slong ba nyid de lta bus / bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de yi 'khor 'di 'phel bar 'gyur gyis/</p> <p>tshe dang ldan pa khyod bdag nyid brjod par bya ba ma yin par byed pa'i las kyi mtha' 'di lta bu thong zhig ces bsgo bar bya'o/</p> <p>/dge slong de la dge slong rnams kyis de skad bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir / lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan su du yang dag par bsgo/ yang dag par bstan ba ni gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/</p>
	<p>/tshe dang ldan pa dag bdag gis dge 'dun lhag ma'i chos bcu gsum po dag bton zin to/</p>	<p>/tshe dang ldan pa dag bdag gis dge 'dun lhag ma'i chos bcu gsum po dag bton zin to/</p>	<p>/tshe dang ldan pa dag bdag gis dge 'dun lhag ma'i chos bcu gsum po dag bton zin to/</p>
	<p>/de dag las dgu ni ltung ba dang po dag</p>	<p>/de dag las dgu ni ltung ba dang po (6b)</p>	<p>/de dag las dgu ni ltung ba dang po dag</p>

	nyid kyis so/ /bzhi ni lan gsum gyi bar gyis so/	dag nyid kyis so/ /bzhi ni lan gsum gyi par gyis so/	nyid kyis so/ bzhi ni lan gsum gyi bar gyis so/
	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas la/ ji srid du shes bzhin du 'chab bar byed pa de srid du des mi 'dod bzhin du spo ba bya'o/ /dge slong gis mi 'dod bzhin du spo ba byas nas de'i 'og tu zhag drug gi bar du dge 'dun mgu bar bya ba spyad par bya'o/	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas la/ ji srid du shes bzhin du 'chab par byed pa de srid du des mi 'dod bzhin du spro ba bya'o/ /dge slong gis mi 'dod bzhin du spro ba byas nas de'i 'og tu zhag drug gi bar du dge 'dun mgu bar bya ba spyad par bya'o/	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas na/ ji srid du shes bzhin du 'chab par byed pa de srid du des mi 'dod bzhin du spo ba bya'o/ /dge slong gis mi 'dod bzhin du spo ba byas nas/ de'i 'og tu zhag drug gi bar du dge 'dun mgu bar bya ba spyad par bya'o/
	/dge slong gis mgu bar bya ba spyad nas dbyung bar bya ba la thogs te chos dang mthun par byas la/ dge slong gi dge 'dun gyi sems mgu bar byas na gang na dge slong nyi shu'i tshogs kyis dge 'dun yod pa der dge slong de (7b) dbyung bar bya'o/	/dge slong gis mgu par bya ba spyad nas/ dbyung bar bya ba la thogs te chos dang 'thun par byas la/ dge slong gi dge 'dun gyi sems mgu par byas na gang na dge slong nyi shu'i tshogs kyis dge 'dun yod pa der dge slong de dbyung bar bya'o//	/dge slong gis mgu bar bya ba spyad nas/ dbyung bar bya ba la thogs te / chos dang mthun (10b) par byas la/ dge slong gi dge 'dun gyi sems mgu bar byas na/ gang na dge slong nyi shu'i tshogs kyis dge 'dun yod pa der dge slong de dbyung bar bya'o/
	/gal te dge slong nyi shur gcig gis ma tshang ba'i tshogs kyis dge 'dun gyis dge slong de 'byin par byed na/ dge slong de yang ma phyin la dge slong de dag kyang smad par bya ba yin te de la de ni cho ga yin no/	gal te dge slong nyi shur gcig gis ma tshang ba'i tshogs kyis dge 'dun gyis dge slong de 'byin par byed na/ dge slong de yang ma phyin la dge slong de dag kyang smad par bya ba yin te/ de la de ni cho ga yin no/	/dge slong nyi shur gcig gis ma tshang ba'i tshogs kyis dge 'dun gyis dge slong de 'byin par byed na/ dge slong de yang ma phyin la/ dge slong de dag kyang smad par bya ba yin te/ de la de ni cho ga yin no/
	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o//di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o//di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//	/de la bdag gis tshe dang ldan pa dag la / ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o//de la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/
TWO ANIYATA DHARMAS			
	//sdom la/ dben pa skyabs yod 'dug pa'o/	sdom la/ 'dod byar rung dang mi rung ba'i/ dben pa skyabs yod 'dug pa'o/	/sdom la/ dben pa skyabs yod 'dug pa'o/

	/tshe dang ldan pa dag ma nges pa'i chos gnyis po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	/tshe dang ldan pa dag ma nges pa'i chos gnyis po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	/tshe dang ldan pa dag ma nges pa'i chos gnyis po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
An.1	/yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'dod pa byar rung bar stan la 'dug par byed cing / de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gsum po pham par 'gyur pa'am/ dge 'dun lhag ma'am/ ltung byed las chos gang yang rung bas smras par gyur la/ dge slong gis 'dug par khas blangs na chos gsum po pham par gyur pa'am/ dge 'dun lhag ma'am/ ltung byed las chos gang yang rung bas byed du gzhug cing / dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par gyur pa'i chos de dang des dge slong de byed du gzhug ste/ de ni ma nges pa'i chos so/	/yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'dod pa byar rung par stan la 'dug par byed cing / de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gsum po pham par 'gyur pa'am/ dge 'dun lhag ma'am/ ltung byed las chos gang yang rung bas smras par gyur la/ dge slong gis 'dug par khas blangs na chos gsum po pham par gyur pa'am/ dge 'dun lhag ma 'am ltung byed las chos gang yang rung bas byed du gzhug cing dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par gyur pa'i chos de dang des dge slong de byed du gzhug ste/ de ni ma nges pa'i chos so/	/yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'dod pa byar rung bar bstan la 'dug par byed cing / de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gsum po pham par gyur pa 'am/ dge 'dun lhag ma 'am/ ltung byed las chos gang yang rung bas smras par gyur la/ dge slong gis 'dug par khas blangs na/ chos gsum po pham par gyur pa 'am/ dge 'dun lhag ma 'am/ ltung byed las chos gang yang rung bas byed du gzhug cing / dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par (11a) / gyur pa'i chos de dang des dge slong de byed du gzhug ste/ 'di ni ma nges pa'i chos so/
An.2	/yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'dod pa byar mi rung bar stan la 'dug par byed cing / de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas/ chos gnyis po dge 'dun lhag ma'am/ ltung byed las chos gang yang rung bas smras par gyur la/ dge slong gis 'dug par khas blangs na chos gnyis po dge 'dun lhag ma'am/ ltung byed las chos gang yang rung bas byed du gzhug cing /	yang dge slong gang bud med kyi yul dang lhan cig gcig bu gcig dang dben pa skyabs yod pa na 'dod pa byar mi rung bar bstan la 'dug par byed cing / de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gnyis po dge 'dun lhag ma 'am/ ltung byed las chos gang yang (7a) // rung bas smras par gyur la/ dge slong gis 'dug par khas blangs na chos gnyis po dge 'dun lhag ma 'am/ ltung byed las chos gang yang rung bas byed du gzhug cing /	/yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'dod pa byar [...] rung bar stan la 'dug par byed cing / de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gnyis po dge 'dun lhag ma 'am/ ltung byed las chos gang yang rung bas smras par gyur la/ dge slong gis 'dug par khas blangs nas / chos gnyis po dge 'dun lhag ma 'am/ ltung byed las chos gang yang rung bas byed du gzhug cing /

	dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par gyur pa'i chos de dang des dge slong de byed du (8a) /gzhug ste/ de yang ma nges pa'i chos so/	dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par gyur pa'i chos de dang des dge slong de byed du gzhug ste/ de yang ma nges pa'i chos so/	dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par gyur ba'i chos de dang des dge slong de byed du gzhug ste/ de yang ma nges pa'i chos so/
	/tshe dang ldan pa dag bdag gis ma nges pa'i chos gnyis po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o// ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//	/tshe dang ldan pa dag bdag gis ma nges pa'i chos gnyis po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o// ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	/tshe dang ldan pa dag bdag gis ma nges pa'i chos gnyis po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la / ci 'di la khyed yongs su dag gam zhes dri'o// ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/
THIRTY NIHSARGIKA-PĀYANTIKA DHARMAS			
	//sdom la/ 'chang ba 'bral ba 'jog pa dang / /'khrur 'jug pa dang len pa dang / /slong dang stod g.yogs smad g.yogs bcas/ /rin thang so sor bskur ba'o/	/sdom la/ 'chang ba 'phral pa 'jog pa dang / /'khrur 'jug pa dang/ len pa dang /slong dang stod g.yogs smad g.yogs bcas/ rin thang so sor bskur ba'o/	/sdom la/ 'chang ba 'bral ba 'jog pa dang / /'khrur 'jug pa dang len pa dang /slong dang stod g.yogs smad g.yogs bcas/ rin thang so sor bskur ba'o/
	/tshe dang ldan pa dag spang ba'i ltung byed kyi chos sum bcu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	/tshe dang ldan pa dag spang ba'i ltung byed kyi chos sum cu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	/tshe dang ldan pa dag spang ba'i ltung byed kyi chos sum cu po 'di (11b) dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
Nih.1	/dge slong chos gos zin pas sra brkyang phyung na/ zhag bcu'i bar du gos lhag pa rnam par ma brtags ba bcang bar bya'o/ /de las 'das par bchang na spang ba'i ltung byed do/	/dge slong chos gos zin pas sra brkyang phyung na/ zhag bcu'i bar du gos lhag pa rnam par ma brtags pa bcang bar bya'o/ /de las 'das par bcangs na spang pa'i ltung byed do/	/dge slong chos gos zin pa'i sra brkyang phyung na / zhag bcu'i bar du gos lhag pa rung bar ma byas pa bcang bar bya'o/ /de las 'das par 'chang na spang ba'i ltung byed do/
Nih.2	/dge slong chos gos zin pas sra brkyang phyung na/ gal te nub gcig kyang chos gos gsum las chos gos gang yang rung ba dang/ mtshams kyi phyi rol du 'bral bar byed na/ dge 'dun gyis gnang ba ma gtogs	/dge slong chos gos zin pas sra brkyang phyung na/ gal te nub gcig kyang chos gos gsum las chos gos gang yang rung ba dang mtshams kyi phyi rol du 'bral bar byed na/ dge 'dun gyis gnang ba ma gtogs	/dge slong chos gos zin pas sra brkyang phyung na/ gal te nub gcig kyang chos gos gsum las chos gos gang yang rung ba dang/ mtshams kyi phyi rol du 'bral bar byed na/ dge 'dun gyis gnang ba ma gtogs

	te spang ba'i ltung byed do/	te spang ba'i ltung byed do/	te spang ba'i ltung byed do/
Nih.3	/dge slong chos gos zin pas sra brkyang phyung na/ dus ma yin pa'i gos shig rnyed la 'dod na dge slong des gos de blang bar bya'o/ /blangs nas gal te langs na myur ba kho nar gos su byas la bcang bar bya'o/ /gal te mi langs la kha ma langs pa kha skong ba'i gos la re ba yod na dge slong des gos de zla ba gcig gi mthar gzhag par bya'o/ /de las 'das par 'jog na spang ba'i ltung byed do/	/dge slong chos gos zin pas sra brkyang phyung na/ dus ma yin pa'i gos shig snyed la 'dod na/ dge slong des gos de blangs par bya'o/ /blangs nas gal te langs na myur ba kho nar gos su byas la bcang bar bya'o/ /gal te mi langs la kha ma langs pa kha skong ba'i gos la re ba yod na dge slong des gos de zla ba gcig gi mthar gzhag par bya'o/ /de las 'das par 'jog na spang ba'i ltung byed do/	/dge slong chos gos zin pas sra brkyang phyung na/ dus ma yin pas gos shig rnyed la 'dod na dge slong de gos de blang bar bya'o/ /blangs na gal te langs na/ myur ba kho nar gos su byas la bcang bar bya'o/ /gal te mi langs la kha ma langs pa kha skong ba'i gos la re ba yod na/ dge slong des gos de zla ba gcig gi mthar gzhag bar bya'o/ /de las 'das par 'jog na spang pa'i ltung byed do/
Nih.4	/yang dge slong gang dge slong ma nye du ma yin pa la gos rnying ba 'khrur 'jug gam/ 'tshed du 'jug gam/ 'chag tu 'jug na spang ba'i ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa la gos rnying pa 'khrur 'jug gam/ 'tshod du 'jug gam/ 'chag tu 'jug na spang ba'i ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa la gos rnying pa 'khrur 'jug gam/ 'tshed du 'jug gam/ 'chag tu 'jug na spang ba'i ltung byed do//
Nih.5	/yang dge slong gang dge slong ma nye du ma yin pa las gos len na/ brjes pa ma gtogs te spang pa'i ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa las gos len na/ brjes pa ma gtogs te spang ba'i ltung byed do/	yang dge slong gang dge slong ma nye du ma yin pa las gos len na brjes pa ma gtogs te spang ba'i ltung byed do/
Nih.6	/yang dge slong gang khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pa'i gan du song ste/ gos slong na dus ma gtogs te spang ba'i ltung byed (8b) do/ /de la dus ni 'di yin te/ dge slong gos phrogs sam/ gos rlag gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na de la de ni dus yin no/	/yang dge slong gang khyim bdag gam/ (7b) khyim bdag gi chung ma nye du ma yin pa'i gan du song ste/ gos slong na dus ma gtogs te spang ba'i ltung byed do/ /de la dus ni 'di yin te/ dge slong gos phrogs sam/ gos rlag gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na de la de n-i dus yin no//	/yang dge slong gang khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pa'i gan du song ste gos slong na dus ma gtogs te spang ba'i ltung byed do/ /de la dus ni 'di yin te/ dge slong gos phrogs sam/ gos brlag gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na de la de ni dus yin (12a) no/
Nih.7	/dge slong gos phrogs sam/ gos rlag gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pa'i gan du song la/ gos bslang bar bya'o/ /de la gal te bram ze'am/ khyim bdag dad	dge slong gos phrogs sam/ gos rlags gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na khyim bdag gam khyim bdag gi chung ma nye du ma yin pa'i gan du song la gos bslang bar bya'o/ /de la gal te bram ze 'am/ khyim bdag dad pa can	/dge slong gos phrogs sam/ gos brlag gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pa'i gan du song la gos bslang bar bya'o// gal te de la bram ze 'am/ khyim bdag dad

	pa can zhis gis dus kyes gos mang po dag stobs la 'dod na dge slong des de las gos stod g.yogs smad g.yogs dang bcas pa'i mthar thug par blang bar bya'o/ /de las lhag par len na spang ba'i ltung byed do/	zhig gis dus kyes gos mang po dag stobs la 'dod na dge slong des de las gos stod g.yogs smad g.yogs dang bcas pa'i mthar thug par blangs par bya'o/ /de las lhag par li na na spang ba'i ltung byed do/	pa can zhis gis dus kyes gos mang po [...] stobs la/ 'dod na dge slong des de las gos stod g.yogs smad g.yogs dang bcas pa'i mthar thug par bslang bar bya'o/ /de las lhag par len na spang ba'i ltung byed do/
Nih.8	/dge slong gi phyir khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pas gos kyi rin dag spags nas bdag gis gos kyi rin 'di dag gis gos 'di dang 'di lta bu zhis nyos la/ dge slong ming 'di zhes bya ba 'ongs na / de la gos rung ba dus su bskon no snyam pa las/ de la gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhis byung ste/ bzang po 'dod pa'i phyir khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pa de'i gan du song nas 'di skad ces / tshe dang ldan pas bdag gi phyir gos kyi rin gang dag spags pa'i gos kyi rin de dag gis tshe dang ldan pa gos 'di dang 'di lta bu zhis nyos la/ bdag la gos rung ba dus su legs par skon cig ces smras te/ gos grub na spang ba'i ltung byed do/	/dge slong gi phyir khyim bdag gam/ khyim bdag gis chung ma nye du ma yin pas gos kyi rin dag spags nas bdag gis gos kyi rin 'di dag gis gos 'di dang 'di lta bu zhis nyos la dge slong ming 'di zhes bya ba 'ongs na / de la gos rung ba dus su bskon no snyam pa las/ de la gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhis byung ste/ bzang po 'dod pa'i phyir khyim bdag gam/ khyim bdag gis chung ma nye du ma yin pa de'i gan du song nas 'di skad ces / tshe dang ldan pas bdag gi phyir gos kyi rin gang dag spags pa'i gos kyi rin de dag gis tshe dang ldan pa gos 'di dang 'di lta bu zhis nyos la bdag la gos rung ba dus su legs par skon cig ces smras te/ gos grub na spang ba'i ltung byed do/	/dge slong gi phyir khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pas gos kyes rin dag spags nas/ bdag gis gos kyi rin 'di dag gis gos 'di dang 'di lta bu zhis nyos la/ dge slong ming 'di zhes bya ba 'ongs pa dang / de la gos su rung ba dus su bskon no snyam pa las / de na gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhis byung ste/ bzang po 'dod pa'i phyir khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pa de'i gan du song nas/ 'di skad ces / tshe dang ldan pas bdag gi phyir gos kyi rin gang dag spags pa'i gos kyi rin de dag gis /tshe dang ldan pa gos 'di dang 'di lta bu zhis nyos la / bdag la gos su rung ba dus su legs par skon cig ces smras te/ gos grub na spang ba'i ltung byed do/
Nih.9	/dge slong gi phyir khyim bdag dang khyim bdag gi chung ma nye du ma yin pas gos kyi rin so so ba de dag spags nas/ bdag cag gnyis kyes gos kyi rin so so ba 'di dag gis gos 'di dang 'di lta bu so so ba dag nyos la/ dge slong ming 'di zhes bya ba 'ongs pa dang / bdag cag gnyis kyes so so nas de la gos rung ba dus su bskon no snyam pa las de na gal te dge slong de la	/dge slong gi phyir khyim bdag dang khyim bdag gi chung ma nye du ma yin pas gos kyi r-in so so [...] de dag spags nas/ bdag cag gnyis kyes gos kyi rin so so ba 'di dag gis gos 'di dang 'di lta bu so so ba dag nyos la/ dge slong ming 'di zhes bya ba 'ongs pa dang / bdag cag gnyis kyes so so nas de la gos rung ba dus su bskon no snyam pa las/ de na gal te dge	/dge slong gi phyir khyim bdag gam / khyim bdag gi chung ma nye du ma yin pas gos kyi rin so so ba [...] dag spags nas/ bdag cag gnyis kyi gos kyi rin so so ba 'di dag gis gos 'di dang 'di lta bu so so ba dag nyos la/ (12b) dge slong ming 'di zhes bya ba 'ongs pa dang / bdag cag gnyis kyes so so nas de la gos su rung ba dus su bskon no snyam pa las/ de na gal te

	<p>sngar ma bstabs par rnam par rtog pa 'ga' zhiḡ byung ste/ bzang po 'dod pa'i phyir khyim bdag dang / khyim bdag gi chung ma nye du ma yin pa de (9a) /dag gi gan du song nas 'di skad ces/ tshe dang ldan pa dag gis bdag gi phyir gos kyi rin so so ba gang dag spags pa'i gos kyi rin de dag gis tshe dang ldan pa dag gos 'di dang 'di lta bu so so ba dag nyos la gnyi ga 'dus te/ bdag la gos rung ba cig dus su legs par skon cig ces smras te/ gos grub na spang pa'i ltung byed do/</p>	<p>slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhiḡ byung ste/ bzang po 'dod pa'i phyir khyim bdag dang / khyim bdag gi chu ma nye du ma yi na pa de dag gi gan du song nas 'di skad ces/ tshe dang ldan pa dag gis bdag gi phyir gos kyi rin so so ba gang dag spags pa'i gos kyi rin de dag (8a) //gis tshe dang ldan pa dag gos 'di dang 'di lta bu so so ba dag nyos la gnyi ga 'dus te/ bdag la gos rung ba gcig dus su legs par skon cig ces smras te/ gos grub na spang ba'i ltung byed do/</p>	<p>dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhiḡ byung ste/ bzang po 'dod pa'i phyir khyim bdag dang [...] chung ma nye du ma yin pa de dag gi gan du song nas 'di skad ces/ tshe dang ldan pa dag gis bdag gi phyir gos kyi rin so so ba gang dag spags pa'i gos kyi rin so so ba de dag gis / tshe dang ldan pa dag gos 'di dang 'di lta bu so so ba dag nyos la /gnyis ka 'dus te bdag la gos su rung ba gcig dus su legs par skon cig ces smras te/ gos grub na spang ba'i ltung byed do/</p>
Niḡ.10	<p>/dge slong gi phyir rgyal po 'am/ blon po chen po'am/ bram ze'am/ khyim bdag gam/ grong rdal gyi mi'am/ yul mi 'am/ nor can nam/ tshong dpon nam/ ded dpon gyis pho nya'i lag tu gos kyi rin dag bskur bar gyur la/ de nas pho nya de gos kyi rin de dag khyer nas dge slong de ga la ba der song ste phyin nas dge slong de la 'di skad ces/ 'phags pa mkhyen par mdzod cig</p> <p>/khyod la rgyal po'am/ blon po chen po'am/ bram ze'am/ khyim bdag gam/ grong rdal gyi mi'am/ yul mi'am/ nor can nam/ tshong dpon nam/ ded dpon che ge mos gos kyi rin 'di dag bskur gyis/ 'phags pas thugs brtse ba'i slad du 'di dag bzhes shig ces zer na dge slong des pho nya de la 'di skad ces/ tshe dang ldan pa pho nya dge slong dag ni gos kyi rin dag lan du mi rung ste/</p>	<p>/dge slong gi phyir rgyal po 'am/ blon po chen po 'am/ bram ze 'am/ khyim bdag gam/ grong rdal gyi mi 'am/ yul mi 'am/ nor can nam/ tshong dpon nam/ ded dpon gyis pho nya'i lag du gos kyi rin dag bskur bar gyur la/ de nas pho nya de gos kyi rin de dag khyer nas dge slong de ga la (ba) der song ste phyin nas dge slong de la 'di skad ces 'phags pa'i mkhyen par mdzod cig</p> <p>/khyod la rgyal po 'am/ blon po chen po 'am/ bram ze 'am/ khyim bdag gam/ grong rdal gyi mi 'am/ yul mi 'am/ nor can nam/ tshong dpon nam/ ded dpon che ge mos gos kyi rin 'di dag bskur gyis/ 'phags pas thugs brtse ba'i slad du 'di dag bzhes shig ces zer na dge slong des pho nya de la 'di skad ces/ tshe dang ldan pa pho nya dge slong dag ni gos kyi rin dag len du mi rung ste/</p>	<p>/dge slong gi phyir rgyal po 'am/ blon po chen po 'am/ bram ze 'am/ khyim bdag gam/ grong rdal gyi mi 'am/ yul mi 'am/ nor can nam/ tshong dpon nam/ ded dpon gyis pho nya'i lag tu gos kyi rin dag bskur bar gyur la/ de nas pho nya des gos kyi rin de dag khyer nas/ dge slong de ga la ba der song ste phyin nas/ dge slong de la 'di skad ces 'phags pa mkhyen par mdzod cig/</p> <p>khyod la rgyal po 'am/ blon po chen po 'am/ bram ze 'am/ khyim bdag gam/ grong rdal gyi mi 'am/ yul gyi mi 'am/ nor can nam/ tshong dpon nam/ ded dpon che ge mos gos kyi rin 'di dag bskur gyis/ 'phags pas thugs brtse ba'i slad du 'di dag bzhes shig ces zer na/ dge slong des pho nya de la 'di skad ces tshe dang ldan pa pho nya ba dge slong dag ni gos kyi (13a) rin dag len du mi rung ste/</p>

<p>bdag cag gos rung ba dus su rnyed na ni len to zhes brjod par bya'o/ /gal te pho nya de dge slong de la 'di skad ces/ 'phags pa rnam s ky i zhal ta bgyid pa 'phags pa rnam s ky i zhal ta nyams su len pa gang lags pa 'ga' mchis sam zhes zer na/ dge slong gos 'dod pas pho nya la 'di skad ces/ tshe dang ldan pa pho nya 'di ni dge slong rnam s ky i zhal ta byed pa ste/ 'di ni dge slong rnam s ky i zhal ta nyams su len pa'o zhes kun dga'i ra ba pa'am/ dge bsnyen zhal ta byed pa bstan par bya'o/ /de nas pho nya des gos ky i rin de dag khyer nas zhal ta byed pa ga la ba der 'gro bar bya zhing / phyin nas zhal ta byed pa de la 'di skad ces/ tshe dang ldan pa zhal ta byed pa shes par gyis shig/ khyod kyis gos ky i rin 'di dag gis gos 'di dang 'di lta bu zhis nyos (9b) la dge slong ming 'di zhes bya ba 'ongs pa dang/ de la gos rung ba dus su skon cig ces brjod par bya'o/</p> <p>/de nas pho nya des zhal ta byed pa de la shin tu legs par yang dag par bsgo zhing/ yang dag par bstan nas/ dge slong de ga la ba der 'gro bar bya zhing phyin nas dge slong de la 'di skad ces/ 'phags pa zhal ta bgyid pa bstan pa gang lags pa de la bdag gis yang dag par bstan lags kyis de'i gan du bzhud cig dang / des khyod la gos rung ba dus su skon par 'gyur ro zhes brjod par bya'o/</p>	<p>bdag cag gos rung ba dus su rnyed na ni len to zhes brjod par bya'o/ /gal te pho nya de dge slong de la 'di skad ces/ 'phags pa rnam s ky i zhal ta bgyid pa 'phags pa rnam s ky i zhal ta nyams su len pa gang lags pa 'ga' mchis sam zhes zer na/ dge slong gos 'dod pas pho nya la 'di skad ces tshe dang ldan pa pho nya 'di ni dge slong rnam s ky i zhal ta byed pa te/ 'di ni dge slong rnam s ky i zhal ta nyams su len pa'o zhes kun dga'i ra ba ba 'am/ dge bsnyen zhal ta byed pa bstan par bya'o/ /de nas pho nya des gos ky i rin de dag khyer nas zhal ta byed pa ga la ba der 'gro bar bya zhing / phyin nas zhal ta byad pa de la 'di skad ces/ tshe dang ldan pa zhal ta byed pa shes par gyis shig/ khyod kyis gos ky i rin 'di dag gis gos 'di [...] lta bu zhis nyos la dge slong ming 'di zhes bya ba 'ongs pa dang/ de la gos rung ba dus su skon cig ces brjod par bya'o/</p> <p>/de nas pho nya des zhal ta byed pa de la shin tu legs par yang dag par bsgo zhing/ yang dag par bstan nas/ dge slong de ga la ba der 'gro bar bya zhing phyin nas dge slong de la 'di skad ces/ 'phags pa zhal ta bgyid pa bstan pa gang lags pa de la bdag gis yang dag par bstan lags kyis de'i gan du bzhud cig dang / des khyod la gos rung ba dus su skon par 'gyur ro/ zhes brjod (8b) par bya'o/</p>	<p>bdag cag gos su rung ba dus su rnyed na ni len no zhes brjod bar bya'o//gal te pho nya des dge slong de la 'di skad ces / 'phags pa rnam s ky i zhal ta bgyid pa 'phags pa rnam s kyis zhal ta nyams su len pa/ gang lags pa 'ga' zhis mchis sam zhes zer na/ dge slong gos 'dod pas pho nya 'di ni dge slong rnam s ky i zhal ta byed pa ste/ 'di ni dge slong rnam s ky i zhal ta nyams su len pa'o zhes kun dga' ra ba pa 'am/ dge bsnyen zhal ta byed pa bstan par bya'o/ /de nas pho nya des gos ky i rin [...] dag khyer nas zhal ta byed pa ga la ba der 'gro bar bya zhing / phyin nas zhal ta byed pa de la 'di skad ces / tshe dang ldan pa zhal ta byed pa shes par gyis shig/ khyod kyis gos ky i rin 'di dag gis gos 'di dang 'di lta bu zhis nyos la/ dge slong ming 'di zhes bya ba 'ongs pa dang/ de la gos rung ba dus su skon cig ces brjod par bya'o/</p> <p>/de nas pho nya des zhal ta byed pa de la shin tu legs par yang dag par bsgo zhing/ yang dag par bstan nas /dge slong de ga la ba der 'gro bar bya zhing / phyin nas dge slong de la 'di skad ces / 'phags pa zhal ta bgyid pa bstan pa gang lags pa de la bdag gis yang dag par bstan lags kyis / de'i gan du bzhud cig dang / des khyod la gos rung ba dus su bskon par 'gyur ro zhes brjod par bya'o/</p>
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	<p>/dge slong gos 'dod pas zhal ta byed pa'i gan du song la tshe dang ldan pa zhal ta byed pa bdag gos 'dod do/ /tshe dang ldan pa zhal ta byed pa bdag gos 'dod do zhes lan gnyis lan gsum du bskul par bya/ dran par bya'o/ /lan gnyis lan gsum du bskul zhing dran par byas pa na gal te gos de grub na de lta na legs/</p> <p>gal te ma grub na lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad par bya'o/</p> <p>/lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad pa na/ gal te gos de grub na de lta na legs/ gal te ma grub na de'i 'og tu gos bsgrub pa'i phyir btsal te gos grub na spang ba'i ltung byed do/</p> <p>/gal te ma grub na phyogs gang nas gos kyi rin de dag 'ongs pa der bdag 'gro bar bya'o/ /yang na yid brtan pa'i pho nya las tshe dang ldan pa dag gis dge slong che ge mo'i phyir gos kyi rin gang dag bskur ba de dag ni dge slong de'i don cir yang ma grub kyis shes par gyis shig /tshe dang ldan pa dag gis rang gi nor chud ma gsan cig ces sbring bar bya ste/ de la de ni cho ga yin no//</p>	<p>dge slong gos 'dod pas zhal ta byed pa'i gan du song la tshe dang ldan pa zhal ta byed pa bdag gos 'dod do/ /tshe dang ldan pa zhal ta byed pa bdag gos 'dod do zhes lan gnyis lan gsum du bskul bar bya/ dran par bya'o/ lan gnyis lan gsum du bskul zhing dran par byas pa na gal te gos te grub na de lta na legs/</p> <p>gal te ma grub na lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad bar bya'o/</p> <p>/lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad pa na gal ta gos de grub na de lta na legs/ gal te ma grub na de'i 'og tu gos bsgrub pa'i phyir brtsal te gos grub na spang ba'i ltung byed do/</p> <p>/gal te ma grub na phyogs gang nas gos kyi rin de dag 'ongs pa der bdag 'gro bar bya'o/ /yang na yid bstan pa'i pho nya las tshe dang ldan pa dag gis dge slong che (ge) mo'i phyir gos kyi rin gang dag bskur ba de dag ni dge slong de'i don cir yang ma grub kyis shes par gyis shig /tshe dang ldan pa dag gis rang gi nor chud ma bsan cig ces sbring bar bya ste/ de la de ni cho ga yin no/</p>	<p>/dge slong gos 'dod pas zhal ta byed pa'i gan du song la/ tshe dang ldan pa zhal ta byed pa bdag gos 'dod do/ /tshe dang ldan (13b) pa zhal ta byed pa bdag gos 'dod do /zhes lan gnyis lan gsum du bskul par bya/ dran par bya'o/ /lan gnyis lan gsum du bskul zhing dran par byas pa na/ gal te gos de grub na de lta na legs/</p> <p>gal te ma grub na lan bzhi / lan lnga / lan drug gi bar du phyogs su cang mi smra bar bsdad par bya'o/</p> <p>/lan bzhi / lan lnga / lan drug gi bar du phyogs su cang mi smra par bsdad pa na/ gal te gos de grub na de lta na legs/ gal te ma grub na de'i 'og tu gos bsgrub pa'i phyir brtsal te / gos grub na spang ba'i ltung byed do/</p> <p>/gal te ma grub na phyogs gang nas gos kyi rin de dag 'ongs pa der bdag 'gro bar bya'o//yang na yid brtan pa'i pho nya las tshe dang ldan pa dag gis dge slong che ge mo'i phyir gos kyi rin gang dag bskur ba de dag ni/ dge slong de'i don cir yang ma grub kyis/ shes par gyis shig /tshe dang ldan pa dag gis rang gi nor chud ma gzan cig ces sbring bar bya ste/ de la de ni cho ga yin no/</p>
	<p>//sdom la/ srin bal 'ba' zhis cha gnyis dang / /drug dang mtho gang lam dang ni/ /'khru ba dang ni gser dngul dang / /mngon mtshan can dang nyo tshong ngo/</p>	<p>/sdom la/ srin bal 'ba' zhis cha gnyis dang / drug dang mtho gang lam dang ni/ /'khru ba dang ni gser dngul dang / /mngon mtshon can dang nyo tshong ngo/</p>	<p>/sdom la/ srin bal 'ba' zhis cha gnyis dang / /drug dang mtho gang lam dang ni/ /'khru ba dang ni gser dngul dang //mngon mtshan can dang nyo tshong ngo/</p>
Nih.11	/yang dge slong gang srin bal gyi stan sar	/yang dge slong gang srin bal gyi stan sar	/yang dge slong gang srin bal gyi stan

	pa byed na spang ba'i ltung byed do/	ba byed na spang ba'i ltung byed do/	gsar pa byed na spang ba'i ltung byed do/
Nih.12	/yang dge slong gang lug bal nag po 'ba' zhis gi stan sar pa byed na spang ba'i ltung byed do/	/yang dge slong gang lug bal nag po 'ba' zhis gi stan sar ba byed na spang ba'i ltung byed do/	/yang dge slong gang lug bal nag po 'ba' zhis gi stan gsar pa byed na spang ba'i ltung byed do/
Nih.13	/dge slong gis stan sar pa byed na cha gnyis ni lug bal nag po 'ba' (10a) /zhig las gzhug par bya/ gsum pa ni dkar po las/ bzhi pa ni 'khob bal las gzhug par bya'o/ /gal te dge slong gis cha gnyis lug bal nag po 'ba' zhis las ma bcug gam/ gsum pa dkar po las/ bzhi ba ni 'khob bal las ma bcug par stan sar pa byed na spang ba'i ltung byed do/	/dge slong gis stan sar ba byed na cha gnyis ni lug bal nag po 'ba' zhis las gzhug par bya/ gsum pa ni dkar po las/ bzhi pa ni 'khob bal las gzhug par bya'o/ /gal te dge slong gis cha gnyis lug bal nag po 'ba' zhis las ma bcug gam/ gsum pa dkar po las/ bzhi ba ni 'khob bal las ma bcug par stan sar pa byed na spang pa'i ltung byed do/	/dge slong gis stan gsar pa byed na / cha gnyis ni lug bal nag po 'ba' zhis las gzhug par bya / gsum pa ni dkar (14a) po las/ bzhi pa ni 'khob bal las gzhug par bya'o/ /gal te dge slong gis cha gnyis lug bal nag po 'ba' zhis las ma bcug gam/ gsum pa dkar po las/ bzhi ba [...] 'khob bal las ma bcug par stan gsar pa byed na spang ba'i ltung byed do/
Nih.14	/dge slong gis stan sar pa byed na mi 'dod bzhi du lo drug tu bcang bar bya'o/ /gal te dge slong gis lo drug tshun chad du stan rnying pa de spangs kyang rung / ma spangs kyang rung / stan sar pa gzhan byed na dge 'dun gyis gnang ba ma gtogs te spang ba'i ltung byed do/	/dge slong gis stan sar pa byed na mi 'dod bzhi du lo drug tu bcang par bya'o/ /gal te dge slong gis lo drug tshun chad du stan rnying pa de spangs kyang rung / ma spangs kyang rung / stan sar pa gzhan byed na dge 'dun gyis gnang ba ma gtogs te spang pa'i ltung byed do/	/dge slong gis stan gsar pa byed na mi 'dod bzhi du lo drug tu bcang bar bya'o/ /gal te dge slong gis lo drug tshun chad du stan rnying pa de spangs kyang rung / ma spangs kyang rung / stan gsar pa gzhan byed na/ dge 'dun gyis gnang ba ma gtogs te spang ba'i ltung byed do/
Nih.15	/dge slong gis gding pha sar pa byed na sar pa kha dog mi sdug par bya ba'i phyir gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas glan par bya'o/ /gal te dge slong gis gding ba sar pa kha dog mi sdug par bya ba'i phyir/ gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas ma klan par gding ba sar pa spyod na spang ba'i ltung byed do/	/dge slong gis gding pa sar pa byed na sar pa kha dog mi sdug par bya ba'i phyir gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas klan par bya'o/ /gal te dge slong gis gding ba sar (9a) //pa kha dog mi sdug par bya ba'i phyir gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas ma klan par gding ba sar pa spyod na spang ba'i ltung byed do/	/dge slong gis gding ba gsar pa byed na gsar pa kha dog mi sdug par bya ba'i phyir/ gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas glan par bya'o/ /gal te dge slong gis gding ba gsar pa kha dog mi sdug par bya ba'i phyir/ gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas ma glan par gding ba gsar pa spyod na spang ba'i ltung byed do/
Nih.16	/dge slong lam du zhugs pas lug bal dag rnyed la 'dod na dge slong des blang bar bya'o/ /blangs nas khyer ba med na dpag	/dge slong lam tu zhugs pas lug pa la dag rnyed la 'dod na dge slong des blang bar bya'o/ /blangs nas khyer ba med na dpag	/yang dge slong lam du zhugs pas lug bal dag rnyed la / 'dod na dge slong des blang bar bya'o/ /blangs nas khyer ba med na

	tshad gsum gyi mtha'i bar du bdag nyid kyis bskur bar bya'o/ /de las 'das par khyer na spang ba'i ltung byed do/	tshad gsum gyi mtha'i bar du bdag nyid kyis bkur bar bya 'o/ /de las 'das par khyer na spang ba'i ltung byed do/	dpag tshad gsum gyi mtha'i bar du bdag nyid kyis 'khur bar bya'o/ /de las 'das par khyer na spang ba'i ltung byed do/
Nih.17	/yang dge slong gang dge slong ma nye du ma yin pa la lug bal 'khrur 'jug gam/ 'tshed du 'jug gam/ rmel du 'jug na spang ba'i ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa la lug bal 'khrur 'jug gam/ 'tshed du 'jug gam/ rmel du 'jug na spang ba'i ltung byed do//	/yang dge slong gang dge slong ma nye du ma yin pa la lug bal 'khrur 'jug gam/ 'tshed du 'jug gam/ rmel du 'jug na spang ba'i ltung byed do/
Nih.18	/yang dge slong gang rang gi lag gis gser dang/ dngul len tam/ len du 'jug na spang ba'i ltung byed do/	yang dge slong gang rang gi lag gis gser dang/ dngul len tam len du 'jug na spang ba'i ltung byed do/	/yang dge slong gang rang gi lag gis gser dang dngul len nam / len du 'jug na spang ba'i ltung byed do/ (14b)
Nih.19	/yang dge slong gang mngon mtshan can gyi spyod pa rnam pa sna tshogs byed na spang ba'i ltung byed do/	/yang dge slong gang mngon mtshan can gyi spyod pa rnam pa sna tshogs byed na spang ba'i ltung byed do/	yang dge slong gang mngon mtshan can gyi spyod pa rnam pa sna tshogs byed na spang ba'i ltung byed do/
Nih.20	/yang dge slong gang nyo tshong rnam pa sna tshogs byed na spang ba'i ltung byed do//	/yang dge slong gang nyo tshong rnam pa sna tshogs byed na spang ba'i ltung byed do/	/yang dge slong gang nyo 'tshong rnam pa sna tshogs byed na spang ba'i ltung byed do/
	//sdom la/ lhung bzed gnyis dang tha ga gnyis/ /byin phrogs ston zla tha chungs dang / /dgon pa pa dang ras chen dang / /bsngos pa dang ni sogs 'jog go/	sdom la/ lhung bzed gnyis dang tha ga gnyis/ /byin phrogs ston zla tha chungs dang / /dgon pa ba dang ras chen dang / /bsngos pa dang ni sogs 'jog go/	/sdom la/ lhung bzed gnyis dang tha ga gnyis/ /byin 'phrog ston zla tha chung dang / /dgon pa [...] dang ras chen dang / /bsngos pa dang ni gsog 'jog go/
Nih.21	/yang dge slong gis lhung bzed lhag ma zhag bcur bchang bar bya'o/ /de las 'das par 'chang na spang ba'i ltung byed do/	/yang dag slong gis lhung bzed lhag ma zhag bcur bchang lar bya'o/ /de las 'das par 'chang na spang ba'i ltung byed do/	/yang dge slong gang lhung bzed lhag pa zhag bcu'i bar du bchang bar bya'o/ /de las 'das par 'chang na spang ba'i ltung byed do/
Nih.22	/yang dge slong gang lhung bzed lhan pa lnga med pa spyad bzod pa (10b) yod bzhin du bzang po 'dod pa'i phyir lhung bzed sar pa gzhan tshol zhing lhung bzed grub na spang ba'i ltung byed do/ /dge slong des lhung bzed de dge slong gi 'khor la dbul bar bya'o/ /dge slong gi 'khor de'i lhung bzed tha mar gyur pa	/yang dge slong gang lhung bzed lhan pa lnga med pa spyad bzod pa yod bzhin du bzang po 'dod pa'i phyir lhung bzed sar pa gzhan tshol zhing lhung bzed grub na spang ba'i ltung byed do/ /dge slong des lhung bzed de dge slong gi 'khor la dbul bar bya'o/ /dge slong gi 'khor de'i lhung bzed tha mar gyur pa	/yang dge slong gang lhung bzed lhan ba lnga med pa spyad bzod pa yod bzhin du/ bzang po 'dod pa'i phyir lhung bzed gsar pa gzhan tshol zhing lhung bzed grub na spang ba'i ltung byed do/ /dge slong des lhung bzed de dge slong gi 'khor la dbul bar bya'o/ /dge slong gi 'khor de'i lhung bzed tha mar gyur pa

	gang yin pa de dge slong de la dge slong khyod kyis lhung bzed 'di byin gyis brlab par mi bya/ gtang bar mi bya/ gzhan la sbyin par mi bya bar chag pa'i mthar thug gi bar du khad kyis dal bus dal bus spyad par bya'o zhes sbyin par bya ste/ de la de ni cho ga yin no/	gang yin pa de dge slong de la dge slong khyod kyis lhung bzed 'di byin gyis brlab par mi bya/ gtang bar mi bya/ gzhan la sbyin par mi bya bar chag pa'i mthar thug gis bar du khyed kyis dal bus dal bus spyad par bya'o zhes sbyin par bya ste/ de la de ni cho ga yin no/	gang yin pa de dge slong de la/ dge slong khyod kyis lhung bzed 'di byin gyis brlab par mi bya/ gtang bar mi bya/ gzhan la sbyin par mi bya bar / chag pa'i mthar thug gi bar du khad kyis dal bu dal bus spyad par bya'o zhes sbyin par bya ste/ de la de ni cho ga yin no/
Nih.23	/yang dge slong gang rang gi lag gis bslangs pa'i dog pa tha ga pa nye du ma yin pa la gos 'thag tu 'jug na gos grub na spang ba'i ltung byed do/	/yang dge slong gang rang gi lag gis bslangs pa'i dog pa tha ga pa nye du ma yin pa la gos thag tu 'jug na gos grub na spang ba'i ltung byed do/	/yang dge slong gang rang [...] gis bslangs pa'i dog pas / tha ga pa nye du ma yin pa la gos 'thag tu 'jug na gos grub na spang ba'i ltung byed do/
Nih.24	/dge slong gi phyir khyim bdag gam khyim bdag gi chung ma nye du ma yin pas tha ga pa nye du ma yin pa la gos 'thag tu bcug pa las/ de la gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung nas tha ga pa nye du ma yin pa'i gan du song ste 'di skad ces / tshe dang ldan pa tha ga pa shes par gyis shig / gos 'di ni kho bo'i phyir 'thag gis/ tshe dang ldan pa tha ga pa gos 'di zheng che ba dang / khrun ring ba dang / thar gyis zhag pa dang / thag ran bzang bar legs par gyis shig / tshe dang ldan pa tha ga pa 'di ltar kho bos gla rnan 'di lta ste/bza' ba'am/ bca' ba tsam mam/ bza' rgyu cung zad cig sbyin no zhes smras nas/ de la gal te dge slong des gos bsgrub pa'i phyir gla rnan 'di lta ste/ bza' ba'am/ bca' ba tsam mam/ bza' rgyu cung zad cig sbyin zhing gos grub na spang	/dge slong gi phyir khyim bdag gam/ khyim bdag gis chung ma nye du ma yin pas tha ga pa nye du ma yin pa la gos 'thag tu bcug pa las/ de na gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung na tha ga pa nye du ma yin pa'i gan du song ste 'di skad ces / tshe dang ldan pa tha ga pa shes par gyis shig / gos 'di n-i kho bo'-i phyir 'thag gis/ tshe dang ldan pa tha ga pa 'gos' di zheng che ba dang / khrun ring ba dang thar (9b) gyis zhag pa dang / thags ran bzang par legs par gyis shig / tshe dang ldan pa tha ga pa 'di ltar kho bos glan rnan 'di lta ste/ bza' ba dang/ bca' ba tsam 'am/ bza' rgyu cung zad cig sbyin no zhes smras nas/ de la gal te dge slong des gos bsgrub pa'i phyir glan rnan 'di lta ste/ bza' ba 'am/ bca' ba tsam 'am/ bza' rgyu cung zad cig sbyin zhing gos grub na spang	/dge slong gi phyir khyim bdag gam/ khyim bdag gi chung ma nye du ma yin pas / tha ga pa nye du ma yin pa la gos 'thag tu bcug pa las/ de na gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung nas/ tha ga pa nye du ma (15a) /yin pa'i gan du song ste 'di skad ces/ tshe dang ldan pa tha ga pa shes par gyis shig / gos 'di ni kho bo'i phyir 'thag gis/ tshe dang ldan pa tha ga pa gos 'di zheng che ba dang / khrun ring ba dang / thar gyis zhag pa dang / thag ran bzang bar legs par gyis shig / tshe dang ldan pa tha ga pa 'di ltar kho bo'i gla rnan 'di lta ste/bza' ba 'am/ bca' ba tsam mam/ bza' rgyu cung zad cig sbyin no zhes smras nas/ de la gal te dge slong des gos bsgrub pa'i phyir gla rnan 'di lta ste/ bza' ba 'am/ bca' ba 'am/ bza' rgyu cung zad cig sbyin zhing gos grub na spang ba'i ltung

	ba'i ltung byed do/	ba'i ltung byed do/	byed do/
Nih.25	/yang dge slong gang dge slong la gos byin nas de'i 'og tu khros 'khrugs rngam par gyur te / yi ma rangs nas 'phrog gam / 'phrog tu 'jug cing de la 'di skad ces / dge slong khyod la gos mi sbyin gyis/ phyir byin cig ces zer na dge slong des lhag ma yod pa phyir sbyin par bya zhing btang na spang ba'i ltung byed do/	/yang dge slong gang dge slong la gos byin nas de'i 'og tu khros 'khrugs rngam par gyur te / vid ma rangs nas 'phrog gam / 'phrog tu 'jug cing de la 'di skad ces / dge slong khyod la gos mi sbyin gyis/ phyir byin cig ces zer na dge slong des lhag ma yod pa phyir sbyin par bya zhing/ btang na spang ba'i ltung byed do/	/yang dge slong gang dge slong la gos byin nas / de'i 'og tu khros 'khrugs rngam par gyur te / yi ma rangs nas 'phrog gam / 'phrog tu 'jug cing / de la 'di skad ces /dge slong khyod la gos mi byin gyis/ phyir byin cig ces zer na/ dge slong des lhag ma yod pa phyir sbyin par bya zhing btang na spang ba'i ltung byed do/
Nih.26	/dge slong gis ston zla tha chungs nyar zhag bcus ma tshang ba tshun chad du brtad pa las byung ba'i gos shig rnyed la 'dod na dge slong des gos de bslang bar bya'o/ /blangs (11a) / nas gos sbyin pa'i dus kyi bar du bcang bar bya'o/ /de las 'das par bcang na spang ba'i ltung byed do/	/dge slong gis ston zla tha chungs nyar zhag bcus ma tshang ba tshun chad du brtad pa las byung ba'i gos shig rnyed la 'dod na dge slong des gos de blang bar bya'o/ /blangs nas gos sbyin pa'i dus kyi bar du bcang bar bya'o/ /de las 'das par bcangs na spang ba'i ltung byed do/	/dge slong gis ston zla tha chung nyar zhag bcus ma tshang ba tshun chad du brtad pa las byung ba'i gos shig rnyed la/ 'dod na dge slong des gos de blang blar bya'o/ /blangs nas gos sbyin pa'i dus kyi bar du bcang bar bya'o/ /de las 'das par 'chang na spang ba'i ltung byed do/
Nih.27	/dge slong rab tu mang po dag gnas mal dgon pa dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa dag tu dbyar phyi mar gyur la/ dge slong dgon pa pas/ 'dod na chos gos gsum la /chos gos gang yang rung ba khyim gzhan du gzhag par bya'o/ /dge slong dgon pa pa la mtshams kyi phyi rol du 'gro dgos pa de lta bu'i rkyen zbig byung na dge slong dgon pa pa des zhag drug gi mtha' tshun chad du chos gos de dang mtshams kyi phyi rol du 'bral bar bya'o/ /de las 'das par 'bral na spang ba'i ltung byed do/	/dge slong rab tu mang po dag gnas mal dgon pa dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par gags pa 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa dag tu dbyar phyi mar gyur la/ dge slong dgon pa pas 'dod na chos gos gsum la chos gos gang yang rung ba khyim gzhan du gzhag par bya'o/ /dge slong dgon pa ba la mtshams kyi phyi rol du 'gra dgos pa de lta bu'i rkyen zbig byung na dge slong dgon pa ba des zhag drug gi mtha' tshun chad du chos gos de dang mtshams kyi phyi rol tu 'bral bar bya'o/ /de las 'das par 'bral na spang ba'i ltung byed do/	/dge slong rab tu mang po dag gnas mal dgon pa dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su (15b) rung ba dang bcas par grags pa dag tu dbyar phyi mar gyur ba la/ dge slong dgon pa pas 'dod na chos gos gsum las chos gos gang yang rung ba khyim gzhan du gzhag par bya'o/ /dge slong dgon pa pa la mtshams kyi phyi rol du 'gro dgos pa de lta bu'i rkyen zbig byung na/ dge slong dgon pa pa des zhag drug gi mtha' tshun chad [...] chos gos de dang mtshams kyi phyi rol du 'bral bar bya'o/ de las 'das par 'bral na spang ba'i ltung byed do/

Nih.28	/dge slong rnams kyis so ga rnams kyis zla ba gcig lus na dbyar gyi gos ras chen btsal bar bya'o/ /dbyar zad nas 'og tu zla ba phyed kyis bar du bcang bar bya'o/ /gal te dge slong gis so ga rnams kyis zla ba gcig lus pa'i sngon rol du dbyar gyi gos ras chen tshol bar byed dam/ dbyar zad nas 'og tu zla ba phyed las lhag par 'chang na spang ba'i ltung byed do/	/dge slong rnams kyis so ka rnams kyis zla ba gcig lus na dbyar gyi gos ras chen btsal bar bya'o/ /dbyar zad nas 'og tu zla ba phyed kyis bar du bcang bar bya'o/ /gal te dge slong gis so ka rnams kyis zla ba cig lus pa'i sngon rol du dbyar gyi gos ras chen tshol bar byed dam/ dbyar zad nas 'og tu zla ba phyed las lhag par 'chang na spang ba'i ltung byed do/	/dge slong [...] gis so ga rnams kyis zla ba gcig lus na / dbyar gyi gos ras chen btsal bar bya'o/ /dbyar zad nas 'og tu zla ba phyed kyis bar du bcang bar bya'o/ /gal te dge slong gis so ga rnams kyis zla ba gcig lus pa'i sngon rol du / dbyar gyi gos ras chen tshol bar byed dam/ dbyar zad nas 'og tu zla ba phyed las 'das par 'chang na spang ba'i ltung byed do/
Nih.29	/yang dge slong gang dge 'dun la bsngos pa'i rnyed pa shes bzhin du gang zag bdag la sgyur du 'jug na spang ba'i ltung byed do/	/yang dge slong gang dge 'dun la bsngos pa'i rnyed pa shes bzhin du gang zag bdag la sgyur du 'jug na spang ba'i ltung byed do/	/yang dge slong gang dge 'dun la bsngos pa'i rnyed pa shes bzhin du gang zag bdag la sgyur du 'jug na spang ba'i ltung byed do/
Nih.30	/bcom ldan 'das kyis dge slong na ba rnams la phan pa so sor bsten par bya ba'i sman gang dag bka' stsal pa 'di lta ste/ zhun mar dang / 'bru mar dang / sbrang rtsi dang / bu ram gyi dbu ba de dag las dge slong na bas 'dod na rang gis zhag bdun par byin gyis brlabs te/ sogs 'jog gis yongs su longs spyod pas yongs su longs spyad par bya'o/ /de las 'das par yongs su longs spyod par byed na spang ba'i ltung byed do/	/bcom ldan 'das kyis dge slong na ba rnams la phan pa so sor bsten par bya ba'i sman gang dag bka' btsal pa 'di lta ste/ zhun mar dang / 'bru mar dang / sbrang rtsi dang / bu ram gyi dbu ba (10a) //de dag las dge slong na bas 'dod na rang gis zhag bdun bar byin gyis brlabs te/ sogs 'jog gi yongs su longs spyod pas yongs su longs spyad par bya'o/ /de las 'das par yongs su longs spyod par byed na spang ba'i ltung byed do/	/bcom ldan 'das kyis dge slong na ba rnams la phan pa so sor bsten par bya ba'i sman gang dag bka' stsal pa / 'di lta ste/ zhun mar dang / 'bru mar dang / sbrang rtsi dang / bu ram gyi dbu ba de dag las/ dge slong na bas 'dod na rang gis zhag bdun gyi bar du byin gyis brlabs te gsog 'jog gi yongs su longs spyod pas yongs su longs spyad par bya'o/ /de las 'das par yongs su longs spyod par byed na spang ba'i ltung byed do// (16a)
	/tshe dang ldan pa dag bdag gis spang ba'i ltung byed kyis chos sum bcu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar (11b) cang mi smra bas de de	/tshe dang ldan pa dag bdag gis spang ba'i ltung byed kyis chos sum cu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du	/tshe dang ldan pa dag bdag gis spang ba'i ltung byed kyis chos sum cu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la/ ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na/ 'di ltar cang mi smra bas de de bzhin [...]

	bzhin du 'dzin to//	'dzin to/	'dzin to//
	//bam po gnyis pa ste tha ma'o/	/bam po gnyis pa ste tha ma'o//	//bam po gnyis pa [...]//
NINETY PĀYANTIKA DHARMAS			
	/spyi sdom la/ shes bzhin dang ni sa bon dang / /ma bskos pa dang yang yang dang / /chu dang khyim dang bsams bzhin dang / /'gron mang rkun ma mchod ston no/	//spyi sdom la/ shes bzhin dang ni sa bon dang / /ma bskos pa dang yang yang dang / /chu dang khyim dang bsams bzhin dang / /'dron mang rkun ma mchod ston no/	//spyi sdom la/ shes bzhin dang ni sa bon dang / /ma bslos pa dang yang yang dang / /chu dang khyim dang bsams bzhin dang / /mgon lam rkun ma mchod ston no/
	/sdom la/ brdzun skyon dge slong phra ma dang / /skyo sngogs byed dang ston pa dang / /'don dang gnas ngan len dang chos/ /bshes ngor byed dang khyad du gsod/	/sdom la/ rdzun skyon dge slong phra ma dang / /skyo sngogs byed dang ston pa dang / /'don dang gnas ngan len dang chos/ /bshes ngor byed dang khyad du gsod/	/sdom la/ brdzun skyon dge slong phra ma dang / /skyo sngogs byed dang ston pa dang / /'don dang gnas ngan len dang chos/ /bshes ngor byed dang khyad du gsod/
	/tshe dang ldan pa dag ltung byed kyi chos dgu bcu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/	/tshe dang ldan pa dag ltung byed kyi chos dgu bcu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/	/tshe dang ldan pa dag ltung byed kyi chos dgu bcu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
P.1	/shes bzhin du brdzun smra na ltung byed do/	/shes bzhin du brdzun smra na ltung byed do/	/shes bzhin du brdzun smra na ltung byed do/
P.2	/mi'i skyon nas smra na ltung byed do/	/mi'i skyon nas smra na ltung byed do/	/mi'i skyon nas smra na ltung byed do/
P.3	/dge slong la phra ma byed na ltung byed do/	dge slong la phra ma byed na ltung byed do/	/dge slong la phra ma byed na ltung byed do/
P.4	/yang dge slong gang dge 'dun mthun pas chos bzhin du rtsod pa sbyangs par shes bzhin du yang las kyis skyo sngogs byed na ltung byed do/	/yang dge slong gang dge 'dun 'thun pas chos bzhin du rtsod pa sbyangs par shes bzhin du yang las kyi skyo sngogs byed na ltung byed do	/yang dge slong gang dge 'dun mthun pas chos bzhin du rtsod pa sbyangs par shes bzhin du yang las kyis skyo sngogs byed na ltung byed do/
P.5	/yang dge slong gang bud med kyi yul la tshig lnga'am drug las lhag par chos ston na rig pa'i skyes pa ma gtogs te ltung byed do/	yang dge slong gang bud med kyi yul la tshig lnga 'am drug las lhag par chos ston na rig pa'i skyes pa ma gtogs te ltung byed do/	/yang dge slong gang bud med kyi yul la tshig lnga 'am drug las lhag par chos ston na/ rig pa'i skyes pa ma gtogs te ltung byed do/
P.6	/yang dge slong gang gang zag bsnyen par ma rdzogs pa dang tshig gis chos 'don na ltung byed do/	/yang dge slong gang gang zag bsnyen par ma rdzogs pa dang tshig gis chos 'don na ltung byed do/	/yang dge slong (16b) gang gang zag bsnyen par ma rdzogs pa dang tshig gis chos 'don na ltung byed do/ /

P.7	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la gnas ngan len gyi ltung ba brjod na dge 'dun gyis gnang ba ma gtogs te ltung byed do/	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la gnas ngan len gyi ltung [...] brjod na dge 'dun gyis gnang ba ma gtogs te ltung byed do/	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la gnas ngan len gyi ltung ba brjod na/ dge 'dun gyis gnang ba ma gtogs te ltung byed do/
P.8	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la mi'i chos bla ma bden pa smra na ltung byed do/	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la mi'i chos bla ma bden pa smra na ltung byed do/	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la mi'i chos bla ma bden pa smra na ltung byed do/
P.9	/yang dge slong gang sngar legs par rung bar byas nas de'i 'og tu 'di skad ces / tshe dang ldan pa dag gis 'di ltar bshes ngor byas te/ dge 'dun gyi rnyed par bsngos pa bdag gi gang zag la bsngos so zhes zer na ltung byed do/	/yang dge slong gang sngar legs par rung bar byas nas de'i 'og tu 'di skad ces / tshe dang ldan pa dag gis 'di ltar ba shes ngor byas te/ dge 'dun gyi rnyed par bsngos bar dag gi gang zag la bsngos so zhes zer na ltung byed do/	/yang dge slong gang sngar legs par rung bar byas nas / de'i 'og tu 'di skad ces tshe dang ldan pa dag gis 'di ltar bshes ngor byas te/ dge 'dun gyi rnyed par bsngos pa bdag gi gang zag la bsngos so zhes zer na ltung byed do/
P.10	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa na 'di skad ces/ tshe dang ldan pa dag gang dag gis dge slong rnams 'gyod pa dang / yid la gcags pa dang / gnod par 'gyur pa bslab pa'i gzhi phran tshegs rab tu phra ba 'di dag gis zla ba phyed phyed cing so sor thar pa'i mdo gdon pa bton pa dag gis ci zhig bya zhes zer zhing bslab pa khyad du gsod na ltung byed do//	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa na/ 'di skad ces/ tshe dang ldan pa dag gang dag gis dge slong rnams 'gyod pa dang / yid la gcags pa dang / gnod par (10b) 'gyur pa bslab pa'i gzhi phran tshegs rab tu phra ba 'di dag gis zla ba phyed phyed cing so sor thar pa'i mdo gdon pa gton pa bdag gis ci zhig bya zhes zer zhing bslab pa khyad du gsod na ltung byed do/	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa na/ 'di skad ces tshe dang ldan pa [...] gang dag gis dge slong rnams 'gyod pa dang / yid la gcags pa dang / gnod par 'gyur pa bslab pa'i gzhi phran tshegs rab tu phra ba 'di dag gis zla ba phyed phyed cing so sor thar pa'i mdo 'don pa bton pa dag gis ci zhig bya zhes zer zhing / bslab pa khyad du gsod na ltung byed do/
	//sdom la/ sa bon 'phya ba bsgo ba dang / /khri dang gding dang skrod pa dang / (12a) /phyis gnon 'byung ba 'debs pa dang / rim pa gnyis su rtsig pa'o/	//sdom la/ sa bon 'phya ba bsgo ba dang / /khri dang gding dang skrod pa dang / /phyis gnon 'byung ba 'debs pa dang / /rim pa gnyis su rtsig pa'o/	//sdom la/ sa bon 'phya ba bsgo ba dang / /khri dang gding dang skrod pa dang / /phyis gnon 'byung ba 'debs pa dang / rim pa gnyis su rtsig pa'o/
P.11	/sa bon gyi tshogs dang 'byung bo'i gnas 'jig gam 'jig tu 'jug na ltung byed do/	/sa bon gyi tshogs dang 'byung bo'i gnas 'jig gam 'jig tu 'jug na ltung byed do/	sa bon gyi tshogs dang 'byung bo'i gnas 'jig gam/ 'jig tu 'jug na ltung byed do//
P.12	'phya'am gzhogs phyas byed na ltung byed do/	'phya'am gzhogs 'phyas byed na ltung byed do//	'phya 'am gzhogs 'phyas byed na ltung byed do/

P.13	/bsgo ba rna la gzon na ltung byed do/	sko ba rna la gzon na ltung byed do/	/bsgo ba rna la gzon na ltung byed do/
P.14	/yang dge slong gang dge 'dun gyi khri'am/ khri'u'am/ stan nang tshangs can nam/ la ba'am/ sngas sam/ gor bu bla kha ba med par bting ngam/ 'ding du bcug nas ma bsdus sam/ sdud du ma bcug gam/ dge slong 'khod pa la ma bcol bar de nas song na de 'dra ba'i rkyen ma gtogs te ltung byed do//	/yang dge slong gang dge 'dun gyi khri 'am/ khri'u'am/ stan nang tshangs can nam/ la ba 'am/ sngas sam/ gor bu bla kha ba med par bting ngam/ gding du gcug nas ma bsdus sam/ sdud du ma gcug gam/ dge slong 'khod pa la ma bcol bar de nas song na de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang dge 'dun gyi khri 'am/ khri'u 'am/ stan nang tshangs can nam/ la ba 'am/ sngas sam/ gor bu (17a) bla gab med par bting ngam/ 'ding du bcug gnas ma bsdus sam/ sdud du ma bcug gam/ dge slong 'khod pa la ma bcol bar de nas song na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.15	yang dge slong gang dge 'dun gyi gtsug lag khang du rtswa'i gding ba'am/ lo ma'i gding ba bting ngam/ gding du bcug nas ma bsdus sam/ sdud du ma bcug gam/ dge slong 'khod pa la ma bcol bar de nas song na de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang dge 'dun gyi gtsug lag khang du rtswa'i gding ba 'am/ lo ma'i gding ba gting ngam/ gding du gcug nas ma bsdus sam/ sdud du ma gcug gam/ dge slong 'khod pa la ma gcol bar de nas song na de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang dge 'dun gyi gtsug lag khang du rtswa'i gding ba 'am / loma'i gding ba bting ngam/ 'ding du bcug nas ma bsdus sam/ sdud du ma bcug gam/ dge slong 'khod pa la ma bcol bar de nas song na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.16	/yang dge slong gang khros 'khrugs rngam par gyur te yi ma rangs nas dge 'dun gyi gtsug lag khang nas dge slong skrod dam/ skrod du 'jug na de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang khros 'khrugs rngam par gyur te yid ma rangs nas dge 'dun gyi gtsug lag khang nas dge slong skrod dam/ skrod du 'jug na de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang khros 'khrugs rngam par gyur te yi ma rangs nas / dge 'dun gyi gtsug lag khang nas dge slong skrod dam/ skrod du 'jug na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.17	/yang dge slong gang dge 'dun gyi gtsug lag khang na dge slong dag snga na 'khod par shes bzhin du phyis 'ongs nas su la gnod pa de 'gro bar 'gyur ba de nyid rkyen du byas te/ phyis gnon byas te stan la nyal lam 'dug na ltung byed do/	/yang dge slong gang dge 'dun gyi gtsug lag khang na dge slong dag lnga na/ 'khod par shes bzhin du phyis 'ongs nas su la gnod pa de 'gro bar 'gyur ba de nyid rkyen du byas te/ phyis gnon byas te stan la nyal lam 'dug na ltung byed do/	/yang dge slong gang dge 'dun gyi gtsug lag khang na dge slong dag snga nas 'khod par shes bzhin du phyis 'ongs nas/ su la gnod pa de 'gro bar 'gyur ba de nyid rkyen du byas te/ phyis gnon byas nas stan la nyal lam / 'dug na ltung byed do/
P.18	/yang dge slong gang dge 'dun gyi gtsug lag khang gi steng gi nam mkha' la thog bor bar khri'am / khri'u rtsa ba 'byung bar shes bzhin du lcid kyis phab ste nyal lam 'dug na ltung byed do/	/yang dge slong gang dge 'dun gyi gtsug lag khang gi steng gi nam mkha' la thog bor bar khri 'am khye 'u rtsa ba 'byung bar shes bzhin du lcid kyis phab te nyal lam 'dug na ltung byed do/	/yang dge slong gang dge 'dun gyi gtsug lag khang gi steng gi nam mkha' la thog bor bar khri 'am / khri'u rtsa ba 'byung ba la shes bzhin du ljid kyis phab ste 'dug gam / nyal [...] na ltung byed do/

P.19	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chus rtswa'am/ lci ba'am/ sa la 'debs sam/ 'debs su 'jug na ltung byed do/	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chus rtswa 'am/ lci ba 'am/ sa la 'debs sam/ 'debs su 'jug na ltung byed do/	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chus rtswa 'am/ lci ba'am/ sa la 'debs sam/ 'debs su 'jug na ltung byed do/
P.20	/dge slong gis gtsug lag khang chen po zhis rtsig tu 'jug na sgo'i spubs dang / gtan pa dang / snang ba'i gnas ji tsam pa'i 'du shes kyis sa brtags pa nas bzung ste/ pha gu'i rim pa 'jim pa dang bcas pa gnyis sam gsum brtsig par bya'o/ /de las lhag par rtsig na ltung byed do//	/dge slong gis gtsug lag khang chen po zhis rtsig tu 'jug na sgo-'i skrubs dang / gtan pa dang / snang ba'i gnas ci tsam pa'i 'du shes kyis sa brtags pa nas bzung ste/ phag gu'i rim pa 'jim pa dang bcas pa gnyis sam gsum brtsig par bya'o/ /de las lhag par rtsig na ltung byed do/	/dge slong gis gtsug lag khang chen po zhis rtsig tu 'jug na sgo'i spubs dang / gtan pa dang / snang ba'i gnas ji tsam pa'i (17b) 'du shes kyis sa brtag pa nas bzung ste/ pha gu'i rim pa 'jim pa dang bcas pa gnyis sam gsum brtsig par bya'o/ /de las lhag par brtsig na ltung byed do/
	//sdom la/ ma bskos nyi ma nub pa dang / /zas dang chos gos gnyis (12b) dag dang / /don mthun grub dang bden pa gnyis/ /dge slong ma yis sbyor bcug pa'o/	sdom la/ ma (11a) //bskos nyi ma nub pa dang / /zas dang chos gos gnyis dag dang / don 'thun gru dang bden pa gnyis/ /dge slong ma yis sbyor bcug pa'o/	/sdom la/ ma bskos nyi ma nub pa dang / /zas dang chos gos gnyis dag dang / /don mthun gru dang bden pa gnyis/ /dge slong ma yis sbyor bcug pa'o/
P.21	/yang dge slong gang dge 'dun gyis ma bskos par dge slong ma la chos ston na/ chos 'di lta bu dang ldan pa ma gtogs te ltung byed do/	/yang dge slong gang dge 'dun gyis ma bskos par dge slong ma la chos ston na/ chos 'di lta bu dang ldan pa ma gtogs te ltung byed do/	/yang dge slong gang dge 'dun gyis ma bskos par dge slong ma la chos ston na/ chos 'di lta bu dang ldan pa ma gtogs te ltung byed do/
P.22	/dge slong gang dge 'dun gyis bskos kyang nyi ma nub kyi bar du dge slong ma la chos ston na ltung byed do/	dge slong gang dge 'dun gyis bskos kyang nyi ma nub kyi bar du dge slong ma la chos ston na ltung byed do/	/dge slong gang dge 'dun gyis bskos kyang/ nyi ma nub pa'i dus kyi bar du dge slong ma la chos ston na ltung byed do/
P.23	/yang dge slong gang dge slong rnams la 'di skad ces/ dge slong dag zas cung zad tsam gyi phyir dge slong ma la [...] ston to zhes zer na ltung byed do/	/yang dge slong gang dge slong rnams la 'di skad ces dge slong dag zas cung zad tsam gyi phyir dge slong ma la (chos) ston to zhes zer na ltung byed do/	/yang dge slong gang dge slong rnams la 'di skad ces/ dge slong dag zas cung zad tsam gyi phyir dge slong ma la chos ston to zhes zer na ltung byed do/
P.24	/yang dge slong gang dge slong ma nye du ma yin pa la gos sbyin na ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa la gos byin na ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa la gos sbyin na ltung byed do/
P.25	/yang dge slong gang dge slong ma nye du ma yin pa'i gos byed na ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa'i gos byed na ltung byed do/	/yang dge slong gang dge slong ma nye du ma yin pa'i gos byed na ltung byed do/
P.26	/yang dge slong gang dge slong ma'i don	/yang dge slong gang dge slong ma'i don	/yang dge slong gang dge slong ma'i don

	<p> mthun dang lhan cig 'thams nas 'gron lam du 'jug na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ lam don mthun gyis bgrod par bya ba dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa zhid na de la de ni dus yin no/ </p>	<p> 'thun dang lhan cig 'thams nas 'dron lam du 'jug na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ lam don 'thun gyis bgrod par bya ba dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa zhid na de la de ni dus yin no/ </p>	<p> mthun dang lhan cig 'thams nas 'gron lam du 'jug na/ dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ lam don mthun gyis bgrod par bya ba dogs pa [...] bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa zhid na/ de la de ni dus yin no/ </p>
P.27	<p> /yang dge slong gang dge slong ma'i don mthun dang lhan cig 'thams nas gru gcig tu 'jug cing gyen du 'gro'am / thur du 'gro na thad kar pha rol du 'gro ba ma gtogs te ltung byed do/ </p>	<p> /yang dge slong gang dge slong ma'i don 'thun dang lhan cig 'thams nas gru gcig tu 'jug cing gyen du 'gro'am / thur du 'gro na thad kar pha rol du 'gro ba ma gtogs te ltung byed do/ </p>	<p> /yang dge slong gang dge slong ma'i don mthun dang lhan cig 'thams nas gru gcig tu 'jug cing gyen du 'gro'am / thur du (18a) du 'gro na / thad kar pha rol du 'gro ba ma gtogs te ltung byed do/ </p>
P.28	<p> /yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na stan la 'dug na ltung byed do/ </p>	<p> /yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na stan la 'dug na ltung byed do/ </p>	<p> /yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pha na stan la 'dug na ltung byed do/ </p>
P.29	<p> /yang dge slong gang dge slong ma dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'greng na ltung byed do/ </p>	<p> /yang dge slong gang dge slong ma dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'greng na ltung byed do/ </p>	<p> /yang dge slong gang dge slong ma dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'greng na ltung byed do/ </p>
P.30	<p> /yang dge slong gang shes bzhin du dge slong mas sbyor du bcug pa'i zas za na sngar khyim du bos pa ma gtogs te ltung byed do// </p>	<p> /yang dge slong gang shes bzhin du dge slong mas sbyor du bcug pa'i zas za na sngar khyim du bos pa ma gtogs te ltang byed do/ </p>	<p> /yang dge slong gang shes bzhin du dge slong mas sbyor du bcug pa'i zas za na/ sngar khyim du bos pa ma gtogs te ltung byed do/ </p>
	<p> //sdom la/ yang yang dang ni 'dug gnas gcig /phye dang bca' dang stobs pa dang / /'dus dang dus min sogs 'jog dang / /kha nas mid dang bsod pa nyid/ </p>	<p> /sdom la/ yang yang dang ni 'dug gnas gcig /phyed dang bca' dang stobs pa dang / /'dus dang dus min sogs 'jog dang / /kha nas mid dang bsod pa nyid/ </p>	<p> /sdom la/ yang yang dang ni 'dug gnas gcig /phye dang bca' dang stobs pa dang / /'dus dang dus min gsog 'jog dang / /kha nas mid dang bsod pa nyid/ </p>
P.31	<p> /yang yang za na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba dus so/ /las dus so/ /lam dus so/ /gos sbyin pa'i tshe </p>	<p> /yang yang za na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba(i) dus so/ /las dus so/ /lam dus so/ /gos sbyin pa'i </p>	<p> /yang yang za na / dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba dus so/ /las dus so/ /lam dus so/ /gos sbyin pa'i tshe </p>

	dus te/ de la de ni dus yin no/	tshe dus de / /de la de ni dus yin no/	dus te/ de la de ni dus yin no/
P.32	/’dug gnas gcig tu zhag (13a) / lon pa’i dge slong mi na bas bsod snyoms gcig bza’ bar bya’o/ /de las lhag par za na ltung byed do/	/’dug gnas gcig tu zhag lon pa’i dge slong mi na pas bsod snyoms gcig bza’ bar bya’o/ /de las lhag par za na ltung byed do/	/’dug gnas gcig tu zhag lon pa’i dge slong mi na bas bsod snyoms gcig bza’ bar bya’o/ /de las lhag par za na ltung byed do/
P.33	/dge slong rab tu mang po dag khyim rnams su dong ba las/ gal te de dag la bram ze dang / khyim bdag dad pa can dag gis phye dang khur ba dag dus kyis stobs par gyur la/ ’dod na dge slong de dag gis lhung bzed gang ba gnyis sam gsum blang bar bya’o/ /de las lhag par len na ltung byed do/ /lhung bzed gang ba gnyis sam gsum blangs nas phyi rol kun dga’ ra bar song la/ dge slong ’khod pa rnams la yang bgo bsha’ bya/ bdag cag kyang bza’ bar bya ste/ de la de ni cho ga yin no/	/dge slong rab tu mang po dag khyim rnams su dong ba las/ gal te de dag la bram ze dang / khyim bdag dad pa can dag gis phye dang yur ba dag dus kyas stabs par gyur la/ ’od ngan dge slong de dag gis lhung bzed gang ba gnyis sam gsum blang bar bya’o/ /de las lhag par len na ltung byed do/ /lhung bzed gang ba gnyis sam gsum blangs nas phyi rol kun dga’ ra bar song la/ dge slong ’khod pa (11b) rnams la yang bgo bsha’ bya/ bdag cag kyang bza’ bar bya ste/ de la de ni cho ga yin no/	/dge slong rab tu mang po dag khyim rnams su dong ba las/ gal te de dag la bram ze dang khyim bdag dad pa can dag gis phye dang ’khur ba dag dus kyis stobs par [...] la / ’dod na dge slong de dag gis lhung bzed gang ba gnyis sam gsum blang bar bya’o/ /de las lhag par len na ltung byed do/ /lhung bzed gang ba gnyis sam gsum blangs nas phyi rol kun dga’ ra bar dong la/ dge slong ’khod pa rnams la [...] bgo bsha’ bya/ (18b) bdag cag kyang bza’ bar bya ste/ de la de ni cho ga yin no/
P.34	/yang dge slong gang zas zos zin cing spangs pa las lhag por ma byas par bca’ ba’am bza’ ba ’cha’ am za na ltung byed do/	/yang dge slong gang zas zos zin cing spangs pa las lhag por ma byas par bca’ ba ’am bza’ ba ’cha’ ba ’am za na ltung byed do/	/yang dge slong gang zas zos zin cing spangs pa las lhag por ma byas par bca’ ba ’am bza’ ba ’cha’ am/ za na ltung byed do/
P.35	/yang dge slong gang shes bzhin du dge slong zas zos zin cing spangs pa la skabs tshol zhing ci nas kyang dge slong ’di nyes pa ’byung bar bya’o snyam pa de nyid rkyen du byas nas / tshe dang ldan pa ’di ’cho zhig ’di zo zhig ces lhag por ma byas pa’i bca’ ba dang bza’ ba dus kyis stobs na ltung byed do/	/yang dge slong gang shes bzhin du dge slong zas zos zin cing spangs pa la skabs tshol zhing ci nas kyang dge slong ’di nyes pa ’byung bar bya’o snyam pa de nyid rkyen du byas nas tshe dang ldan pa ’di ’tsho shig ’di zo sh-ig ces lhag por ma byas pa’i bca’ ba dang bza’ ba dus kyis stobs na ltung byed do//	/yang dge slong gang shes bzhin du dge slong zas zos zin cing spangs pa la skabs tshol zhing / ci nas kyang dge slong ’di la nyes pa ’byung bar bya’o snyam pa de nyid rkyen du byas nas / tshe dang ldan pa ’di ’tsho zhig /’di zo zhig ces lhag por ma byas ba’i bca’ ba dang bza’ ba dus kyis stobs na ltung byed do/
P.36	/’dus shing za na dus ma gtogs te ltung byed do/	’dus shing za na dus ma gtogs te ltung byed do/	/’dus shing za na / dus ma gtogs te ltung byed do/

	/de la dus ni 'di yin te/ na ba dus so/ /las dus so/ /lam dus so/ /grur zhugs pa dus dang / 'dus pa chen po dang / dge slong gi zas dus te de la ni dus yin no/	/de la dus ni 'di yin te/ na ba dus so/ /las dus so/ lam du so grur zhugs pa dang / 'dus pa chen po dang / dge slong gi zas dus te de la de ni dus yin no/	/de la dus ni 'di yin te/ na ba dus so/ /las dus so/ /lam dus so/ /grur zhugs pa dang / 'dus pa chen po dang / dge slong gi zas dus te / de la ni dus yin no/
P.37	/yang dge slong gang dus ma yin par bca' ba'am /bza' ba 'cha' ba'am za na ltung byed do/	/yang dge slong gang dus ma yin par bca' ba 'am bza' ba 'cha' ba 'am za na ltung byed do/	/yang dge slong gang dus ma yin par bza' ba 'am bza' ba 'cha' [...] 'am / za na ltung byed do/
P.38	/yang dge slong gang bca' ba dang bza' ba sogs 'jog byas pa 'cha'am za na ltung byed do/	/yang dge slong gang bca' ba dang bza' ba sogs 'jog byas pa 'cha 'am za na ltung byed do/	/yang dge slong gang bca' ba dang bza' ba gsog 'jog byas pa 'cha 'am / za na ltung byed do/
P.39	/yang dge slong gang ma byin par kha nas mid pa'i zas za na chu dang so shing ma gtogs te ltung byed do/ /bcom ldan 'das kyis dge slong rnams kyi zas bsod pa gang dag gsungs pa 'di lta ste/ 'o ma dang / zho dang / mar dang / nya sha dang / sha dang / sha skam dag ste/	/yang dge slong gang ma byin par kha nas mid pa'i zas za na chu dang so shing ma gtogs te ltung byed do/ /bcom ldan 'das kyi dge slong rnams kyi zas gsod pa gang dag gsungs ba 'di lta ste/ 'o ma dang / zho dang / mar dang / nya sha dang / sha dang sha skam dag ste/	/yang dge slong gang ma byin par kha nas mid pa'i zas za na / chu dang chu shing ma gtogs te ltung byed do/ /bcom ldan 'das kyis dge slong rnams kyi zas bsod pa gang dag gsungs pa 'di lta ste/ 'o ma dang / zho dang / mar dang / nya sha dang / sha dang / sha skam dag ste/
P.40	dge slong mi na bar bdag nyid kyi phyir zas bsod pa de lta bu dag gzhan gyi khyim dag nas blangs te 'cha'am za na ltung byed do//	dge slong mi na par bdag nyid kyi phyir zas bsod pa de lta bu dag gzhan gyi khyim dag nas bslangs te 'cha 'am za na ltung byed do/	yang dge slong mi na bar bdag nyid kyi phyir zas bsod pa de lta bu dag gzhan gyi khyim dag nas blangs te 'cha 'am / za na ltung byed do/
	//sdom la/ srog chags bcas dang nyal sar 'dug /'greng dang gcer (13b) bu dmag dang ni/ /zhag gnyis bsham dkrug 'gro ba dang / /rdeg dang gzas dang gnas ngan len/	/sdom la/ srog chags bcas dang nyal sar 'dug /'greng dang gcer bu dmag dang ni/ /zhag gnyis bsham dkrug 'gro ba dang /rdeg dang gzas dang gnas ngan len/	/sdom la/ srog chags bcas dang nyal (19a) /sar 'dug 'greng dang gcer bu dmag dang ni/ /zhag gnyis bshams dkrug 'gro ba dang / /rdeg dang gzas dang gnas ngan len/
P.41	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chu la spyod na ltung byed do/	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chu la spyod na ltung byed do/	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chu la spyod na ltung byed do/
P.42	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du phyis gnon byas te / stan la 'dug na ltung byed	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du phyis gnod byas te / stan la 'dug na ltung byed	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du phyis gnon byas te stan la 'dug na ltung byed

	do/	do/	do/
P.43	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du dben pa skyabs yod par 'greng na ltung byed do/	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du dben pa skyabs yod par 'greng na ltung byed do/	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du dben pa skyabs yod par 'greng na ltung byed do/
P.44	/yang dge slong gang gcer bu pa'am/ gcer bu ma kun du rgyu ba'am/ kun du rgyu mo la rang gi lag nas bca' ba'am bza' ba byin na ltung byed do/	/yang dge slong gang gcer bu [...] 'am/ gcer bu ma kun tu rgyu ba 'am/ kun du rgyu mo la rang gi lag nas bca' ba 'am bza' ba byin na ltung byed do/	/yang dge slong gang gcer bu pa'am/ gcer bu ma 'am / kun tu rgyu [...] 'am/ kun tu rgyu mo la rang gi lag nas bca' ba 'am bza' bas sbyin na ltung byed do/
P.45	/yang dge slong gang dmag chas pa la ltar 'gro na ltung byed do/	/yang dge slong gang dmag chas pa la ltar 'gro na ltung byed do/	—————
P.46	/yang dge slong gang dmag chas pa la ltar 'gro ba de lta bu'i rkyen zhig byung na/ dge slong des dmag de'i nang du zhag gnyis tshun chad gnas par bya'o/ /de las lhag par gnas na ltung byed do/	/yang dge slong gang dmag chas pa la ltar 'gro ba de lta bu'i rkyen zhig byung na/ dge slong des dmag de'i nang du zhag gnyis tshun chad gnas (12a) //bar bya'o/ de las lhag par gnas na ltung byed do/	/yang dge slong gang dmag chas pa la ltar 'gro ba de lta bu'i rkyen zhig byung na/ dge slong des dmag de'i nang du zhag gnyis tshun chad gnas par bya'o/ /de las lhag par gnas na ltung byed do/
P.47	/dge slong zhag gnyis dmag de'i nang na gnas pa'i tshe na yang gal te bshams pa dkrug tu 'gro'am/ rgyal mtshan gyi mchog gam/ dpung gi mchog gam/ g.yul bshams pa'i dmag la lta ba nyams su myong bar byed na ltung byed do/	/dge slong zhag gnyis dmag de'i nang na gnas pa'i tshe na yang gal te bshams pa dkrug tu 'gro 'am/ rgyal mtshan gyi mchog gam/ dpung gi mchog gam/ g.yul bshams pa'i dmag la lta ba nyams su myong bar byed na ltung byed do/	/dge slong zhag gnyis dmag de'i nang du gnas pa'i tshe 'ang/ [...] gal te bshams pa 'khrug tu 'gro 'am/ rgyal mtshan gyi mchog gam/ dpung gi mchog gam/ g.yul bshams pa'i dmag la lta ba nyams su myong bar byed na ltung byed do/
P.48	/yang dge slong gang khros 'khrungs rngam par gyur te/ yi ma rangs nas dge slong la rdeg na ltung byed do/	/yang dge slong gang khros 'khrug rngam par gyur te/ vid ma rangs nas dge slong la rdeg na ltung byed do/	/yang dge slong gang khros 'khrungs rngam par gyur te yi ma rangs nas / dge slong la rdeg na ltung byed do/
P.49	/yang dge slong gang khros 'khrugs rngam par gyur te/ yi ma rangs nas dge slong la brdeg par gzas na tha na thal mos kyang rung ste ltung byed do/	/yang dge slong gang khros khrugs rngam par gyur te/ vid ma rangs nas dge slong la rdeg par gzas na tha na thal mos kyang rung ste ltung byed do/	/yang dge slong gang khros 'khrugs rngam par gyur te yi ma rangs nas / dge slong la brdeg par gzas na/ tha na thal mos kyang rung ste ltung byed do/
P.50	/yang dge slong gang shes bzhin du dge slong gi gnas ngan len gyi ltung ba 'chab na ltung byed do//	/yang dge slong gang shes bzhin du dge slong gi gnas ngan len gyi ltung ba 'chab na ltung byed do/	/yang dge slong gang shes bzhin du dge slong gi (19b) gnas ngan len gyi ltung ba 'chab na ltung byed do/
	//sdom la/ bde dang me dang 'dun pa dang	/sdom la/ de dang med dang 'dun pa dang	/sdom la/ bde dang me dang 'dun pa dang

	/ bsnyen par ma rdzogs chos dang smra/ /dge tshul kha dog bsgyur pa dang / /rin po che dang tsha ba'i dus/	/ bsnyen par ma rdzogs chos dang smra/ /dge tshul kha dog bskyur ba dang / /rin po che dang tsha ba'i dus/	/ bsnyen par ma rdzogs chos dang smra/ /dge tshul kha dog bsgyur pa dang/ /rin po che dang tsha ba'i dus/
P.51	/yang dge slong gang klan ka tshol zhing ci nas kyang dge slong 'di la klan ka btsal bar 'gyur ro snyam pa de nyid rkyen du byas te/ dge slong la 'di skad ces tshe dang ldan pa tshur shog / khyim dag tu 'dong dang der khyod la bca' ba dang / bza' ba bsod pa ci tsam 'dod pa sbyin du gz hug go zhes smras nas des de la sbyin du ma bcug par de'i 'og tu 'di skad ces/ tshe dang (14a) / ldan pa kho bo la khyod dang lhan cig smra ba'am 'dug pa bde ba ma yin gyi/ 'di ltar kho bo gcig pu kho na smra'am /'dug na bdes khyod nyid song zhig ces zer na ltung byed do/	/yang dge slong gang klan [...] gtshol zhing ci nas kyang dge slong 'di la klan ka ba tsal bar 'gyur ro/ /snyam pa de nyid rkyen du byas te/ dge slong la 'di skad ces tshe dang ldan pa tshur shog khyim dag tu 'dong dang der khyod la bca' ba dang / bza' ba gsod pa ji tsam 'dod pa sbyin du gz hug go zhes smras nas des de la sbyin du ma bcug par de'i 'og tu 'di skad ces tshe dang ldan pa kho bo la khyed dang lhan cig smra pa 'am/ 'dug pa bde ba ma yin gyi/ 'di ltar kho bo gcig bu kho na smra 'am /'dug na bnges khyod nyid song shig ces zer na ltung byed do/	/yang dge slong gang klan ka tshol zhing / ci nas kyang dge slong 'di la klan ka btsal bar 'gyur ro snyam pa de nyid rkyen du byas te/ dge slong la 'di skad ces / tshe dang ldan pa tshur shog / khyim dag tu 'dong dang / der khyod la bca' ba dang bza' ba bsod pa ci tsam 'dod pa sbyin du jug go zhes smras nas/ des de la sbyin du ma bcug par / de'i 'og tu 'di skad ces/ tshe dang ldan pa kho bo la khyod dang lhan cig smra [...] 'am 'dug pa bde ba ma yin gyi/ 'di ltar kho bo gcig pu kho na smra 'am 'dug na bde bas/ khyod [...] song zhi g ces zer na ltung byed do/
P.52	/yang dge slong gang mi na bar bdag nyid kyi phyir me la reg gam /reg tu 'jug na ltung byed do/	/yang dge slong gang mi na bar bdag nyid kyi phyir me la reg gam /reg tu 'jug na ltung byed do/	/yang dge slong gang mi na bar bdag nyid kyi phyir me la reg gam /reg tu 'jug na ltung byed do/
P.53	/yang dge slong gang dge 'dun gyi bya ba chos dang ldan pa la dge slong la 'dun pa phul nas/ de'i 'og tu khros 'khrugs rngam par gyur te/ yi ma rangs nas spong ba'i chos su byed cing 'di skad ces / dge slong 'dun pa phyir byin cig/ khyod la mi sbyin no zhes zer na ltung byed do/	/yang dge slong gang dge 'dun gyi bya ba chos dang ldan pa la dge slong la 'dun pa phul nas/ de'i 'og tu khros khrug rngam par gyur te/ yid ma rangs nas spong ba'i chos su byed cing 'di skad ces dge slong 'dun pa phyir byin cig khyed la mi sbyin ne zhes zer na ltung byed do/	/yang dge slong gang dge 'dun gyi bya ba chos dang ldan pa la dge slong la 'dun pa phul nas/ de'i 'og tu khros 'khrugs rngam par gyur pa te/ yi ma rangs nas spong ba'i chos su byed cing 'di skad ces / dge slong 'dun pa phyir byin cig/ khyod la mi sbyin no zhes zer na ltung byed do/
P.54	/yang dge slong gang gang zag bsnyen par ma rdzogs pa dang lhan cig nub gnyis las lhag par gnas gcig tu nyal na ltung byed do/	/yang dge slong gang gang zag bsnyen par ma rdzogs pa dang lhan cig nub gnyis las lhag par gnas gcig tu nyal na ltung byed do/	/yang dge slong gang gang zag bsnyen par ma rdzogs pa dang lhan cig nub gnyis las lhag par gnas gcig tu nyal na ltung byed do/
P.55	/yang dge slong gang 'di skad ces / 'di ltar	/yang dge slong gang 'di skad ces 'di ltar	/yang dge slong gang 'di skad ces / ji ltar

<p>bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag gis yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge slong de la dge slong rnams kyis/ 'di skad ces / tshe dang ldan pa khyod 'di ltar bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes de skad ma zer cig /bcom ldan 'das la skur pa ma 'debs shig /bcom ldan 'das la skur pas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad mi gsung ngo/ /tshe dang ldan pa bar du gcod pa'i chos rnams ni bar du gcod pa nyid do zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur gyis/ tshe dang ldan pa khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu thong shig ces bsgo bar bya'o/ /dge slong de la dge slong rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtang na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis (14b) lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na ltung byed do/</p>	<p>bcom ldan 'das kyis par bar du gcod pa'i chos su gsungs pa gang dag gis yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge slong de la dge slong rnams kyis 'di skad ces tshe dang ldan pa khyed 'di ltar bcom ldan (12b) 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyi chos bstan pa dag gis shes so zhes de skad ces ma zer cig bcom ldan 'das la skur pa ma 'debs shig /bcom ldan 'das la skur pas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad ces mi gsung ngo/ /tshe dang ldan pa bar du gcod pa'i chos rnams ni bar du gcod pa nyid do zhes bcom ldan 'das kyi rnam grangs du mar gsungs te/ de dag bstan na bar du gcod par 'gyur gyis tshe dang ldan pa khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu thong shig ces bsgo bar bya'o/ /dge slong de la dge slong rnams kyis de skad bsgo ba na gal te gzhi de gtang na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ [...] de mi gtong na ltung byed do/</p>	<p>bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag [...] yin pa de dag bsten kyang bar du (20a) / gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge slong de la dge slong rnams kyis 'di skad ces tshe dang ldan pa khyod / ji ltar bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes de skad ma zer cig /bcom ldan 'das la skur ba btab pas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad mi gsung ngo/ /tshe dang ldan pa bar du gcod pa'i chos rnams ni bar du gcod pa nyid do zhes/ bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur gyis/ tshe dang ldan pa khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong zhig ces bsgo bar bya'o/ /dge slong de la dge slong rnams kyis de skad ces bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na/ gzhi de gtong na de lta na legs/ gal te mi gtong na ltung byed do/</p>
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P.56	/yang dge slong gang shes bzhin du de skad zer ba'i gang zag chos bzhin du ma byas pa sdig pa can gyi lta ba'i rnam pa de ma spangs pa dang gtam 'dre bar byed/ phebs par smra bar byed/ kun du gnas par byed/ kun du longs spyod par byed cing / de dang lhan cig gnas gcig tu nyal na'ang ltung byed do/	/yang dge slong gang shes bzhin du de skad zer ba'i gang zag chos bzhin du ma byas pa sdig pa can gyi lta ba'i rnam pa de ma spangs pa dang gtam 'dri bar byed phebs par smra bar byed/ kun du gnas par byed/ kun du longs spyod par byed cing / de dang lhan cig gnas gcig du nyal na ltung byed do/	/yang dge slong gang shes bzhin du de skad zer ba'i gang zag chos bzhin du ma byas pa/ sdig pa can gyi lta ba'i rnam pa de ma spangs pa dang gtam (20b) 'dre bar byed/ phebs par smra bar byed/ kun tu gnas par byed/ kun tu longs spyod par byed cing / de dang lhan cig gnas gcig tu nyal na ltung byed do/
P.57	/dge tshul zhig kyang 'di skad ces/ ji ltar bcom ldan 'das kyis 'dod pa dag ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge tshul de la dge slong rnams kyis 'di skad ces/ dge tshul khyod ji ltar bcom ldan 'das kyis 'dod pa dag ni bar du gcod pa'o zhes gsungs pa gang yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes de skad ma zer cig /bcom ldan 'das la skur pa ma 'debs shig /bcom ldan 'das la skur pas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad mi gsung ngo/ /tshe dang ldan pa dge tshul 'dod pa bar du gcod pa rnams ni bar du gcod pa nyid do zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur gyis/ dge tshul khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong zhig ces bsgo bar bya'o/	/dge tshul zhig kyang 'di skad ces ji ltar bcom ldan 'das kyi 'dod pa ca[n] dag ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge tshul de la dge slong rnams kyis 'di skad ces dge tshul khyod ji ltar bcom ldan 'das gyis 'dod pa dag ni bar du gcod pa'o zhes gsungs pa gang yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes de skad ma zer cig bcom ldan 'das la bskur pa ma 'debs shig /bcom ldan 'das la skur pas legs par mi 'gyur ro/ bcom ldan 'das ni de skad mi gsung ngo/ /tshe dang ldan pa dge tshul 'dod pa bar du gcod pa rnams ni bar du gcod pa nyid do zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur gyis/ dge tshul khyod sdig pa can gyi lta ba'i rnam pa (13a) //di lta bu 'di thong shig ces bsgo bar bya'o/	/dge tshul zhig kyang 'di skad ces/ ji ltar bcom ldan 'das kyis 'dod pa dag ni bar du gcod pa'o / zhes gsungs pa gang [...] yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge tshul de la dge slong rnams kyis 'di skad ces dge tshul khyod / ji ltar bcom ldan 'das kyis 'dod pa dag ni bar du gcod pa'o// zhes gsungs pa gang yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes de skad ma zer cig /bcom ldan 'das la skur pa btab pas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad mi gsung ngo/ /tshe dang ldan pa dge tshul 'dod pa rnams ni bar du gcod pa [...] nyid do zhes / bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur gyis/ dge tshul khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong zhig ces bsgo bar bya'o/

	<p>dge tsgul de la dge slong rnams kyis de skad bsgo ba na gal te gzhi de gtang na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/</p> <p>/gal te mi gtong no dge tshul de la dge slong rnams kyis deng phyin chad dge tshul khyod bcom ldan 'das de bzin gshegs pa dgra bcom pa yang dag par rdzogs (15a) /pa'i sangs rgyas de la ston pa'o zhes ma zer cig /tshangs pa mtshungs par spud pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phye bzhin du yang ma 'gro zhig /</p> <p>dge slong rnams dang dge tshul lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa de yang deng phyin chad khyod la med de/ mi gti mug can khyod bsnyil gyis gzhan du song shig ces bsgo bar bya'o/</p> <p>/yang dge slong gang shes bzhin du de ltar bsnyil ba'i dge tshul nye bar 'jog par byed dam/ nye bar ston par byed dam/ de dang lhan cig gnas gcig tu nyal na ltung byed do/</p>	<p>/dge tsgul de la dge slong rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo ba yang dag par bstan pa na gzhi da gtong na de lta na legs/</p> <p>gal te mi gtong no dge tshul de la dge slong rnams kyis deng phyin chad dge tshul khyod bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de la ston pa'o zhes ma zer cig /tshangs pa mtshungs par spyod pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phyi bzhin du yang ma 'gro shig /</p> <p>dge slong rnams dang dge tshul lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa de yang deng phyin chad khyod la med de/ mi gti mug can khyod bsnyil gyis gzhan du song shig ces bsgo bar bya'o/</p> <p>/yang dge slong gang shes bzhin du de ltar bsnyil ba'i dge tshul nye bar 'jog par byed dam/ nye bar bsten par byed dam/ de dang lhan cig gnas gcig tu nyal na ltung byed do//</p>	<p>dge tsgul de la dge slong rnams kyis de skad bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par (21a) bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan ba na gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na dge tshul de la dge slong rnams kyis deng phyin chad dge tshul khyod/bcom ldan 'das de bzin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de la ston pa'o zhes ma zer cig /tshangs pa mtshungs par spyod pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phyi bzhin du yang ma 'gro zhig /</p> <p>dge slong rnams dang dge tshul lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa de yang deng phyin chad khyod la med de/ /mi gti mug can khyod bsnyil gyis / gzhan du song zhig ces bsgo bar bya'o/</p> <p>/yang dge slong gang shes bzhin du de ltar bsnyil ba'i dge tshul nye bar 'jog par byed dam/ nye bar ston par byed dam/ de dang lhan cig gnas gcig tu nyal na ltung byed do/</p>
P.58	<p>/dge slong gi gos sar pa zhig rnyed na kha bsgyur ba gsum po sngon po'am/ dmar po'am ngur smrig las gang yang rung bas</p>	<p>dge slong gis gos sar pa zhig rnyed na kha bsgyur ba gsum pa sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung</p>	<p>/dge slong gis gos gsar pa zhig rnyed na kha bsgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang</p>

	kha bsgyur bar bya'o/ /gal te dge slong gis gos sar pa kha bsgyur ba gsum po sngon po'am/ dmar po'am/ ngur smrig las gang yang rung bar kha ma bsgyur bar longs spyod na ltung byed do/	bas kha bsgyur bar bya'o/ /gal te dge slong gis gos sar pa kha bsgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha ma bsgyur bar longs spyod na ltung byed do/	rung bar kha bsgyur bar bya'o/ /gal te dge slong gis gos gsar pa kha bsgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha ma bsgyur bar [...] spyod na ltung byed do/
P.59	/yang dge slong gang rin po che'am/ rin po cher smos pa rang gi lag gis len tam/ len du 'jug na kun dga' ra bar gtogs pa na 'dug ba'am/gnas khang du gtogs pa na 'dug pa ma gtogs te ltung byed do/ /dge slong gis kun dga' ra bar gtogs pa'am/ gnas khang du gtogs pa na rin po che'am/ rin po cher smos pa [...] 'dug pa la 'di su'i yin pa de len par 'gyur grang snyam pa de lta bu'i sems kyis blang bar bya ste/ de la de ni cho ga yin no/	/yang dge slong gang rin po che 'am/ rin po cher smos pa rang gi lag gis len tam/ len du 'dug na kun dga' ra bar gtogs pa na 'dug pa 'am/ gnas khang du gtogs pa na 'dug pa ma gtogs te ltung byed do/ /dge slong gis kun dga' ra bar gtogs pa'am gnas khang [...] gtogs pa na rin po che 'am/ rin po cher smos pa rang 'dug pa la 'di su'i yin pa de lan par gyur grang snyam pa de lta bu'i sems kyis blang bar bya ste/ de la de ni cho ga yin no/	/yang dge slong gang rin po che 'am/ rin po cher smos pa rang gi lag gis len tam/ len du 'jug na / kun dga' ra bar gtogs pa na 'dug ba 'am/gnas khang du gtogs pa na 'dug pa ma gtogs te ltung (21b) byed do/ /dge slong gis kun dga' ra bar gtogs pa 'am/ gnas khang du gtogs pa na rin po che 'am/ rin po cher smos pa dag 'dug pa la 'di su'i yin pa de len par 'gyur grang snyam pa de lta bu'i sems kyis blang bar bya ste/ de la de ni cho ga yin no/
P.60	/bcom ldan 'das kyis zla ba phyed phyed cing khru bya bar gsungs pa de las 'dums par byed na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ so ga rnams kyis zla ba lhag ma phyed dang gnyis dang / dbyar rnams kyis dang po dang zla ba phyed dang gsum po de dag ni tsha ba'i dus so//lhag ma ni na ba dus so/ /las dus so/lam dus so/ /rlung dus so/ /char dus so/ /rdzi char dus te/ de la de ni dus yin no//	/bcom ldan 'das kyis zla ba phyed phyed cing khru bya bar gsungs pa de las 'dums par byed na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ so ka rnams kyis zla ba lhag ma phyed dang gnyis dang / dbyar rnams kyis dang po dang/ zla ba phyed dang gsum po de dag ni tsha ba'i dus so//lhag ma ni na bi dus so/ las dus so/lam dus so/ /rlung dus so// (13b) char dus so/ /rdzi char dus ste / de la de ni dus yin no/	/bcom ldan 'das kyis zla ba phyed phyed cing / khru bya bar gsungs pa de las 'das par byed na / dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ so ga rnams kyis zla ba lhag ma phye dang gnyis dang / dbyar rnams kyis dang po dang zla ba phyed dang gsum po de dag ni tsha ba'i dus so//lhag ma ni na ba dus so/ /las dus so/ lam dus so / /rlung dus so/ /char dus so/ /rdzi char dus te/ de la de ni dus yin no/
	//sdom la/ dud 'gro 'gyod pa sor mo dang / /rtse dang lhan cig sngangs byed dang / /sbed dang rdeng med gzhi med dang / /skyes pa med par lam 'gro ba'o/	/sdom la/ dud 'gro 'gyod pa sor mo dang / /rtse dang lhan cig sngangs byed dang / /sbed dang gdeng med gzhi med dang / /skyes pa med par lam 'gro ba'o/	/sdom la/ dud 'gro 'gyod pa sor mo dang / /rtse dang lhan cig sngangs byed dang / /sbed dang gdeng med gzhi med dang / /skyes pa med par lam 'gro ba'o/
P.61	/yang dge slong gang (15b) bsams bzhin	/yang dge slong gang bsams bzhin du dud	/yang dge slong gang bsams bzhin du dud

	du dud 'gro'i skye gnas su gtogs pa'i srog chags gsod na ltung byed do/	'gro'i skye gnas su gtogs pa'i srog chags gsod na ltung byed do/	'gro'i skye gnas su gtogs pa'i srog chags gsod na ltung byed do/
P.62	/yang dge slong gang bsams bzhin du ci nas kyang / dge slong 'di yud tsam zhig kyang bde ba la mi reg par bya'o snyam pa de nyid rkyen du byas te/ dge slong la 'gyod pa skyed na ltung byed do/	/yang dge slong gang bsams bzhin du ci nas kyang dge slong 'di yud tsam zhig kyang bde ba la mi reg par bya'o snyam pa de nyid rkyen du byas te/ dge slong la 'gyod pa skyed na ltung byed do/	/yang dge slong gang bsams bzhin du ci nas kyang dge slong 'di yud tsam zhig kyang bde ba la mi reg par bya'o snyam pa de nyid rkyen du byas te/ dge slong la 'gyod pa skyed na ltung byed do/
P.63	/sor mos ga ga tshil byed na ltung byed do/	/sor mos ga ga tshil byed na ltung byed do/	/sor mos ga ga tshil byed na ltung byed do/
P.64	/chu la rtse na ltung byed do/	/tshul rtse na ltung byed do/	/chu la rtse na ltung byed do/
P.65	/yang dge slong gang bud med kyi yul dang lhan cig gnas su nyal na ltung byed do/	/yang dge slong gang bud med kyi yul dang lhan cig gnas su nyal na ltung byed do/	/yang dge slong gang bud med kyi yul dang lhan cig gnas gcig tu nyal na ltung byed do/
P.66	/yang dge slong gang dge slong la sngangs par byed dam sngangs par byed du 'jug na tha na bzhad gad bya bar bsams kyang rung ste ltung byed do/	/yang dge slong gang dge slong la sngangs par byed dam / sngangs par byed du 'jug na tha na bzhad gad bya bar bsams kyang rung ste ltung byed do/	/yang dge slong gang dge slong la dngangs par byed dam / dngangs par byed du 'jug na/ tha na bzhad gad bya bar bsams kyang rung ste ltung byed do/(22a)
P.67	/yang dge slong gang dge slong ngam/ dge slong ma'am/ dge slob ma'am/ dge tshul lam/ dge tshul ma'i lhung bzed dam/ chos gos sam/ dra ba'am/ phor bu'am/ ska rags sam/ dge sbyong gi 'tsho ba'i yo byad gang yang rung ba sbed dam / sbed du 'jug na de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang dge slong ngam/ dge slong ma 'am/ dge slong ma 'am/ dge tshul lam/ dge tshul ma'i lhung bzed dam/ chos gos sam/ dra ba 'am/ phor bu 'am/ ska rags sam/ dge sbyong gi 'tsho ba'i yo byad gang yang rung ba sbad dam sbed du 'jug na de 'dra ba'i rkyen ma gtogs te ltung byed do//	/yang dge slong gang dge slong ngam/ dge slong ma 'am/ dge slob ma 'am/ dge tshul lam/ dge tshul ma'i lhung bzed dam/ [...] gos sam/ dra ba 'am/ phor bu 'am/ ska rags sam/ dge sbyong gi 'tsho ba'i yo byad gang yang rung ba sbed dam / sbed du 'jug na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.68	/yang dge slong gang dge slong la gos byin nas / de'i 'og tu rdeng med par spyod na ltung byed do/	yang dge slong gang dge slong la gos byin nas / de'i 'og tu gdeng med par spyod na ltung byed do/	/yang dge slong gang dge slong la gos byin nas / de'i 'og tu gdeng med par spyod na ltung byed do/
P.69	/yang dge slong gang khros shing zhe sdang bar gyur nas / dge slong dag pa ltung ba med pa la gzhi med par dge 'dun lhag ma'i chos kyis skur na ltung byed do/	/yang dge slong gang khros shing zhe sdang bar gyur nas dge slong dag pa ltung ba med pa la gzhi med par dge 'dun lhag ma'i chos kyis skur na ltung byed do/	/yang dge slong gang khros shing zhe sdang bar gyur nas / dge slong dag pa ltung ba med pa la gzhi med par dge 'dun lhag ma'i chos kyis skur na ltung byed do/

P.70	/yang dge slong gang skyes pa med par bud med dang lhan cig 'gron lam du 'gro na tha na grong bar du yang rung ste ltung byed do//	/yang dge slong gang skyes pa med par bud med dang lhan cig 'dron lam du 'gro na tha na grong bar du yang rung ste ltung byed do/	/yang dge slong gang skyes pa med par bud med dang lhan cig 'gron lam du 'gro na/ tha na grong bar du yang rung ste ltung byed do/
	//sdom la/ rku dang nyi shu ma lon dang//rko dang mgron dang bslab pa dang//thab dang mi smra 'gro ba dang/ /mi gus chang 'thung dus min pa'o/	/sdom la/ rku dang nyi shu ma lon dang / /rko dang mgron dang bslab pa dang / /'thab dang mi smra 'gro ba dang / /mi gus chang 'thung dus min pa'o/	/sdom la/ brku dang nyi shu ma lon dang/ /rko dang mgron dang bslab pa dang/ /'thab dang mi smra 'gro ba dang / /mi gus chang 'thung dus min pa'o/
P.71	/yang dge slong gang don mthun du rkun ma dang lhan cig 'gron lam du 'gro na tha na grong bar du yang rung ste ltung byed do/	/yang dge slong gang don 'thun du rkun ma dang lhan cig 'gron lam du 'gro na tha na grong bar du yang rung ste ltung byed do/	/yang dge slong gang don mthun [...] rkun ma dang lhan cig 'gron lam du 'gro na/ tha na grong bar du yang rung ste ltung byed do/
P.72	/yang dge slong gang gang zag lo nyi shu ma lon pa dge slong gi dngos por bsnyen par rdzogs par byed na ltung byed do/ /gang zag de yang bsnyen par rdzogs par mi 'gyur la/ dge slong de dag kyang smad par 'gyur ba yin te/ de la de ni cho ga yin no/	/yang dge slong gang gang zag lo nyi shu ma lon pa dge slong gis dngos por bsnyen par ma rdzogs par byed na ltung byed do/ /gang zag de yang bsnyen par rdzogs par mi 'gyur la/ dge slong de dag kyang smad par 'gyur ba yin te/ de la de ni cho ga yin no/	/yang dge slong gang gang zag lo nyi shu ma lon pa dge slong gi dngos por bsnyen par rdzogs par byed na ltung byed do/ /gang zag de yang bsnyen par rdzogs par mi 'gyur la/ dge slong de dag kyang smad par bya ba yin te/ de la de ni cho ga yin no/
P.73	/yang dge slong gang rang gi lag gis sa rko'am rkor 'jug na ltung byed do/	/yang dge slong gang rang gi lag gis sa rko'am rkor 'jug na ltung byed do/	/yang dge slong gang rang gi lag gis sa rko'am/ rkor 'jug na ltung byed do/
P.74	/dge slong gis zla ba bzhir mgron du bos pa bdag gir bya'o/ /de las lhag par (16a) bdag gir byed na ltung byed do/ /so sor mgron du bos pa dang / yang dang yang du mgron [...] bos pa dang / dus kyis mgron du bos pa dang / rtag tu mgron du bos pa ni ma gtogs te de la de ni dus yin no/	/dge slong gis zla ba bzhir 'gron du bos pa bdag gir bya'o/ /de las lhag par bdag gir byed na ltung byed do/ /so sor (14a) //mgron du bos pa dang / yang dang yang 'gron du bos pa dang / dus kyis 'gron du bos pa dang / rtag tu 'gron du bos pa ni ma gtogs te/ de la de ni dus yin no/	/dge slong gis zla ba bzhir mgron du bos pa bdag gir bya'o/ /de las lhag par bdag (22b) gir byed na ltung byed do/ /so sor mgron du bos pa dang / yang dang yang mgron du bos pa dang / dus kyis mgron du bos pa dang / rtag tu mgron du bos pa ni ma gtogs te/ de la de ni dus yin no/
P.75	/yang dge slong gang dge slong rnams kyis tshe dang ldan pa khyod kyis bslab pa 'di la bslab par bya'o zhes bsgo ba na	/yang dge slong gang dge slong rnams kyis tshe dang ldan pa khyod kyis bslab pa 'di la bslab par bya'o /zhes bsgo ba na	/yang dge slong gang dge slong rnams kyis/ tshe dang ldan pa khyod kyis bslab pa 'di la bslab par bya'o zhes bsgo ba na/

	de dag la 'di skad ces / bdag dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la 'dri ba'i bar du byis pa rmongs pa mi gsal ba mi mkhas pa khyed kyi tshig gis bslab pa 'di la mi slob bo zhes zer na ltung byed do/ /dge slong kun shes par 'dod pas kyang bslab pa 'di la bslab par bya'o/ /dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la yang dri bar bya ste/ de la de ni cho ga yin no/	de dag la 'di skad ces bdag dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la 'dri ba'i bar du byis pa rmongs pa mi gsal ba mi mkhas pa khyed kyi tshig gis bslab pa 'di la mi slob po zhes zer na ltung byed do/ /dge slong kun shes par 'dod pas kyang bslab pa 'di la bslab par bya'o/ /dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la yang 'dri bar bya ste/ de la de ni cho ga yin no/	de dag la 'di skad ces / bdag dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la 'dri i bar du byis pa/ rmongs pa / mi gsal ba/ mi mkhas pa / khyed kyi tshig gis bslab pa 'di la mi slob bo zhes zer na ltung byed do/ /dge slong kun shes par 'dod pas kyang bslab pa de la bslab par bya'o/ /dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la yang dri bar bya ste/ de la de ni cho ga yin no/
P.76	/yang dge slong gang dge slong rnams 'thab par 'gyur/ mtshang 'dru bar gyur/ mi mthun par gyur/ rtsod par gyur cing 'khod pa las/ dge slong 'di dag ji skad zer ba de bdag gis mnyan te/ de de ltar rjes su tha snyad gdags par bya'o snyam pa de nyid rkyen du byas te/ cang mi smra bar nyan rnas 'dug na ltung byed do/	/yang dge slong gang dge slong rnams 'thab par gyur/ mtshang 'dru bar gyur/ mi mthun par gyur/ rtsod par gyur cing 'khod pa las/ dge slong 'di dag ji skad zer ba de bdag gis mnyan te/ de de ltar rjes su tha snyad gdags par bya'o/ /snyam pa de nyid rkyen du byas te/ cang mi smra bar nyan nas 'dug na ltung byed do/	/yang dge slong gang dge slong rnams dang 'thab par 'gyur/ mtshang 'dru bar gyur/ mi mthun par gyur/ rtsod par gyur cing 'khod pa las/ dge slong 'di dag ci skad zer ba de bdag gis mnyan te/ de lta de ltar rjes su tha snyad gdags par bya'o snyam pa de nyid rkyen du byas te/ cang mi smra bar nyan nas 'dug na ltung byed do/
P.77	/yang dge slong gang dge 'dun gyi chos dang ldan pa'i gtam rnam par gtan la 'bebs pa byung ba na/ cang mi smra bar stan las langs te 'gro zhing dge slong 'dug pa la mi smra na / de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang dge 'dun gyi chos dang ldan pa'i gtam rnam par gtan la 'bebs pa byung ba na/ cang mi smra bar stan las langs te 'gro zhing dge slong 'dug pa la mi smra na / de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang dge 'dun gyi chos dang ldan pa'i gtam rnam par gtan la 'bebs pa byung ba na/ cang mi smra bar stan las langs te 'gro zhing / dge slong 'dug pa la mi smra na / de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.78	/gus par mi byed na ltung byed do/	/gus par mi byed na ltung byed do/	/gus par mi byed na ltung byed do/
P.79	/'bru'i chang dang / bcos pa'i chang myos bar 'gyur ba 'thung na ltung byed do/	/'bru'i chang dang bcos pa'i [...] myos par 'gyur ba 'thung na ltung byed do//	/'bru'i chang dang bcos pa'i chang myos (23a) par 'gyur ba 'thung na ltung byed do/
P.80	/yang dge slong gang dus ma yin par	yang dge slong gang dus ma yin par grong	/yang dge slong gang dus ma yin par

	grong du 'jug cing dge slong 'dug pa la mi smra na / de 'dra ba'i rkyen ma gtogs te ltung byed do//	du 'jug cing dge slong 'dug pa la mi smra na de 'dra ba'i rkyen ma gtogs te ltung byed do/	grong du 'jug cing / dge slong 'dug pa la ni mi smra na / de 'dra ba'i rkyen ma gtogs te ltung byed do//
	//sdom la/ zas bcas skya rengs da gdod dang / /khab ral dang ni khri rkang dang / /bdal dang gding dang g.yen pa dang / /ras chen bde gshegs chos gos so/	/sdom la/ zas bcas skya reng da gtod dang / /khab ral dang ni khri rkang dang/ bdal dang gding dang g.yan pa dang / /ras chen bde gshegs chos gos so/	//sdom la/ zas bcas skya rengs da gdod dang / /khab ral dang ni khri rkang dang / /bdal dang gding ba g.yan pa dang / /ras chen bde gshegs chos gos so/
P.81	/yang dge slong gang zas dang bcas pa'i khyim du mgron du bos nas snga dro dang phyi dro khyim dag tu rgyu zhing khyim pa 'dug pa la mi bsgo na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang zas dang bcas pa'i khyim du 'gron du bos nas snga dro dang phyi dro khyim dag tu rgyu zhing khyim pa 'dug pa la mi bsgo na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang zas dang bcas pa'i khyim du mgron du bos nas/ snga dro dang phyi dro khyim dag tu rgyu zhing khyim pa 'dug pa la mi bsgo na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.82	/yang dge slong gang nam ma nangs skya (16b) rengs ma shar bar rin po che dag gam/ rin po cher smos pa dag ma bsdus par rgyal po rgyal rigs spyi bor dbang bskur ba'i sgo gtan nam/ sgo gtan gyi nye 'khor las 'das na de 'dra ba'i rkyen ma gtogs te ltung byed do/	/yang dge slong gang nam ma langs skya reng ma shar bar rin po che dag gam rin po cher smos pa dag ma bsdus par rgyal po rgyal rigs spyi bor dbang bskur ba'i bsgo gtan nam/ sgo gtan gyi nye 'khor las 'das na de 'dra ba'i rkyan ma gtogs te ltung byed do/	/yang dge slong gang nam ma nangs / skya rengs ma shar bar rin po che dag gam/ rin po cher smos pa dag ma bsdus par / rgyal po rgyal rigs spyi bo nas dbang bskur ba'i sgo gtan nam/ sgo gtan gyi nye 'khor las 'da' bar byed na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.83	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa'i tshe 'di skad ces / tshe dang ldan pa dag 'di ltar chos 'di yang mdo'i nang du gtogs/ mdo'i nang du 'dus par bdag gis da gdod shes so zhes zer na/ de la gal te dge slong rnams kyis kyang tshe dang ldan pa 'di sngon gso sbyong gi las la lan gnyis sam gsum gyi tshe 'dug par shes shing lan mang du lta ci smos na/ tshe dang ldan pa de mi shes pas mi 'gro bas de ltung ba gang byung ba de chos bzhin du byed du	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa'i tshe (14b) 'di skad ces / tshe dang ldan pa dag 'di ltar chos 'di yang mdo'i nang du gtogs/ mdo'i nang du 'dus par bdag gis de gdod shes so zhes zer na/ de la gal te dge slong rnams kyis kyang tshe dang ldan pa 'di sngon gso sbyong gi las la lan gnyis sam gsum gyi tshe 'dug par shes shing lan mang du lta ci smos na/ tshe dang ldan pa de mi shes pas mi 'gro bas de ltung ba gang byung ba de chos bzhin du byed du	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa'i tshe 'di skad ces /tshe dang ldan pa dag 'di ltar chos 'di yang mdo'i nang du gtogs/ mdo'i nang du 'dus par bdag gis da gdod shes so zhes zer la/ de la gal te dge slong rnams kyis kyang / tshe dang ldan pa 'di sngon gso sbyong gi las [...] gnyis sam/gsum gyi tshe 'dug par shes shing / lan mang du lta ci smos na/ tshe dang ldan pa de mi shes pas mi grol bas / de ltung ba gang byung ba de chos bzhin du byed du

	gzhug gi steng du [...] zla ba phyed phyed cing so sor thar pa'i mdo 'don pa gdon pa'i tshe gus par byas te chos nyan par mi byed/ bla mar byas te mi byed/ru shing ltar byas te mi byed/ yid la byas te mi byed/ sems rtse gcig tu mi byed/ rna blags te mi byed/ sems thams cad kyis bsams te chos nyan par mi byed pas tshe dang ldan pa khyod kyis ma rnyed de/ rnyed pa ma yin zhing nyes pa rnyed de legs pa rnyed pa ma yin no zhes 'gyod par bya'o/ /tshe dang ldan pa de la 'gyod par bya ba ni de yin te ltung byed do/	gzhug gi steng du khyod zla ba phyed phyed cing so sor thar pa'i mdo 'don pa gdon pa'i tshe gus par byas te chos nyan bar mi byed/ bla mar byas te mi byed/ru shing ltar byas te mi byed/ yid la byas te mi byed/ sems rtse gcig tu mi byed/ rna blags te mi byed/ sems can tham[s] cad kyis bsams te chos nyan par mi byed pas tshe dang ldan pa khyod kyis ma rnyed de/ rnyed pa ma yin zhing nyes pa rnyed de legs pa rnyed pa ma yin no /zhes 'gyod par bya'o/ /tshe dang ldan pa de la 'gyod par bya ba ni de yin te ltung byed do	gzhug gi steng du / khyod zla ba phyed phyed cing (23b) so sor thar pa'i mdo gdon pa 'don pa'i tshe/ gus par byas te chos nyan par mi byed/ bla mar byas te mi byed/ru shing ltar byas te mi byed/ yid la byas te mi byed/ sems rtse gcig tu byas te mi byed/ rna ba blags te mi byed/ sems thams cad kyis bsams te chos nyan par mi byed pas/ tshe dang ldan pa khyod kyis ma rnyed de/ rnyed pa ma yin zhing nyes pa rnyed de/ legs pa rnyed pa ma yin no zhes 'gyod par bya'o/ /tshe dang ldan pa de la ni 'gyod par bya ba ni de yin te ltung byed do/
P.84	/yang dge slong gang ba so'am/ rus pa 'am/ rwa'i khab ral byed dam byed du 'jug na bcag nas ltung byed do/	yang dge slong gang bos 'am rus pa 'am rwa'i khab ral byed dam / byed du 'jug na bcang nas ltung byed do/	/yang dge slong gang ba so 'am/ rus pa 'am/ rwa'i khab ral byed dam / byed du 'jug na bcag nas ltung byed do/
P.85	/yang dge slong gis dge 'dun gyi khri'am khri'u byed du 'jug na rtsa ba bu gar gzhung pa ma gtogs par bde bar gshegs pa'i sor brgyad kyī tshad du byed du gzhug par bya'o/ /de las lhag par byed du 'jug na bcad nas ltung byed do/	/yang dge slong gis dge 'dun gyi khri'am khri'u byed du 'jug na rtsa ba bu gar gzhug pa ma gtogs par bde bar gshegs pa'i sor brgyad kyī tshad du byed du gzhug par bya'o/ /de las lhag par byed du 'jug na bcad nas ltung byed do/	/yang dge slong gang dge 'dun gyi khri'am/ khri'u byed du 'jug na/ rtsa ba bu gar bcug pa ma gtogs par / bde bar gshegs pa'i sor brgyad kyī tshad du byed du gzhug par bya'o/ /de las lhag par byed du 'jug na bcad nas ltung byed do/
P.86	/yang dge slong gang dge 'dun gyi khri'am khri'u la shing bal bdal lam/ bdal du 'jug na bsdus nas ltung byed do/	/yang dge slong gang dge 'dun gyi khri'am khri'u la shing bal bdal lam/ 'dal du 'jug na bsdus nas ltung byed do/	/yang dge slong gang dge 'dun gyi khri'am khri'u la / shing bal bdal lam/ bdal du bcug nas bsdus na ltung byed do/
P.87	/dge slong gis gding ba byed du 'jug na tshad bzhin du byed du chug cig/ de la gding ba'i tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho do/ zheng du mtho phyed dang do/ srid du mtho gang gis srings shig /de las lhag par byed du	/dge slong gis gding ba byed du 'jug na tshad bzhin du byed du tshud cig/ de la gding ba'i tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho do/ /zheng du mtho phyed dang do/ /srid du mtho gang gis srings shing /de las lhag par byed du	/dge slong gis gding ba byed du 'jug na/ tshad bzhin du byed du chug cig/ de la gding ba'i tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho do/ zheng du mtho phyed dang do/ srid du mtho gang gis srings shig /de las lhag par byed du

	'jug na bcad nas ltung byed do/	'jug na bcad nas ltung byed do/	'jug nas bcad nas ltung byed do/
P.88	/yang dge slong gis (17a) g.yan la dgab pa byed du 'jug na tshad bzhi du byed du chug shig/ de la g.yan pa dgab pa'i tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i tho bzhi/ zheng du mtho do/ de las lhag par byed du 'jug na bcad nas ltung byed do/	/yang dge slong gis g.yan pa dgab pa byed du 'jug na tshad bzhi du byed du tshug shig/ de la g.yan pa dgab pa'i tshad ni 'di yin te/ srid du bar bde bar gshegs pa'i mtho'i mtho bzhi zheng du mtho do/ de las lhag par byed du 'jug na bcang nas ltung byed do/	/dge slong gis g.yan pa dgab pa byed du 'jug na/ tshad bzhi du byed du chug cig/ de la g.yan pa dgab pa'i (24a) / tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i tho bzhi/ zheng du mtho do/ de las lhag par byed du 'jug na bcang nas ltung byed do/
P.89	/dge slong gis dbyar gyi gos ras chen byed du 'jug na tshad bzhi du byed du chug shig /de la dbyar gyi gos ras chen gyi tshad ni 'di yin te/ srid du bde gshegs pa'i mtho'i mtho drug / zheng du mtho phyed dang gsum mo/ /de las lhag par byed du 'jug na bcad nas ltung byed do/	/dge slong gis dbyar gyi gos ras chen byed du 'jug na tshad bzhi du byed du tshug shig /de la dbyar gyi gos ras chen gyi tshad ni 'di yin te/ /srid du bde bar gshegs pa'i mtho'i mtho drug zheng du mtho phyed dang gsum mo/ /de las lhag par byed du 'jug na bcang nas ltung byed do/	/dge slong gis dbyar gyi gos ras chen byed du 'jug na/ tshad bzhi du byed du chug cig /de la dbyar gyi gos ras chen gyi tshad ni 'di yin te/ srid du bde gshegs pa'i mtho'i mtho drug / zheng du mtho phyed dang gsum mo/ /de las lhag par byed du 'jug nas bcad na ltung byed do/
P.90	/yang dge slong gang bde bar gshegs pa'i chos gos kyi tshad kyi chos gos byed du 'jug gam/ bde bar gshegs pa'i chos gos las lhag par byed du 'jug na ltung byed do/ /de la bde bar gshegs pa'i chos gos kyi tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho bcu/ chu zheng du mtho drug ste/ de la 'di ni bde bar gshegs pa'i chos gos kyi tshad do/	/yang dge slong gang bde bar (15a) // gshegs pa'i chos gos kyi tshad kyi chos gos byed du 'jug gam/ bde bar gshegs pa'i chos gos las lhags par byed du 'jug na ltung byed do/ /de la bde bar gshegs pa'i chos gos kyi tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho bcu/ chu zheng du mtho drug ste/ de la 'di ni bde bar gshegs pa'i chos gos kyi tshad do/	/yang dge slong gang bde bar gshegs pa'i chos gos kyi tshad kyi chos gos byed du 'jug gam/ bde bar gshegs pa'i chos gos las lhag par byed du 'jug na ltung byed do/ /de la bde bar gshegs pa'i chos gos kyi tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho bcu/ [...] zheng du mtho drug ste/ de la 'di ni bde bar gshegs pa'i chos gos kyi tshad do/
	/tshe dang ldan pa dag bdag gis ltung byed kyi chos dgu bcu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang	/tshe dang ldan pa dag bdag gis ltung byed kyi chos dgu bcu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang	/tshe dang ldan pa dag bdag gis ltung byed kyi chos dgu bcu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la/ ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na / 'di ltar cang

	mi smra bas de de zbhin du 'dzin to/ /	mi smra bas de de zbhin du 'dzin to	mi smra bas de de zbhin du 'dzin to/
FOUR PRATIDĒŚANĪYA DHARMAS			
	//sdom la/ grong dang khyim gzhan nyid dang ni/ /bslab pa rnams dang dgon pa ni/ /sangs rgyas phan pa gsungs pa yis/ /so sor bshags par bya bar gsungs/	sdom la grong dang khyim gzhan nyid dang ni/ bslab pa rnams dang dgon pa ni/ sangs rgyas phan pa gsung pa yis/ so sor bshags par bya par gsungs/	/sdom la/ grong dang khyim gzhan nyid dang ni/ / slob pa rnams dang dgon pa ni/ /sangs rgyas phan pa gsungs pa yis/ /so sor bshags par bya bar gsungs/
	/tshe dang ldan pa dag so sor bshags par bya ba'i chos bzhi po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	tshe dang ldan pa dag so sor bshags par bya ba'i chos bzhi po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/	tshe dang ldan pa (24b) dag so sor bshags par bya ba'i chos bzhi po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/
Prd.1	/yang dge slong gang dge long ma nye du ma yin pa lam po che na 'dug pa bsod snyoms kyi phyir grong du 'gro ba las bca' ba dang bza' ba rang gis lag gis blangs te 'cha'a 'am / za na dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so (17b) sor 'chags so zhes so sor bshags par bya ste/ chos 'di ni so sor bshags par bya ba'o/	/yang dge slong gang dge long ma nye du ma yin pa lam po che na 'dug pa bsod snyoms kyi phyir grong du 'gro ba las bca' pa dang bza' ba rang gi lag gis blangs te 'cha'a pa 'am za na dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor chags so zhes so sor bshags par bya ste/ chos 'di ni so sor bshags par bya ba'o/	/yang dge slong gang dge long ma nye du ma yin pa lam po che na 'dug pa bsod snyoms kyi phyir grong du 'gro ba las bca' ba dang bza' ba rang gi lag gis blangs te 'cha'a 'am / za na/ dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis/ chos de so sor 'chags so /zhes so sor bshags par bya ba ste/ chos 'di ni so sor bshags par bya ba'o/
Prd.2	/dge slong rab tu mang po dag khyim rnams su mgron du bos nas zan za ba'i tshe na/ gal te dge slong ma zhig 'di la ni bca' ba byin cig/ 'di la ni 'bras chan byin cig /'di la ni sran tshod byin cig/ 'di la ni btung ba byin cig /yang byin cig ces bsgo zhing 'dug na/ dge slong ma de la dge slong de rnams kyis 'di skad ces / sring mo khyod dge slong rnams zan za ba'i bar du re zhig sdod cig ces bsgo bar bya'o/ /gal te dge slong gcig gis kyang dge slong	/dge slong rab tu mang po dag khyim rnams su 'gron du pos nas zan za ba'i tshe na/ gal te dge slong ma zhig 'di la ni bca' ba byin cig/ 'di la ni 'bras che na byin cig /'di la ni sran tshod byin cig/ 'di la ni btung ba byin cig [...] ces bsgo zhing 'dug na/ dge slong ma de la dge slong de rnams kyis 'di skad ces sring mo khyod dge slong rnams zan za ba'i bar du re shig sdod cig ces bsgo bar bya'o/ /gal te dge slong gcig gis kyang dge slong	/dge slong rab tu mang po dag khyim rnams su mgron du bos nas zan za ba'i tshe / de na gal te dge slong ma zhig 'di la ni bca' ba byin cig/ 'di la ni 'bras chan byin cig /'di la ni sran tshod byin cig/ 'di la ni [...] yang byin cig ces bsgo zhing 'dug na/ dge slong ma de la dge slong de rnams kyis 'di skad ces/ sring mo khyod dge slong rnams zan za ba'i bar du re zhig sdod cig ces bsgo bar bya'o/ /gal te dge slong gcig gis kyang dge slong

	ma de la de skad ces smra ma spo bas na/ dge slong de dag thams cad kyis phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag cag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya ba'o//	ma de la de skad ces smra ma spo bas na/ dge slong de dag thams cad kyis phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag cag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang (15b) so sor bshags par bya ba'o/	ma de la de skad [...] smra ba ma spo bas na/ dge slong de dag thams cad kyis phyi rol kun dga' ra bar dong ste/ dge slong rnams la tshe dang ldan pa dag bdag cag la smad ba'i gnas mi rigs pa so sor bshags par bya ba byung gis/ chos de so sor 'chags so // zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya ba'o/
Prd.3	slob pa dag gis khyim gang dag dge 'dun gyi bslab pa'i sdom pas bsdams par gyur la/ yang dge slong gang slob pa dag gi khyim gang dag dge 'dun gyi bslab pa'i sdom pas bsdams pa de lta bu dag tu sngar mgron du ma bos par song ste/ rang gi lag gis bca' ba dang bza' ba blangs nas 'cha' 'am za na /dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya ba'o//	/slob pa dag gi khyim gang dag dge 'dun gyi bslab pa'i sdom pas bsdams par gyur la/ yang dge slong gang slob pa dag gi khyim gang dag dge 'dun gyi bslab pa'i sdom pas bsdams pa de lta bu dag tu sngar 'gron du ma bos par song ste/ rang gi lag gis bca' ba dang bza' ba blangs nas 'cha' 'am za na /dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya'o //	/slob pa dag gis khyim gang dag dge 'dun gyi (25a) /bslab pa'i sdom pas bsdams par gyur la/ yang dge slong gang slob pa dag gi khyim gang dag dge 'dun gyi bslab pa'i sdom pas bsdams pa de lta bu dag tu sngar mgron du ma bos par song ste/ rang gi lag gis bca' ba dang bza' ba blangs nas 'cha' 'am / za na / dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis/ chos de so sor 'chags so / zhes so sor bshags par bya ba ste/ chos 'di yang so sor bshags par bya ba'o/
Prd.4	dge 'dun gyi gnas mal dgon pa gang dag dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags par 'gyur la/ yang dge slong gang dge 'dun gyi gnas mal dgon pa gang dag dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha da pas 'jigs	dge 'dun gyi gnas mal dgon pa gang dag dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grag pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags par gyur la/ yang dge slong gang dge 'dun gyi gnas mal dgon pa gang dag dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dang pas 'jigs su	/dge 'dun gyi gnas mal dgon pa gang dag dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags par gyur la/ yang dge slong gang dge 'dun gyi gnas mal dgon pa gang dag dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha da pas 'jigs su

	su rung ba dang bcas par grags pa de lta bu dag tu sngar ma nyul bar kun dga' ra ba'i pyi rol du bca' ba dang bza' ba blangs te 'cha' 'am za na/ dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams (18a) la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya ba'o/	rung ba dang bcas par grags pa de lta bu dag tu sngar ma nyul bar kun dga' ra ba'i pyi rol du bca' ba dang bza' ba blangs te 'cha' 'am za na/ dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya'o/	rung ba dang bcas par grags pa de lta bu dag tu sngar ma byung bar kun dga' ra ba'i pyi rol du bca' ba dang bza' ba blangs te 'cha' 'am / za na/ dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis/ chos de so sor bshags so // zhes so sor bshags par bya ba ste/ chos 'di yang so sor bshags par bya ba'o/
	/tshe dang ldan pa dag bdag gis so sor bshags par bya ba'i chos bzhi po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	/tshe dang ldan pa dag bdag gis so sor bshags par bya pa'i ches bzhi po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	/tshe dang ldan pa dag bdag gis so sor (25b) bshags par bya ba'i chos bzhi po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la/ ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na / 'di ltar cang mi smra bar de de bzhin du 'dzin to/
ŚAIKṢA DHARMAS			
	//sdom la/sham thabs la ni rnam bdun dang / stod g.yogs la yang rnam gsum dang / /shin tu bsdams la sogs pa lnga / /mgo g.yogs la sogs rnam pa lnga/ /mchong la sogs pa rnam lnga dang / /lus la sogs pa rnam pa lnga/ 'dug par bya ba dgu dag dang / /byin len bya ba brgyad rnams so/	/sdom la/ sham thabs la ni rnam bdun dang / stod g.yogs la yang rnam gsum dang / /shin du bsdams las sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ mchod la sogs pa rnam lnga dang / /lus la sogs pa rnam pa lnga/ 'dug par bya ba dgu dag dang / /byin len bya ba brgyad rnams so/	/sdom la/sham thabs la ni rnam bdun dang / /stod g.yogs la yang rnam gsum dang / /shin tu bsdams la sogs pa lnga / /mgo g.yogs la sogs rnam pa lnga/ /mchod la sogs pa rnam lnga dang / /lus la sogs pa rnam pa lnga/ 'dug par bya ba dgu dag dang / /byin len bya ba brgyad rnams so/
	/tshe dang ldan pa dag bslab pa'i chos mang po 'di dag rnams ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa	/tshe dang ldan pa dag bslab pa'i chos mang po 'di dag rnams ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa	/tshe dang ldan pa dag bslab pa'i chos mang po 'di dag rnams ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa

	las 'byung ngo/	las 'byung ngo/	las 'byung ngo/
Ś.1-7	/sham thab zlum por bgo bar bslab par bya/ sham thabs ha can rtsengs pa ma yin pa dang / ha can 'jol ba ma yin pa dang / glang po che'i sna ltar ma yin pa dang / ta la'i lo ma ltar bltab pa ma yin pa dang / 'bru'i phur ma ltar ma yin pa dang / sbrul mgo'i gdengs ka ltar ma yin par bgo bar bslab par bya'o/	/sham (16a) //thabs zlum por mgo bar bslab par bya/ sham thabs ha can rtse ngas pa ma yin pa dang / ha can 'jol pa ma yin pa dang / glang po che'i sna ltar ma yin pa dang / ta la'i lo ma ltar bltab ba ma yin pa dang / 'bru'i phur ma ltar ma yin pa dang / sprul mgo'-i gdengs ka ltar ma yin par bgo bar bslab par bya'o/	/sham thabs zlum por bgo bar bslab par bya/ sham thabs ha can rtsengs pa ma yin pa dang / ha can 'jol ba ma yin pa dang / glang po che'i sna ltar ma yin pa dang / ta la'i lo ma ltar [...] ma yin pa dang / 'bru'i phur ma ltar ma yin pa dang / sbrul mgo'i gdengs ka ltar ma yin par bgo bar bslab par bya'o/
Ś.8-10	/chos gos zlum por bgo bar bslab par bya'o/ /chos gos ha can rtsengs pa ma yin pa dang / ha can 'jol ba ma yin par bgo bar bslab par bya'o/	/chos gos zlum por bgo bar bslab par bya'o/ /chos gos ha can rtse ngas pa ma yin pa dang ha can 'jol pa ma yin par bgo bar bslab par bya'o/	/chos gos zlum por bgo bar bslab par bya'o/ /chos gos ha can rtsengs pa ma yin pa dang / ha can 'jol ba ma yin par bgo bar bslab par bya'o/
Ś.11-15	/shin tu bsdams pa dang / legs par bgos pa dang / sgra skyung ba dang / mig g.yeng bar mi bya ba dang / gnya' shing gang tsam du blta zhing khyim gzhan dag tu 'gro bar bslab par bya'o/	/shin du bsdams pa dang legs par bgos pa dang / sgra bskyung ba dang / mig g.yeng bar mi bya ba dang / gnya' shing gang tsam du blta zhing khyim gzhan dag du 'gro bar bslab par bya'o/	/shin tu bsdams pa dang / legs pa par bgos pa dang / sgra skyungs pa dang / mig g.yeng bar mi bya ba dang / gnya' shing gang tsam du blta zhing (26a) khyim gzhan dag tu 'gro bar bslab par bya'o/
Ś.16-20	/mgo mi g.yog pa dang / mi brdzi ba dang / mi gzar ba dang / gnya' gong du mi bsnol ba dang / ltag par mi bsnol bar khyim gzhan du 'gro bar bslab par bya'o/	/mgo mi g.yog pa dang mi brdze ba dang mi gza' ba dang / gnya' gong du mi bsnol ba dang ltag par mi bsnol par khyim gzhan du 'gro bar bslab par bya'o/ /	/mgo mi g.yogs pa dang / mi brdze ba dang / mi gzar ba dang / gnya' gong du mi bsnol ba dang / ltag par mi bsnol bar khyim gzhan du 'gro bar bslab par bya'o/ /
Ś.21-25	/mi mchong ba dang / mi brkyang ba dang / tsog pus ma yin pa dang / brang bas ma yin pa dang / dkur mi brten par khyim gzhan du 'gro bar bslab par bya'o/	mi mchong ba dang mi rkyang ba dang / tsog bus ma yin pa dang brang bas ma yin pa dang / bkur mi brten par khyim gzhan du 'gro bar bslab par bya'o/	/mi mchong ba dang / mi brkyang ba dang / tsog pus ma yin pa dang / brang bas ma yin pa dang / dkur mi brten par khyim gzhan du 'gro bar bslab par bya'o/
Ś.26-30	/lus mi bsgyur ba dang / lag pa mi dkyog pa dang / mgo mi (18b) bsgyur ba dang / phrag pa mi sprad pa dang / lag pa mi sbrel bar kyim gzhan du 'gro bar bslab par bya'o/	/lus mi bsgyur ba dang / lag pa mi dkyog pa dang mgo mi bsgyur pa dang phrag pa mi sprad pa dang lag pa mi sbrel bar kyim gzhan du 'gro bar bslab par bya'o/	/lus mi bsgyur ba dang / lag pa mi kyog pa dang / mgo mi bskyur ba dang / phrag pa mi sprad pa dang / lag pa mi sbrel bar kyim gzhan du 'gro bar bslab par bya'o//

Š.31	/ma bsgo bar khyim gzhan du stan la mi 'dug par bslab par bya/	/ma bsgo bar khyim gzhan du bstan la mi 'dug par bslab par bya/	/ma bsgos par khyim gzhan du stan la mi 'dug par bslab par bya/
Š.32-39	stan la ma brtags pa dang lus thams cad kyi ljid kyis mi dbab pa dang / rkang pa mi bsnol ba dang / brla mi bsnol ba dang / long ba'i steng du long bu mi gzhag pa dang / rkang pa mi dgug pa dang / rkang pa mi gdang ba dang / mdoms mi snang bar khyim gzhan du stan la 'dug par bslab par bya'o/	stan la ma rtags pa dang lus thams cad kyi ljid kyis mi dbab pa dang / rkang pa mi bsnol ba dang brla mi bsnol ba dang / long bu'i steng du long bu mi gzhag pa dang / rkang pa mi dgug pa dang rkang pa mi gdang ba dang / 'doms mi snang bar khyim gzhan du stan la 'dug par bslab par bya'o/	/stan la ma brtags pa dang / lus thams cad kyi lcid kyis mi dbab pa dang / rkang pa mi bsnol ba dang / brla mi bsnol ba dang / long bu'i steng du long bu mi gzhag pa dang / rkang pa mi dgug pa dang / rkang pa mi gdang ba dang / mdoms mi snang bar khyim gzhan du stan la 'dug par bslab par bya'o/
Š.40-47	/legs par zas blang bar bslab par bya/ mu dang kha da chad du ma yin pa dang / tshod ma dang mnyam par ma yin pa dang / thar chags su dang lhung bzed la blta ba dang / bca' ba dang bza' ba ma 'ongs par lhung bzed mi bzed pa dang / yang 'dod pa'i phyir 'bras chan gyis tshod ma mi dgab/ tshod mas 'bras chan mi dgab pa dang / bca' ba dang bza' ba'i steng du lhung bzed mi gzung bar bslab par bya'o//	/legs par zas blang bar bslab par bya/ mu dang khang tshad du ma yin pa dang / tshod ma dang mnyam par ma yin pa dang / thar chags su dang lhung bzed la blta ba dang / bca' ba dang bza' ba ma 'ongs par lhung bzed mi bzed pa dang yang 'dod pa'i phyir 'bras can gyis tshod ma mi dag pa tshod mas 'bras chan mi dgab pa dang / bca' ba dang bza' ba'i steng du lhung bzed mi gzung bar bslab par bya'o/	/legs par zas blang bar bslab par bya/ mu dang kha da chad du ma yin pa dang / tshod ma dang mnyam par ma yin ma dang / mthar chags su dang / lhung bzed la lta ba dang / bca' ba dang bza' ba ma 'ongs par lhung bzed mi bzed pa dang / yang 'dod pa'i phyir 'bras chan gyis tshod ma mi dgab pa dang / tshod mas 'bras chan mi dgab pa dang / bca' ba dang bza' ba'i steng du lhung bzed mi gzung bar bslab par bya'o/
	//sdom la/ zas la legs par bya ba drug /tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa bldag la sogs pa lnga/	/sdom la/ zas la legs par bya ba drug /tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa bldag la sogs pa lnga/	/sdom la/ zas la (26b) legs par bya ba drug /tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa bldag la sogs pa lnga/
Š.48-53	/legs par zas bza' bar bslab par bya/ kham ha can chung ba ma yin pa dang / kham ha can che ba ma yin pa dang / kham ran pa dang / kham ma gzas par kha mi gdang ba dang / kha kham gyis bkang ste mi smra bar bslab par bya'o/	/legs par zas bza' bar bslab par bya/ kham ha can chung ba ma yin pa dang / kham ha can che ba ma yin (16b) pa dang kham ran pa dang kham ma gzas par kha mi gdang ba dang kha kham gyis bkang ste mi smra bar bslab par bya'o/	/legs par zas bza' ba la bslab par bya'o/ kham ha can chung ba ma yin pa dang / kham ha can chen po ma yin pa dang / kham ran pa dang / kham ma bzos par kha mi gdang pa dang / kha kham gyis bkang ste mi smra bar bslab par bya'o/
Š.54-58	/tsug tsug mi bya ba dang / blcag blcag mi	/tsug tsug mi bya ba dang lcag lcag mi	/tsug tsug mi bya ba dang / cag cag mi

	bya ba dang / hu hu mi bya ba dang / phu phu mi bya ba dang / lce phyung ste zas mi bza' bar bslab par bya'o/	bya ba dang hu hu mi bya ba dang / phu phu mi bya ba dang lce phyung ste zas mi bza' bar bslab par bya'o/	bya ba dang / hu hu mi bya ba dang / phu phu mi bya ba dang / lce byung ste zas mi bza' bar bslab par bya'o/
Š.59-63	/'bru nas tha dad du mi bya ba dang / 'phyas mi gdags pa dang / mkhur ba mi spo ba dang / dkan mi gtog pa dang / kham 'phror mi bcad par zas bza' bar bslab par bya'o/	/'bru nas tha dad du mi bya ba dang 'phyas mi gdags pa dang mkhur ba mi spo ba dang / dkan mi gtogs pa dang kham 'phor mi bcad par zas bza' bar bslab par bya'o/	/'bru nas tha dad du mi bya ba dang / 'phyas mi gdags pa dang / mkhur ba mi spo ba dang / rkan mi tog pa dang / kham 'phror mi bcad par zas bza' ba la bslab par bya'o/
Š.64-68	/lag pa mi bldag pa dang / lhung bzed mi byog pa dang / lag pa mi sprug pa dang / lhung bzed mi bskyom pa dang / mchod rten 'dra bar bcas te zas mi bza' bar bslab par bya'o/	/lag pa mi bldag pa dang lhung bzed mi byog pa dang / lag pa mi sprug pa dang lhung bzed mi bskyom pa dang mchod rten 'dra bar bcom te zas mi bza' bar bslab par bya'o/	/lag pa mi bldag pa dang / lhung bzed mi byog pa dang / lag pa mi sprug pa dang / lhung bzed mi skyom pa dang / mchod rten 'dra ba bcas te zas mi bza' bar bslab par bya'o/
	//sdom la/ 'phya la sogs pa rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ /'greng bar byed la sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ /do ker can la sogs pa lnga/ /glang (19a) / chen la sogs bzhon pa lnga/ /lag na khar ba la sogs drug /na ba rnam pa bzhi rnams so/	/sdom la/ 'phya la sogs pa rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ 'greng bar byed la sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ /do ker can la sogs pa lnga/ /glang chen la sogs gzhon pa lnga/ /lag na khar ba la sogs drug /na ba rnam pa bzhi rnams so/	/sdom la/ 'phya la sogs pa rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ /'greng bar byed la sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ /do ker can la sogs pa lnga/ /glang chen la sogs bzhon pa lnga/ /lag na 'khar ba la sogs drug /na ba rnam pa bzhi rnams so/
Š.69	/drung na 'dug pa'i dge slong gi lhung bzed la 'phyas gdags pa'i phyir mi blta bar bslab par bya'o/	/drung na 'dug pa'i dge slong gis lhung bzed la 'phyas gdags pa'i phyir mi blta bar bslab par bya /	/drung na 'dug pa'i dge slong gi lhung bzed la 'phyas gdags pa'i phyir mi blta bar bslab par bya'o/
Š.70	lag pa zas dang 'bags pas chu snod la mi gzung bar bslab par bya/	lag pa zas dang 'bags pas chu snod la mi gzung bar bslab par bya/	/lag pa zas dang 'bags pas chu snod la mi gzung bar bslab par bya/
Š.71	drung na 'dug pa'i dge slong la zas dang 'bags pa'i chus mi gtor par bslab par bya/	drung na 'dug pa'i dge slong la zas dang 'bags pi chus mi gtor bar bslab par bya/	drung na 'dug pa'i dge slong la zas dang 'bags pa'i chus mi (27a) / gtor bar bslab par bya/
Š.72	khyim pa 'dug pa la ma dris par chu zas dang 'bags pa khyim gzhan du mi dbo bar bslab par bya'o/	khyim pa 'dug pa la ma dris par chu zas dang 'bags pa khyim gzhan du mi dbo bar bslab par bya'o/	khyim pa 'dug pa la ma dris par chu dang zas dang 'bags pa khyim gzhan du mi dbo bar bslab par bya'o/
Š.73	/lhung bzed kyi nang du zas kyi lhag ma	/lhung bzed kyi nang du zas kyi lhag ma	/lhung bzed kyi nang du zas kyi lhag ma

	blugs te mi dor bar bslab par bya'o/	blugs te mi dor bar bslab par bya'o/	blugs te mi dor bar bslab par bya'o/
Ś.74	/og gzhi med pa'i sa phyogs su lhung bzed mi gzhag par bslab par bya/	/og gzhi med pa'i sa phyogs su lhung bzed mi gzhag par bslab par bya/	/og gzhi med pa'i sa phyogs su lhung bzed mi gzhag par bslab par bya'o/
Ś.75-77	gad ka ma yin pa dang / g.yang sa ma yin pa dang / dkan gzar po ma yin par lhung bzed gzhag par bslab par bya/	gad ka ma yin pa deng g.yang sa ma yin pa dang / dkan gzar bo ma yin par lhung bzed gzhag par bslab par bya/	gad ka ma yin pa dang / g.yang sa ma yin pa dang / rkan gzar po ma yin par lhung bzed gzhag pa la bslab par bya'o/
Ś.78	'greng ste lhung bzed mi bkru bar bslab par bya/	'greng ste lhung bzed mi gkru bar bslab par bya/	'greng ste lhung bzed mi bkru bar bslab par bya/
Ś.79-81	gad ka ma yin pa dang / g.yang sa ma yin pa dang / dkan gzar po ma yin par bkru bar bslab par bya/	gad ka ma yin pa dang g.yang sa ma yin pa dang / dkan gzar po ma yin par bkru bar bslab par bya/	gad ka ma yin pa dang / g.yang sa ma yin pa dang / rkan gzar po ma yin par lhung bzed bkru bar bslab par bya/
Ś.82	'bab chu drag po'i rgyun las bzlog ste lhung bzed kyis chu mi bcu bar bslab par bya'o/	'bab chu drag po'i rgyun las bzlog ste lhung bzed kyis chu mi bcu par bslab par bya'o/	'bab chu drag po'i rgyun las zlog ste lhung bzed kyis chu mi bcu bar bslab par bya'o/
Ś.83	/mi na bar 'dug pa la 'greng ste chos mi bshad par bslab par bya/	/mi na bar 'dug pa la 'greng ste chos mi bshad par bslab par bya/	/mi na bar 'dug pa la 'greng ste chos mi bshad par bslab par bya/
Ś.84	mi na bar nyal bar 'dug ste chos mi bshad par bslab par bya/	mi na bar nyal bar la 'dug ste chos mi bshad par bslab par bya/	mi na bar nyal ba la 'dug ste chos [...] bshad par bslab par bya/
Ś.85	mi na bar stan mthon po la 'dug pa la stan dma' ba la 'dug ste chos mi bshad par bslab par bya/	mi na bar stan mthon po la 'dug pa la stan dma' ba la 'dug ste chos mi bshad par bslab par bya/	mi na bar stan mthon po la 'dug pa la stan dma' ba la 'dug ste chos mi bshad par bslab par bya/
Ś.86	mi na bar mdun du 'gro ba la phyi nas 'gro zhing chos mi bshad par bslab par bya/	mi na bar mdun du 'gro ba la phyi nas 'gro zhing chos mi bshad par bslab par bya/	mi na bar mdun du 'gro ba la phyi nas 'gro zhing chos mi bshad par bslab par bya/
Ś.87	mi na bar lam nas 'gro ba [...] lam gyi 'gram nas 'gro zhing chos mi bshad par bslab par bya'o/	mi na bar lam nas 'gro ba la lam gyi 'gram nas 'gro zhing chos mi bshad par bslab par bya'o// (17a)	mi na bar lam nas 'gro ba la lam gyi 'gram nas 'gro zhing chos mi bshad par bslab par bya'o/
Ś.88-92	/mi na bar mgo g.yogs pa dang / brdzes pa dang / gzar ba dang / gnya' gong du bsnol ba dang / ltag par bsnol ba la chos mi bshad par bslab par bya'o/	//mi na bar mgo g.yogs pa dang/ brdzes pa dang gzar ba dang gnya' gong du bsnol ba dang ltag par bsnol ba la chos mi bshad par bslab par bya'o/	/mi na bar mgo g.yogs pa dang / brdzes pa dang / gzar ba dang / gnya' gong du bsnol ba dang / ltag par bsnol ba la chos mi bshad par bslab par bya'o/
Ś.93-97	/mi na bar skra do ker can dang / zhwa	/mi na bar skra do ker can dang zhwa	/mi na bar skra do ker can dang / zhwa

	gyon pa dang / mgo cod pan can dang /mgo phreng ba can dang / mgo dkris pa la chos mi bshad par bslab par bya'o/ /	gyon pa dang mgo cod pan can dang /mgo phreng ba can dang mgo dkris pa la chos mi bshad par bslab par bya'o/	gyon pa dang / mgo cod pan can dang / mgo phreng ba can dang / mgo dkris pa la cho mi bshad par bslab par bya'o/
Ś.98-102	/mi na bar glang po che zhon pa dang / rta zhon pa dang / khyogs na 'dug pa dang / bzhon pa'i steng na 'dug pa dang / mchil lham gyon pa la chos mi bshad par bslab par bya'o/	/mi na bar glang po che zhon pa dang rta zhon pa dang / khyogs na 'dug pa dang bzhon pa'i steng na 'dug pa dang / mchil lham gyon pa la chos mi bshad par bslab par bya'o/	/mi na bar glang po che zhon pa dang / rta zhon pa dang / (27b) khyogs na 'dug pa dang / bzhon pa'i steng na 'dug pa dang / mchil lham gyon pa la chos mi bshad par bslab par bya'o/
Ś.103-108	/mi na bar lag na khar ba thogs pa dang / lag na gdugs thogs pa dang / lag na mtshon thogs pa dang / lag na ral gri (19b) thogs pa dang / lag na dgra sta thogs pa dang / go cha gyon pa la chos mi bshad par bslab par bya'o/	/mi na bar lag na khar ba thogs pa dang / lag na gdugs thogs pa dang / lag na mtshon thogs pa dang / lag na ral gri thogs pa dang / lag na dgra sta thogs pa dang / go cha gyon pa la chos mi bshad par bslab par bya'o/	/mi na bar lag na 'khar ba thogs pa dang / lag na gdugs thogs pa dang / lag na mtshon thogs pa dang / lag na ral gri thogs pa dang / lag na dgra cha thogs pa dang / go cha gyon pa la chos mi bshad par bslab par bya'o/
Ś.109	/mi na bar 'greng ste bshad gci mi bya bar bslab par bya'o/	/mi na bar 'greng ste bshad gci mi bya bar bslab par bya'o/	/mi na bar 'greng ste bshad gci mi bya bar bslab par bya/
Ś.110	/mi na bar chu'i nang du bshang gci dang mchil ma dang/ snabs dang skyugs pa dang / rlugs pa mi dor bar bslab par bya/	/mi na bar chu'i nang du bshang gci dang mchil ma dang/ snabs dang skyug pa dang / rlugs pa mi dor bar bslab par bya/	mi na bar chu'i nang du bshang ci dang / mchil ma dang / snabs dang / skyugs pa dang / rlugs pa mi dor bar bslab par bya/
Ś.111	mi na bar rtswa sngon po yod pa'i sa phyogs su bshang gci dang mchil ma dang / snabs dang skyugs pa dang / rlugs pa mi dor bar bslab par bya/	mi na bar rtswa sngon po yod pa'i sa phyogs su bshang gci dang/ mchil ma dang snabs dang skyugs pa dang / rlugs pa mi dor bar bslab par bya/	mi na bar rtswa sngon po yod pa'i sa phyogs su bshang gci dang / mchil ma dang / snabs dang / skyugs pa dang / rlugs pa mi dor bar bslab par bya'o /
Ś.112	gnod pa byung ba ma gtogs par shing la mi gang tsam las mthor mi 'dzeg par bslab par bya'o/	gnod pa byung ba ma gtogs par shing la mi gang tsam las mthor mi 'dzeg par bslab par bya'o/	/gnod pa byung ba ma gtogs par shing la mi gang tsam las mthor mi 'dzeg par bslab par bya'o/
	/tshe dang ldan pa dag bdag gis bslab pa'i chos mang po rnams bton zin to/	/tshe dang ldan pa dag bdag gis bslab pa'i chos mang po rnams bton zin to/	/tshe dang ldan pa dag bdag gis bslab pa'i chos mang po rnams bton zin to//
	/ de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la	/ de la bdag gis tshe dang ldan pa dag la ci 'di la khyod yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la	/ de la bdag gis tshe dang ldan pa dag la /ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la

	tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//	tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	tshe dang ldan pa dag yongs su dag na / 'di ltar cang mi smra bas de de bzhin du 'dzin to/
SEVEN ADHIKARAṆAŚAMATHA DHARMAS			
	//sdom la/ mngon sum dran pa ma myos dang / /de bzhin gang mang ngo bo nyid/ /rtswa rnams bkram pa lta bu dang / /khas blang bar yang bya ba'o/	/sdom la/ mngon sum dran pa ma myos dang / /de bzhin gang mang ngo bo nyid/ /rtswa rnams bkram pa lta bu dang / /khas blangs par yang bya ba'o/	/sdom la/ mngon sum dran bas ma myos dang / /de bzhin gang mang ngo bo nyid/ /rtsa rnams bkram pa lta bu dang / /khas blang par yang bya ba'o/
	/tshe dang ldan pa dag rtsod pa zhi bar bya ba'i chos bdun po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/	/tshe dang ldan pa dag rtsod pa zhi bar bya ba'i chos bdun po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/	/tshe dang ldan pa dag rtsod pa zhi bar bya ba'i chos bdun po 'di dag ni zla ba phyed phyed cing so sor thar (28a) / pa'i mdo gdon pa las 'byung ngo/
Adh.1	/mngon sum gyis 'dul bar 'os pa la mngon sum gyis 'dul ba sbyin no/	/mngon sum gyis 'dul bar 'os pa la mngon sum gyis 'dul ba sbyin no/	/mngon sum du 'dul bar 'os pa la mngon sum du 'dul ba sbyin no/
Adh.2	/dran pas 'dul bar 'os pa la dran pas 'dul ba sbyin no/	/dran pas 'dul bar 'os pa la dran pas 'dul ba sbyin no/	/dran pas 'dul bar 'os pa la dran pas 'dul ba sbyin no/
Adh.3	/ma myos pas 'dul bar 'os pa la ma myos pas 'dul ba sbyin no/	/ma myos pas 'dul bar 'os pa la ma myos pas 'dul ba sbyin no/	/ma myos pas 'dul bar 'os pa la ma myos pas 'dul ba sbyin no/
Adh.4	/gang tshul shing mang po sbyin par 'os pa la tshul shing mang po sbyin no/	/gang tshul shing mang po sbyin par 'os pa la tshul shing mang po sbyin no/	/gang tshul shing mang po sbyin par 'os pa la tshul shing mang po sbyin no/
Adh.5	/de'i ngo bo nyid tshol du gzhug par 'os pa la de'i ngo bo nyid bcal ba sbyin no/	/de'i ngo bo nyid tshol tu gzhug par 'os pa la de'i ngo bo nyid btsal ba sbyin no (17b)	/de'i ngo bo nyid tshol du gzhug par 'os pa la de'i ngo bo nyid btsal ba sbyin no/
Adh.6	/rtswa bkram pa lta bu 'os pa la rtswa bkram pa lta bu sbyin no/	rtsa bkram pa lta bu 'os pa la rtswa bkram pa lta bu sbyin no/	/rtswa bkram pa lta bur sbyin bar 'os pa la rtswa bkram pa lta bur sbyin no/
Adh.7	/gang khas blang bar 'os pa la khas blang par bya'o/	/gang khas blang bar 'os pa la khas blang bar bya'o/	/gang khas blang bar 'os pa la khas blang bar bya'o/
	/rtsod pa byung bar gyur pa rnams rtsod pa zhi bar bya ba'i chos bdun po 'di dag gis chos dang / 'dul ba dang ston pa'i bstan pa bzhin du dul bar bya/ zhi bar bya/ rnam par zhi bar bya'o/ /tshe dang	/rtsod pa byung bar gyur pa rnams rtsod pa zhi bar bya ba'i chos bdun po 'di dag gis chos dang / 'dul ba dang ston pa'i bstan pa bzhin du dul bar bya zhi bar bya/ rnam par zhi bar bya'o/ /tshe dang ldan pa	/rtsod pa byung bar gyur pa rnams rtsod pa zhi bar bya ba'i chos bdun po 'di dag gis chos dang / 'dul ba dang / ston pas bstan pa bzhin du dul bar bya/ zhi bar bya/ rnam par zhi bar bya'o/ /tshe dang

	ldan pa dag bdag gis rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/	dag bdag gis rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/	ldan pa dag bdag gi rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/
	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su (20a) dag gam zhes lan gnyis lan gsum dri'o/ 'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum dri'o/ 'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	//de la bdag gis tshe dang ldan pa dag la/ ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ 'di la tshe dang ldan pa dag yongs su dag na/ 'di ltar cang mi smra bas de de bzhin du 'dzin to/
SUMMARY			
	/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/ /pham par gyur pa'i chos bzhi dang /dge 'dun lhag ma'i chos bcu gsum dang / ma nges pa'i chos gnyis dang / spang ba'i ltung byed kyi chos sum bcu dang / ltung byed kyi chos dgu bcu dang / so sor bshags par bya ba'i chos bzhi dang / bslab pa'i chos mang po dang rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to//	/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/ /pham par gyur pa'i chos bzhi dang/ /dge 'dun lhag ma'i chos bcu gsum dang / ma nges pa'i chos gnyis dang / spang ba'i ltung byed kyi chos sum cu dang / ltung byed kyi chos dgu bcu dang / so sor bshags par bya ba'i chos bzhi dang / bslab pa'i chos mang po dang rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/	/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to// //pham par gyur pa'i chos bzhi dang /dge 'dun lhag ma'i chos bcu gsum dang / ma nges pa'i chos gnyis dang / spang ba'i ltung byed kyi chos sum cu dang / ltung byed kyi chos dgu bcu dang / so sor bshags par bya ba'i chos (28b) bzhi dang / bslab pa'i chos mang po dang rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to//
CONCLUSION			
	bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing mdor bsdus pa ni 'di dag go//gang gzhan nas 'byung ba'i chos kyi rjes su 'thun pa'i chos de la yang khyed rnams 'dun pa dang mthun pa dang dga' ba dang / mi rtsod par sems kun tu srung ba dang dran pa dang bag yod pas rnal 'byor du bya'o/	/bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing mdor bsdus pa ni 'di dag go/gang gzhan nas 'byung ba'i chos kyi rjes su 'thun pa'i chos de la yang khyed rnams 'dun pa dang 'thun pa dang dga' ba dang / mi rtsod par sems kun du srung ba dang dran pa dang bag yod pas rnal 'byor du bya'o/	//bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing / mdor bsdus pa ni 'di dag go/gang gzhan nas 'byung ba chos kyi rjes su mthun pa'i chos de [...] yang khyed rnams 'dum pa dang / mthun pa dang / dga' ba dang / mi rtsod par sems kun tu bsrung ba dang / dran pa dang / bag yod pas rnal 'byor du bya'o/

	/bzod pa dka' thub dam pa bzod pa ni/ /mya ngan 'das pa mchog ces sangs rgyas gsung / /rab tu byung ba gzhan la gnod pa dang / /gzhan la 'tshe ba dge sbyong ma yin no/	/bzod pa dka' thub dam pa bzod pa yi / mya ngan 'das pa mchog ces sangs rgyas gsung / rab tu byung ba gzhan la gnod pa dang / gzhan la 'tshe ba dge sbyong ma yin no/	/bzod pa dka' thub dam pa bzod ba ni/ /mya ngan 'das pa mchog ces sangs rgyas gsungs / /rab tu byung ba gzhan la gnod pa dang / /gzhan la 'tshe ba dge sbyong ma yin no/
	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spong / /skur ba mi gdab gnod mi bya/ /so sor thar pa'ang bsdam par bya/ /zas kyi tshod kyang rig par bya/ /bas mtha'i gnas su gnas par bya/ /lhag pa'i sems la yang dag sbyor/ /'di ni sangs rgyas bstan pa yin/	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spong / /skur pa mi gdab gnod mi bya/ /so sor thar pa'ang bsdam par bya/ /zas kyi tshod kyang rig par bya/ /bas mtha'i gan su gnas par bya/ /lhag pa'i sems la yang dag sbyor/ /'di n-i sangs rgyas bstan pa yin/	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spong / skur pa mi gdab gnod mi bya/ /so sor thar pa'ang bsdam par bya/ /zas kyi tshod kyang rig par bya/ /bas mtha'i gnas su gnas par bya/ /lhag pa'i sems la yang dag sbyor/ /'di ni sangs rgyas bstan pa yin/
	/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/ /khu ba bzhibs nas 'phur ba ltar/ /de bzhin thub pa grong du rgyu/ /bdag gi rigs dang mi rigs la/ brtag par bya ste gzhan rnams kyi/ /mi mthun pa dang gzhan dag gi/ /byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/	/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/ /khu ba bzhibs nas 'phung ba ltar/ /de bzhin thub pa grong du rgyu/ /bdag gis rigs dang mi r-igs la/ /brtag par bya ste gzhan rnams (18a) //kyi/ /mi mthun pa dang gzhan dag gis / /byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/	/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/ /khu ba bzhibs nas 'phur ba ltar/ /de bzhin thub pa grong du rgyu/ /bdag gi rigs dang mi rigs la/ brtag par byas te gzhan rnams kyi/ /mi mthun pa dang gzhan dag gi/ byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/
	/thub pa'i thub gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyob pa mya ngan med pa yin/ /sbyin pas bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi (20b) 'gyur ro/ /dge dang ldan pas sdig pa spong / /nyon mongs zad pas mya ngan 'da'/	/thub pa'i thub gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyob pa mya ngan med pa yin/ sbyin pas bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi 'gyur ro/ /dge dang ldan pas sdig pa spong /nyon mongs zad pas mya ngan 'da'/	/thub pa'i thub gzhi rnams la bslab/ /nyer zhi rtag tu (29a) / dran ldan pa'i/ /skyob pa mya ngan med pa yin/ /sbyin pa'i bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi 'gyur ro/ /dge dang ldan pas sdig pa spong / /nyon mongs zad pa'i mya ngan 'das/
	/sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par spyad/ /rang gis sangs ni yongs su gdul/ /'di ni sangs rgyas bstan pa	sdig pa thams cad mi bya ste/ dge ba phun sum tshogs par spyad/ /rang gi sems ni yongs su gdul/ 'di ni sangs rgyas bstan pa	/sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par bya / /rang gi sems ni yongs su 'dul/ /'di ni sangs rgyas bstan pa

	bstan pa yin/	yin/	yin/
	/lus kyi sdom pa legs pa ste/ /ngag gi sdom pa'ang legs pa yin/ /yid kyi sdom pa legs pa ste/ /thams cad du ni sdom pa legs/	lus kyi sdom pa legs pa ste/ /ngag gi sdom pa'ang legs pa yin/ /yid kyi sdom pa legs pa ste/ /thams cad du ni sdom pa legs/	/lus kyi sdom pa legs pa ste/ /ngag gi sdom pa legs pa yin/ /yid kyi sdom pa'ang legs pa ste/ /thams cad du ni sdom pa legs/
	/kun du bsdoms pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/ /ngag rnam bsrung zhing yid kyi rab bsdoms te/ /lus kyi mi dge ba dag mi byed cing / /las lam gsum po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/	/kun du bsdoms pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/ /ngag rnam bsrung zhing yid kyis rab bsdoms te/ /lus kyis mi dge ba dag mi byed cing / /las lam gsum po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/	/kun tu bsdom pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/ /ngag rnam bsrung zhing yid kyis rab bsdoms te/ /lus kyis mi dge ba dag mi byed cing / /las lam gsum po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/
	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAkya thub pa gau ta ma lha yi lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten mgon po skyob pa mchog /sangs rgyas dpa' bo bdun po dag/grags ldan rnam kyi so sor thar/ /'di ni rab tu rgyas par bton/	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAkya thub pa gau ta ma lha yi lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten dgon po skyob pa mchog /sangs rgyas dpa' bo bdun po dag/grags ldan rnam kyi so sor thar/ /'di ni rab tu rgyas par bton/	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAkya thub pa go'u ta ma lha yi lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten mgon po skyob pa'i mchog /sangs rgyas dpa' bo bdun po dag/grags ldan rnam kyi so sor thar/ /'di ni rab tu rgyas par bton/
	/di la sangs rgyas rnam dang gang / /sangs rgyas nyan thos rnam kyang gus//di la gus dang bcas gyur pas/ /'dus ma byas pa thob par gyis//brtsam par bya zhing 'byung bar bya/ /sangs rgyas bstan la 'jug par bya/ /'dam bu'i khyim na glang chen bzhin/ /'chi bdag sde ni gzhom par bya/ /gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod 'gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/	/di la sangs rgyas rnam dang gang / /sangs rgyas nyan thos rnam kyang gus//di la gus dang bcas gyur pas/ /'dus ma byas pa thob par gyis//brtsam par bya zhing 'byung bar bya/ /sangs rgyas bstan pa la 'jug par bya/ /'dam bu'i khyim la glang chen bzhin/ /'chi bdag sde ni gzhom par bya/ /gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod 'gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/	/di la sangs rgyas rnam dang gang / /sangs rgyas nyan thos rnam kyang gus//di la gus dang bcas gyur pas/ /'dus ma byas pa'ang thob par gyis//brtsam par bya zhing 'byung bar bya/ /sangs rgyas bstan la 'jug par bya/ /'dam bu'i khyim na glang chen bzhin/ /'chi bdag (29b) sde ni gzhom par bya/ /gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod 'gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/
	/phan tshun tshul khrims bsrung ba dang/ /bstan pa 'phel bar bya ba'i phyir/ /so sor	/phan tshun tshul khrims bsrung ba dang/ /bstan pa 'phel bar bya ba'i phyir/ /so sor	/phan tshun tshul khrims bsrung ba dang/ /bstan pa 'phel bar bya ba'i phyir/ /so sor

	<p>thar pa 'di bton pas/ /dge 'dun gyis ni gso sbyong byas/ /gang gi phyir ni mdo bton dang / /gang phyir gso sbyong byas gyur pa/ /tshul khrims de ni bsrung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/ /so sor thar pa bton pa yi/ /bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phang thob par shog /so sor thar pa'i mdo rdzogs ste/</p>	<p>thar pa 'di bton pas/ /dge 'dun gyis ni gso sbyong byas/ /gang gi phyir ni mdo gton dang / /gang phyir gso sbyong byas gyur pa/ /tshul khrims de ni bsrung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/ /so sor thar pa bton pa yi/ /bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phang thob par shog /so sor thar pa'i mdo rdzogs sho/</p>	<p>thar pa 'di bton pas/ /dge 'dun gyis ni gso sbyong byas/ /gang gi phyir ni mdo bton dang / /gang phyir gso sbyong byas gyur pa/ /tshul khrims de ni bsrung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/ /so sor thar pa bton pa vis/ /bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phang thob par shog /'dul ba so sor thar pa'i mdo rdzogs so//</p>
COLOPHON			
	<p>//dbang phyug dam pa'i mnga' bdag dpal lha btsam po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa/ kha che bye brag tu smra ba'i slob dpon dzi na ma tra dang / zhu chen gyi lo tsatsha ba/ ban dhe cog gru klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab pa'o//</p> <p style="text-align: center;">—————</p>	<p>/dbang phyug dam pa'i mnga' bdag (18b) dpal lha btsan po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa/ [...] slob dpon 'dzin mi tra dang / zhu chen gyi lo tsa ba ban de ro klu'i rgyal mtshan gyis/ bsgyur cing zhus te gtan la phab pa//</p> <p style="text-align: center;">—————</p>	<p>dbang phyug dam pa'i mnga' bdag dpal lha btsam pa'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa/ kha che bye brag tu smra ba'i slob dpon dzi na ma tra dang / zhu chen gyi lo tsatsha ba/ ban dhe cog gru klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab pa/ 'di la sho lo ka bdun brgya yod/ bam po ni gnyis su byas so/ 'dul ba lung gzhan dag la bka' lung so sor thar pa bzhengs pa mi snang mod kyil 'o na kyang 'dir gtso bor dge slong pha'i dgag pa'i bslab pa rgyas par ston pa/ dge slong pha'i rnam par 'byed pa'i rtsa ba lta bu yin la/ lung rnam par 'byed pa ni 'grel pa yin pas/ dge slong pha'i so sor thar pa'i mdo 'di yang lung rnam par 'byed pa'i dbu nyid du bris so/</p>

Appendix II

Transliteration of the Tibetan translation of the prefatory verses, introduction and conclusion of the *Bhikṣu-* and *Bhikṣuṇīprātimokṣasūtra*, included in the *sDe dge* redaction of the Tibetan Kanjur²

REFATORY VERSES	
DPr	DBPr
thams cad mkhyen pa la phyag 'tshal lo/	thams cad mkhyen pa la phyag 'tshal lo/
	/sangs rgyas 'gro mgon gcig dang dam chos dang / /'phags tshogs dkon mchog rnam la phyag 'tshal te/ /bdag gis sdug bsngal rnam par thar pa'i rgyu / /so sor thar pa bshad kyis 'bad pas nyon/
/snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags pa/ /thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/ /thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus su dbye bar bya/	/snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags pa/ /thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/ /thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus su dbye bar bya/
/sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying dang snying po ni/ /so sor thar pa 'di yin no/	/sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying (2a) /dang snying po ni/ /so sor thar pa 'di yin no/
/'di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren pa mchog /'di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/ /tshul khriims 'chal pas (2a) /zin rnam kyi/	/'di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren pa mchog /'di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/ /tshul khriims 'chal pas zin rnam kyi/

² Syllables highlighted in yellow contain variant readings. They are marked, when a fragment differs from the other two sources; when a fragment is added to one of the sources; or when a fragment is omitted in one of the source. In the last case, square brackets with the ellipsis inside are put in the place of omission, and are highlighted in yellow. In case, when all three sources have different variants, all three variant readings are highlighted in yellow.

/gdug pa rnam sel sman 'di yin/ 'di ni lang tsho rnam 'khrul pa'i/ /rkang gnyis gzhon nu'i lcags kyu yin/	/gdug pa rnam sel sman 'di yin/ 'di ni lang tsho rnam 'phrul ba'i/ /rkang gnyis gzhon nu'i lcags kyu yin/
/mtsho bas zab pa'i 'khor ba las/ /sgrol ba'i rgal thabs 'di yin te/ 'di ni bzang 'gror 'gro ba yi/ /nges pa'i chu lon zam pa yin/ 'di ni nyon mongs pham byed lam/ /rgyal po yi ni 'dren pa mchog	/mtsho bas zab pa'i 'khor ba las/ /sgrol ba'i rgal thabs 'di yin te/ 'di ni bzang 'gror 'gro ba yi/ /nges pa'i chu lon zam pa yin/ 'di ni nyon mongs pham byed lam/ /rgyal po yi ni 'dren pa mchog
'di ni thar pa'i grong 'jug pa'i/ /them skas gzhi dang 'dra bar gnas/ /nga ni mya ngan 'das gyur na/ 'di ni khyed kyi ston pa'o zhes/	'di ni thar pa'i grong 'jug pa'i/ /them skas gzhi dang 'dra bar gnas/ /nga ni mya ngan 'das gyur nas/ 'di ni khyed kyi ston pa'o zhes/
/rang byung nyid kyis gus bcas par/ /nan tan dge slong tshogs 'dun bstod/ /sangs rgyas zhes bya'i sgra 'di yang/ 'jig rten dag na rab tu dkon/	/rang byung nyid kyis gus bcas par/ /nan tan dge slong tshogs mdun bstod/ /sangs rgyas zhes bya'i sgra 'di yang/ 'jig rten dag na rab tu dkon/
/mi nyid rnyed pa shin tu dka'/ /rab tu byung ba shin tu dkon/	/mi nyid rnyed pa shin tu dkon/ /rab tu 'byung ba shin tu dkon
/de bzhin rab tu byung rnam kyis/ /tshul khrims phun sum tshogs rab dkon/ /tshul khrims yongs su dag gyur kyang/ /grogs bzang shin tu rnyed par dka'/	/de bzhin rab tu byung rnam kyis/ /tshul khrims phun sum tshogs rab dkon/ /tshul khrims yongs su dag gyur kyang/ / grogs bzang shin tu rnyed par dka'/
'jig rten sangs rgyas 'byung ba dang/ /mi dang rab tu byung ba dang / /tshul khrims phun sum tshogs pa dang / /grogs bzang rnyed dka' rnyed gyur nas/ /mkhas pa bdag la legs 'dod cing / /de dag 'bras bcas byed 'dod pa'i/ /sdom brtson rnam kyis so sor thar/ /mnyan pa'i phyir ni 'bad par bya/	'jig rten sangs rgyas 'byung ba dang/ /mi dang rab tu 'byung ba dang/ /tshul khrims phun sum tshogs pa dang/ /grogs bzang rnyed dka' rnyed gyur nas/ /mkhas pa bdag la legs 'dod cing/ /de dag 'bras bcas byed 'dod pas/ /sdom brtson rnam kyis so sor thar/ /mnyan pa'i phyir ni 'bad par bya/

/dge slong dbang dul kun dbang po/ /sang rgyas mi 'gyur rab byung ba/ /nges par thar pa 'dod rnams kyis/ /so sor thar pa rtag tu srungs/	/dge slong dbang dul kun dbang po/ /sangs rgyas mi 'gyur rab byung ba/ / (2b) nges par thar pa 'dod rnams kyi / /so sor thar pa rtag tu srungs/
/bskal pa bye ba rnams su yang/ /so sor thar pa thos pa dang / /gzung dang 'dzin pa rnyed dka' ste/	/bskal pa bye ba rnams su yang/ /so sor thar pa thos pa dang/ /gzung dang 'dzin pa rnyed dka' zhing/
/sgrub pa'ang shin tu rnyed par dka'/ /sangs rgyas rnams ni 'byung ba bde/ /chos (2b) bstan pa yang bde ba yin/	/sgrub pa'ang shin tu rnyed par dka'/ /sangs rgyas rnams ni 'byung ba bde/ /chos bstan pa yang bde ba yin/
/dge 'dun mthun pa bde ba ste/ /mthun pa rnams kyi dka' thub bde/ /'phags pa rnams ni mthong ba bde/	/dge 'dun mthun pa bde ba ste/ /mthun pa rnams kyi dka' thub bde/ /'phags pa rnams ni mthong ba bde/
/dam pa dag dang 'grog pa bde/ /byis pa rnams ni ma mthong na/ /rtag tu bde ba nyid du 'gyur/	/dam pa dag dang 'grog pa bde/ /byis pa rnams ni ma mthong na/ /rtag tu bde ba nyid du 'gyur/
/tshul khriims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam par grol ba yi/ /dgra bcom pa dag mthong ba bde/	/tshul khriims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam par grol ba yi/ /dgra bcom pa dag mthong ba bde/
/'jug ngogs bde ba'i chu klung bde/ /chos la goms pa'i skye bo bde/ /shes rab thob par gyur pa bde/ /nga'o nga rgyal zad pa bde/	/'jug ngogs bde ba'i chu klung bde/ /chos la goms pa'i skye bo bde/ /shes rab thob par gyur pa bde/ /nga'o nga rgyal zad pa bde/
/nges par byas shing dbang po thul ba dag / dgon pa zhi ba rnams su rgas gyur dang / /mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnams kyi gnas pa bde/	/nges par byas shing dbang po thul ba dag / dgon pa zhi ba rnams su rgas gyur dang/ /mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnams kyi gnas pa bde/
INTRODUCTION	
DPr	DBPr
/tshe dang ldan pa dag so ga rnams kyi 'das pa dang	/'phags ma dag so ga rnams kyi 'das pa dang/

/lhag ma ji tsam pa de tsam mo/ /tshe dang ldan pa dag rga ba dang 'chi ba mngon par 'ong zhing ston pa'i bstan pa yang 'jig par 'gyur bas /	lhag ma ji tsam pa de tsam mo/ /'phags ma dag rga ba dang 'chi ba mngon par 'ong zhing ston pa'i bstan pa yang 'jig par 'gyur/ chos kyi ri rab kyang 'jig par 'gyur/ chos kyi shing ljon pa'ang 'chag par 'gyur/ chos kyi 'khor lo yang nyams par 'gyur/ chos kyi sgron ma'ang 'chi bar 'gyur/ chos kyi rgya mtsho yang bskam par 'gyur la/ ma rig pa'i mun nag ni mthu che bar 'gyur/ sgrub par byed pa ni yongs su nyams par 'gyur te/ sgrub pa po dag med na yun mi ring bar 'jig rten 'di na snang ba med par 'gyur bas de'i phyir 'phags ma dag bag yod pas rnal 'byor du bya'o/
tshe dang ldan pa dag gis bag yod pas rnal 'byor du bya'o/ /de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyi byang chub dang / gzhan yang gang dag de lta bu dang mthun pa dge ba'i chos byang chub kyi phyogs rnams kyang bag yod pas 'thob bo/	'phags ma dag bag yod pas rnal 'byor du bya'o/ /de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyi byang chub dang/ gzhan yang gang dag de lta bu dang mthun pa dge ba'i chos byang chub kyi phyogs kyi chos rnams kyang bag yod pas 'thob bo/
/bcom ldan 'das kyi nyan thos kyi dge 'dun ni don nyung ba dang bya ba nyung ba yin pas dge 'dun gyis thog mar bya ba ci yod/	/bcom ldan 'das kyi nyan thos kyi dge 'dun ni don nyung ba bya ba (3a) nyung ba yin pas dge 'dun thog mar bya ba ci yod/
tshe dang ldan pa dag ma lhags pa rnams la 'dun pa dang yongs su dag pa dris shig / dris nas kyang brjod par bya'o/	'phags ma dag ma lhags pa rnams la 'dun pa dang yongs su dag pa dris shig/ dris nas kyang brjod par bya'o/
/shAkya seng ge de la ni/ /sor mo bcu yi thal sbyar te/ /so sor thar pa gdon par byas /	/shAkya seng ge de la ni/ /sor mo bcu yis thal sbyar nas / /so sor thar pa gdon par bya/
/gdul ba'i don du nga las nyon/ /thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing /	/gdul ba'i don du nga las nyon/ /thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing/
/kha na ma tho phra rnams la/ /rtun cing byed pa nyid du gyis/ /rtag tu 'bad pas bda' ba yi/	/kha na ma tho phra rnams la/ / brtun cing byed pa nyid du gyis/ /rtag tu 'bad pas 'da' ba yi/

/sems rta kha blan dka' ba la/ /mthun pa gzer rnon brgya pa yi/ /srab ni so sor thar 'di yin/	/sems rta kha blan dka' ba la/ /mthun pa gzer rnon brgya pa yi/ /srab 'di so sor thar 'di yin/
/che ba gang dag ngag tsam gyis/ /ldog cing mtshams las mi 'da' ba/ /de dag mi rta bzang po ste/	/che ba gang dag ngag tsam gyis/ /ldog cing mtshams las mi 'da' ba/ /de dag mi rta bzang po ste/
/nyon mongs g.yul las nges rgyal 'gyur/ /su (3a) /la srab 'di med pa dang / /nam du'ang 'dod par mi 'gyur ba/ /de dag nyon mongs g.yul gyis dkrugs/ /'jog bral rnam par 'khyam par 'gyur/	/nyon mongs g.yul las des rgyal 'gyur/ /su la srab 'di med pa dang/ /nam du'ang 'dod par mi 'gyur ba/ /de dag nyon mongs g.yul gyis dkrugs/ /'jog bral rnam par 'khyam par 'gyur/
/dge 'dun btsun pa rnam gsan du gsol/ /deng dge 'dun gyis gso sbyong bcu bzhi pa'am bcu lnga pa ste/	/dge 'dun 'phags ma rnam gsan du gsol/ deng dge 'dun gyi gso sbyong bcu bzhi ba'am bcwa lnga pa lags te
gal te dge 'dun gyi dus la bab cing bzod na dge 'dun gyis gnang bar mdzod cig dang /	/ gal te dge 'dun gyi dus la phab cing bzod na dge 'dun gyis gnang bar mdzod cig dang/
/deng dge 'dun gso sbyong mdzad de so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/	deng dge 'dun gso sbyong mdzad de so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/
/tshe dang ldan pa dag bdag cag gso sbyong bya ste/ so sor thar pa'i mdo gdon pa gdon gyis/	/'phags ma dag bdag cag gso sbyong bya te/ bdag gis so sor thar pa'i mdo gdon pa gdon gyis legs par nyon la rab tu yid la gyis shig dang bdag gis khyed la bshad do/
khyed cag su la ltung ba yod pa des mthol cig / ltung ba med na cang ma smra zhig / cang mi smra na bdag gis tshe dang ldan pa dag yongs su dag par rig par bya'o/	/khyed cag su la ltung ba yod pa de mthol cig / ltung ba med na cang ma smra shig/ cang mi smra na bdag gis 'phags ma dag yongs su dag par rig par bya'o/
/ji ltar so sor dris nas dge slong gis lan btab pa de bzhin du dge slong gi 'khor 'di lta bur yang lan gsum gyi bar du bsgrag par bya ba yin no/	/ji ltar so sor dris nas dge slong mas lan btab pa de bzhin du dge slong ma'i 'khor 'di lta bur yang lan gsum gyi bar du bsgrags par bya ba yin no/
/yang dge slong gang dge slong gi 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin du mi mthol na de shes bzhin du brdzun du smra ba yin no/	/yang dge slong ma gang dge slong ma'i 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin du mi mthol na de shes bzhin du brdzun du smra ba yin no//

/tshe dang ldan pa dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/	(3b) 'phags ma dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/
/de bas na dge slong gang ltung ba byung ba rnam par dag par 'dod pas ltung ba yod la dran zhing mthong ba mthol bar bya'o/	/de bas na dge slong ma ltung ba 'byung ba rnam par dag par 'dod pas ltung ba yod la dran bzhin du mthong ba mthol bar bya'o/
/mthol na de bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na ni mi 'gyur ro/	/mthol na bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na mi 'gyur ro/
/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi btong zin to/	/'phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi btong zin to/
de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/ /	/de la bdag gis 'phags ma dag ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//
CONCLUSION	
DPr	DBPr
/bzod pa dka' thub dam pa bzod pa ni/ /mya ngan 'das pa mchog ces sangs rgyas gsung / /rab tu byung ba gzhan la gnod pa dang / /gzhan la 'tshe ba dge sbyong ma yin no/	/bzod pa dka' thub dam pa bzod pa yi / /mya ngan 'das pa mchog ces sangs rgyas gsung / /rab tu byung ba gzhan la gnod pa dang / /gzhan la 'tshe ba dge sbyong ma yin no/
/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spong /	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spang /
/skur ba mi gdab gnod mi bya/ /so sor thar pa'ang bsdam par bya/ /zas kyi tshod kyang rig par bya/ /bas mtha'i gnas su gnas par bya/ /lhag pa'i sems la yang dag sbyor/ /'di ni sangs rgyas bstan pa yin/	/skur pa mi gdab gnod mi bya/ /so sor thar pa'ang bsdam par bya/ zas kyi tshod kyang rig par bya/ /bas mtha'i gnas su gnas par bya/ /lhag ma'i sems la yang dag sbyor/ /'di ni sangs rgyas bstan pa yin/
/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/	/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/

/khu ba bzhibs nas 'phur ba ltar/ /de bzhin thub pa grong du rgyu/	/khu ba bzhibs nas 'phur pa ltar/ /de bzhin thub pa grong du rgyu/
/bdag gi rigs dang mi rigs la/ brtag par bya ste gzhan rnams kyi/ /mi mthun pa dang gzhan dag gi/ /byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/	/bdag gis rigs dang mi rigs la/ /brtags par bya ste gzhan rnams kyi/ /mi mthun pa dang gzhan rnams kyi / /byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/
/thub pa'i thub gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ skyob pa mya ngan med pa yin/ /sbyin pas bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi (20b) 'gyur ro/	/thub pa'i bslab gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyob pa mya ngan med pa yin/ /sbyin pas bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi 'gyur ro/
/dge dang ldan pas sdig pa spong / /nyon mongs zad pas mya ngan 'da'/	/dge dang ldan pas sdig pa spong / /nyon mongs zad pas mya ngan 'da'/
/sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par spyad/ /rang gis sems ni yongs su gdul/ /'di ni sangs rgyas bstan pa yin/	/sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par spyad/ /rang gi sems ni yongs su gdul/ /'di ni sangs rgyas bstan pa yin/
/lus kyi sdom pa legs pa ste/ /ngag gi sdom pa'ang legs pa yin/ /yid kyi sdom pa legs pa ste/ /thams cad du ni sdom pa legs/ /kun du bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/	/lus kyi sdom pa legs pa (25a) /ste/ /ngag gi sdom pa legs pa yin/ /yid kyi sdom pa'ang legs pa ste/ /thams cad du ni sdom pa legs/ /kun du bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/
/ngag rnams bsrung zhing yid kyi rab bsdams te/ /lus kyi mi dge ba dag mi byed cing / /las lam gsum po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/	/ngag rnams bsrung zhing yid kyis rab bsdams te/ /lus kyis mi dge ba dag mi byed cing / /las lam bcu po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/
/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAkya thub pa gou ta ma lha yi lha/	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAkya thub pa gou ta ma lha yi lha/

/mi 'dul kha lo sgyur ba bla na med/ 'jig rten mgon po skyob pa mchog /sangs rgyas dpa' bo bdun po dag/ grags ldan rnams kyi so sor thar/ 'di ni rab tu rgyas par bton/	/mi 'dul kha lo sgyur ba bla na med/ 'jig rten mgon po skyob pa mchog / /sangs rgyas dpa' bo bdun po dag/ grags ldan rnams kyi so sor thar/ 'di ni rab tu rgyas par bton/
/di la sangs rgyas rnams dang gang / /sangs rgyas nyan thos rnams kyang gus/ 'di la gus dang bcas gyur pas/ 'dus ma byas pa thob par gyis/	/di la sangs rgyas rnams dang gang / /sangs rgyas nyan thos rnams kyang gus/ 'di la gus dang bcas gyur pas/ 'dus ma byas pa thob par gyis/
/brtsam par bya zhing 'byung bar bya/ /sangs rgyas bstan la 'jug par bya/ 'dam bu'i khyim na glang chen bzhin/ 'chi bdag sde ni gzhom par bya/	/brtsam par bya zhing 'byung bar bya/ /sangs rgyas bstan la 'jug par bya/ 'dam bu'i khyim la glang chen bzhin/ 'chi bdag sde ni gzhom par bya/
/gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod 'gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/	/gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/
/phan tshun tshul khrims bsrung ba dang / /bstan pa 'phel bar bya ba'i phyir/ /so sor thar pa 'di bton pas/ /dge 'dun gyis ni gso sbyong byas/	/phan tshun tshul khrims bsrung ba dang / /bstan pa 'phel bar bya ba'i phyir/ /so sor thar pa 'di bton pas/ /dge 'dun gyis ni gso sbyong byas/
/gang gi phyir ni mdo bton dang / /gang phyir gso sbyong byas gyur pa/ /tshul khrims de ni bsrung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/	/gang gi phyir ni mdo bton dang / /gang phyir gso sbyong byas gyur pas/ /tshul khrims de ni bsrung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/
/so sor thar pa bton pa yi/ /bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phang thob par shog / so sor thar pa'i mdo rdzogs ste/	/so sor thar pa bton pa yi/ / bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go ' phang thob par shog/ /dge slong ma'i so sor thar pa'i mdo rdzogs so //

Appendix III

Transliteration of the selected fragments of the Tibetan translation of the *Bhikṣuṇīprātimokṣasūtra*, included in the *sDe dge*, *Peking* and *sTog* Palace redactions of the Tibetan Kanjur³

	DBPr	KBPr	SBPr
	(1b) /rgya gar skad du / b+hi k+Shu Ni pra ti mo k+Sha sU tra/ bod skad du/ dge slong ma' i so sor thar pa'i mdo / bam po dang po/	(1a) / /rgya gar skad du / b+hi K+ShuNi prA ti mo k+Sha sU tra/ bod skad du/ dge slong ma' i so sor thar pa'i mdo //bam po dang po/	(1b) /rgya gar skad du/ b+hi k+Shu Ni pra ti mo k+Sha sU tra/ bod skad du/ dge slong ma'i so sor thar pa'i mdo// bam po dang po// //
PREFATORY VERSES			
	thams cad mkhyen pa la phyag 'tshal lo/	/thams cad mkhyen pa la phyag 'tshal lo/	thams cad mkhyen pa la phyag (2a) /'tshal lo/
	/sangs rgyas 'gro mgon gcig dang dam chos dang /'phags tshogs dkon mchog rnams la phyag 'tshal te/	/sangs rgyas 'gro mgon gcig dang dam chos dang/ /'phags tshogs dkon mchog rnams la phyag 'tshal te/	/sangs rgyas 'gro mgon gcig dang dam chos dang/ /'phags tshogs dkon mchog rnams la phyag 'tshal te/
	/bdag gis sdug bsngal rnam par thar pa'i rgyu //so sor thar pa bshad kyis 'bad pas nyon/	bdag gis sdug bsngal rnam par thar pa'i rgyu// so sor thar pa bshad kyis 'bad pas nyon/	/bdag gis sdug bsngal rnam par thar pa'i rgyu/ /so sor thar pa bshad kyis 'bad pas de nyon cig /
	/snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags pa/	/snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra sgrogs pa/	snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags (2b) pa/
	/thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te/	/thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te//	/thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te
	/thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus	thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus	/thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus

³ Syllables highlighted in yellow contain variant readings. They are marked, when a fragment differs from the other two sources; when a fragment is added to one of the sources; or when a fragment is omitted in one of the source. In the last case, square brackets with the ellipsis inside are put in the place of omission, and are highlighted in yellow. In case, when all three sources have different variants, all three variant readings are highlighted in yellow.

	su dbye bar bya/	su dbye bar bya/	su dbye bar bya/
	/sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying (2a) /dang snying po ni/ /so sor thar pa 'di yin no/	sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying dang snying po ni/ /so sor (2a) //thar pa 'di yin no/	/sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying dang snying po ni/ /so sor thar pa 'di yin no/
	/'di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren pa mchog	/'di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren pa mchog	/'di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren pa mchog
	/'di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/	/'di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/	/'di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/
	/tshul khrims 'chal pas zin rnams kyi/ /gdug pa rnam sel sman 'di yin/	/tshul khrims 'chal bas zin rnams kyi/ /gdug pa rnam sel sman 'di yin/	/tshul khrims (3a) /'chal pas zin rnams kyi/ /gdug pa rnam sel sman 'di yin/
	/'di ni lang tsho rnam 'phrul ba'i/ /rkang gnyis gzhon nu'i lcags kyu yin/	/'di ni lang tsho rnam 'khrul pa'i/ /rkang gnyis gzhon nu'i lcags kyu yin/	/'di ni lang tsho rnam 'khrul ba'i/ /rkang gnyis gzhon nu'i lcags kyu yin/
	/mtsho bas zab pa'i 'khor ba las/ /sgrol ba'i rgal thabs 'di yin te/	/mtsho bas zab pa'i 'khor ba las/ /sgrol ba'i rgal thabs 'di yin te/	/mtsho bas zab pa'i 'khor ba las/ /sgrol ba'i rgal thabs 'di yin te/
	/'di ni bzang 'gror 'gro ba yi/ /nges pa'i chu lon zam pa yin/	/'di ni bzang 'gror 'gro ba yi/ /nges pa'i chu lon zam pa yin/	/'di ni bzang 'gror 'gro ba yi/ /nges pa'i chu lon zam pa yin/
	/'di ni nyon mongs pham byed lam/ /rgyal po yi ni 'dren pa mchog	/'di ni nyon mongs pham byed lam/ /rgyal po yi ni 'dren pa mchog	/'di ni nyon mongs pham byed lam/ /rgyal po yi ni 'dren pa mchog
	/'di ni thar pa'i grong 'jug pa'i/ /them skas gzhi dang 'dra bar gnas/	/'di ni thar pa'i grong 'jug pa'i/ /them skas gzhi dang 'dra bar gnas/	/'di ni thar pa'i grong 'jug pa'i/ /them skas bzhi dang 'dra bar gnas/
	/nga ni mya ngan 'das gyur nas/ /'di ni khyed kyi ston pa'o zhes/ /rang byung nyid kyis gus bcas par/ /nan tan dge slong tshogs mdun bstod/	/de ni mya ngan 'das gyur nas/ /'di ni khyed kyi ston pa'o zhes/ /rang byung nyid kyis gus bcas par/ /nan tan dge slong tshogs mdun bstod/	/nga ni mya ngan 'das gyur na/ /'di ni khyed kyi ston pa'o zhes/ /rang byung nyid kyis gus bcas pas/ /nan tan dge slong tshogs mdun bstod/
	/sangs rgyas zhes bya'i sgra 'di yang/ /'jig rten dag na rab tu dkon/	/sangs rgyas zhes bya'i sgra 'di yang/ /'jig rten dag na rab tu dkon/	/sangs rgyas zhes bya'i sgra 'di yang/ /'jig rten dag na rab tu dkon/
	/mi nyid rnyed pa shin tu dkon/ /rab tu 'byung ba shin tu dkon	/mi nyid rnyed pa shin tu dkon/ /rab tu 'byung ba shin tu dkon/	/mi nyid rnyed pa shin tu dkon/ /rab tu 'byung ba shin tu dkon
	/de bzhin rab tu byung rnams kyi/ /tshul khrims phun sum tshogs rab dkon/	/de bzhin rab tu byung rnams kyi// tshul khrims phun sum tshogs rab dkon/	/de bzhin rab tu byung rnams kyis/ /tshul khrims phun sum tshogs pa [...] dkon/

	/tshul khrims yongs su dag gyur kyang/ / grogz bzang shin tu rnyed par dka’/	/tshul khrims yongs su dag gyur kyang/ / grogz bzang shin tu rnyed par dka’/	/tshul khrims yongs su dag gyur kyang/ /grogz bzang (3b) shin tu rnyed par dka’/
	/’jig rten sangs rgyas ’byung ba dang/ /mi dang rab tu ’byung ba dang/ /tshul khrims phun sum tshogs pa dang/ /grogz bzang rnyed dka’ rnyed gyur nas/ /mkhas pa bdag la legs ’dod cing/ /de dag ’bras bcas byed ’dod pas/ /sdom brtson rnams kyis so sor thar/ /mnyan pa’i phyir ni ’bad par bya/	/’jig rten sangs rgyas ’byung ba dang/ /mi dang rab tu ’byung ba dang/ /tshul khrims phun sum tshogs pa dang/ /grogz bzang rnyed dka’ rnyed gyur nas/ /mkhas pa bdag la legs ’dod cing/ /de dag ’bras bcas byed ’dod pas/ /sdom brtson rnams kyis so sor thar/ /mnyan pa’i phyir ni ’bad par bya/	/’jig rten sangs rgyas ’byung ba dang/ /mi dang rab tu ’byung ba dang/ /tshul khrims phun sum tshogs pa dang/ /grogz bzang rnyed dka’ rnyed gyur nas/ /mkhas pa bdag la legs ’dod cing/ /de dag ’bras bcas byed ’dod pas/ /sdom brtson rnams kyis so sor thar/ /mnyan pa’i phyir ni ’bad par bya/
	/dge slong dbang dul kun dbang po/ /sangs rgyas mi ’gyur rab byung ba// (2b) nges par thar pa ’dod rnams kyis/ /so sor thar pa rtag tu srungs/	/dge slong dbang dul kun dbang po// sangs rgyas mi ’gyur rab byung ba/ /nges par thar pa ’dod rnams kyis/ /so sor thar pa rtag tu bsrungs/	/dge slong dbang ’dul kun dbang po/ /sangs rgyas mi ’gyur rab byung ba/ /nges par thar pa ’dod rnams kyis/ /so sor thar pa rtag tu srungs/
	/bskal pa bye ba rnams su yang/ /so sor thar pa thos pa dang/ /gzung dang ’dzin pa rnyed dka’ zhing/	/bskal pa bye ba rnams su yang/ /so sor thar pa thos pa dang/ /gzung dang ’dzin pa rnyed dka’ zhing/	/bskal pa bye ba rnams su yang/ /so sor thar pa thos pa dang/ /gzung dang ’dzin pa rnyed dka’ zhing/
	/sgrub pa’ang shin tu rnyed par dka’/ /sangs rgyas rnams ni ’byung ba bde/ /chos bstan pa yang bde ba yin/	/sgrub pa’ang shin tu rnyed par dka’/ /sangs rgyas rnams ni ’byung ba bde/ /chos bstan pa yang bde ba yin/	sgrub pa’ang shin tu rnyed par dka’/ /sangs rgyas rnams ni ’byung ba bde/ /chos bstan pa yang bde ba yin/
	/dge ’dun mthun pa bde ba ste/ /mthun pa rnams kyis dka’ thub bde/ /’phags pa rnams ni mthong ba bde/	/dge ’dun ’thun pa bde ba ste/ / ’thun pa rnams kyis dka’ thub bde/ /’phags pa rnams ni mthong ba bde/	/dge ’dun mthun pa bde ba ste/ /mthun pa rnams kyis dka’ thub bde/ /’phags pa rnams ni mthong ba bde/
	/dam pa dag dang ’grogz pa bde/ /byis pa rnams ni ma mthong na/ /rtag tu bde ba nyid du ’gyur/	/dam pa dag dang ’grogz pa bde/ (2b) byis pa rnams ni ma mthong na/ /rtag tu bde ba nyid du ’gyur/	/dam pa dag dang ’grogz pa bde/ /byis pa rnams ni ma mthong na/ /rtag tu bde ba nyid du ’gyur/
	/tshul khrims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam par grol ba yi/ /dgra bcom pa dag mthong ba bde/	/tshul khrims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam par grol ba yi/ /dgra bcom pa dag mthong ba bde/	/tshul khrims ldan pa mthong ba bde/ /mang du thos pa mthong ba bde/ /yang srid rnam par grol ba yi/ /dgra bcom pa dag mthong ba bde/
	/’jug ngogs bde ba’i chu klung bde/ /chos	/’jug ngogs bde ba’i chu klung bde/ /chos	/’jug ngogs bde ba’i chu klung bde/ /chos

	la goms pa'i skye bo bde/ /shes rab thob par gyur pa bde/ /nga 'o nga rgyal zad pa bde/	la goms pa'i skye bo bde/ /shes rab thob par gyur pa bde/ /nga'o nga rgyal zad pa bde/	la goms pa'i skye bo bde/ /shes rab thob par gyur pa bde/ /nga 'o nga rgyal zad pa bde/
	/nges par byas shing dbang po thul ba dag /dgon pa zhi ba rnams su rgas gyur dang/ /mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnams kyi gnas pa bde/	/nges par byas shing dbang po thul ba dag /dgon pa zhi ba rnams su rgas gyur dang/ /mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnams kyi gan ra ba bde/	/nges par byas shing dbang po thul ba dag /dgon pa zhi ba rnams su rgas gyur dang/ /mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnams kyi gnas pa bde/
INTRODUCTION			
	/phags ma dag so ga rnams kyi 'das pa dang/ lhag ma ji tsam pa de tsam mo/ /phags ma dag rga ba dang 'chi ba mngon par 'ong zhing ston pa'i bstan pa yang 'jig par 'gyur/	/phags ma dag so ga rnams kyi 'das pa dang/ lhag ma ji tsam pa de tsam mo/ /phags ma dag rga ba dang/ 'chi ba mngon par 'ong zhing ston pa'i bstan pa yang 'jig par 'gyur/	/phags ma dag so ga rnams kyi 'das pa (4a) /dang lhag ma ji tsam pa de tsam mo/ /phags ma dag rga ba dang 'chi ba mngon par 'ong zhing ston pa'i bstan pa yang 'jigs par 'gyur/
	chos kyi ri rab kyang 'jig par 'gyur/ chos kyi shing ljon pa'ang 'chag par 'gyur/ chos kyi 'khor lo yang nyams par 'gyur/ chos kyi sgron ma'ang 'chi bar 'gyur/ chos kyi rgya mtsho yang bskam par 'gyur la/	/chos kya ri rab kyang/ 'jig par 'gyur/ chos kyi shing ljon pa'ang 'chag par 'gyur/ /chos kyi 'khor lo yang nyams par 'gyur/ chos kyi sgron ma yang 'chi bar 'gyur/ /chos kyi rgya mtsho yang skams par 'gyur la/	chos kyi ri rab kyang 'jig par 'gyur/ /chos kyi shing ljon pa'ang chag par 'gyur/ chos kyi 'khor lo yang nyams par 'gyur/ chos kyi sgron ma'ang 'chi bar 'gyur/ chos kyi rgya mtsho yang skams par 'gyur la/
	ma rig pa'i mun nag ni mthu che bar 'gyur/	/ma rig pa'i mun nag ni mthu che bar 'gyur/	ma rig pa'i mun gnag ni mthu che bar 'gyur//
	sgrub par byed pa ni yongs su nyams par 'gyur te/	/sgrub par byed pa ni yongs su nyams par 'gyur te/	sgrub par byed pa ni yongs su nyams par 'gyur te
	sgrub pa po dag med na yun mi ring bar 'jig rten 'di na snang ba med par 'gyur bas de'i phyir 'phags ma dag bag yod pas rnal 'byor du bya'o/	/sgrub pa po dag med na yun mi ring bar 'jig rten 'di na snang ba med par 'gyur bas de'i phyir 'phags ma dag bag yod pas rnal 'byor du bya'o/	sgrub pa po dag med na yun mi ring bar 'jig rten 'di na snang ba med par 'gyur bas de'i phyir/ 'phags ma dag bag yod pas rnal 'byor du bya'o/
	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyi byang chub dang/ gzhan yang gang dag de lta bu dang mthun pa dge ba'i chos	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyi byang chub dang/ gzhan yang gang dag de lta bu dang 'thun pa dge ba'i chos	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyi byang chub dang/ gzhan yang gang dag de lta bu dang mthun pa'i dge ba'i chos

	byang chub kyi phyogs kyi chos rnams kyang bag yod pas 'thob bo/	byang chub kyi phyogs kyi chos rnams kyang bag yod pas 'thob po/	byang chub kyi phyogs kyi chos rnams kyang bag yod pas 'thob bo/
	/bcom ldan 'das kyi nyan thos kyi dge 'dun ni don nyung ba bya ba (3a) nyung ba yin pas dge 'dun thog mar bya ba ci yod/	/bcom ldan 'das kyi nyan thos kyi dge 'dun ni don nyung ba bya ba nyung ba yin pas dge 'dun thog mar bya ba ci yod/	/bcom ldan 'das kyi nyan thos kyi dge 'dun ni don nyung ba bya ba nyung ba yin pas dge 'dun thog mar bya ba ci yod/
	'phags ma dag ma lhags pa rnams la 'dun pa dang yongs su dag pa dris shig/	'phags ma dag ma lhags pa rnams la 'dul ba dang yongs su dag pa dris shig	'phags ma dag ma lhags pa rnams la 'dun pa dang yongs su dag pa dris shig
	dris nas kyang brjod par bya'o/	/dris nas kyang brjod par bya'o/	/dris nas kyang brjod par bya'o/
	/shAkya seng ge de la ni/ /sor mo bcu yis thal sbyar nas/ /so sor thar pa gdon par bya/	/shAkya seng ge de la ni/ /sen mo bcu yis thal sbyar nas/ /so sor thar pa gdon par bya/	/shAkya seng ge de la ni/ /sor mo bcu yis thal sbyar nas/ /so sor thar pa gdon par byas/
	/gdul ba'i don du nga las nyon/	/gdul ba'i don du nga las nyon/	/gdul ba'i don du nga las nyon/
	/thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing/	/thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing/	/thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing/
	/kha na ma tho phra rnams la/ /brtun cing byed pa nyid du gyis/ /rtag tu 'bad pas 'da' ba yi/ /sems rta kha blan dka' ba la/	/kha na ma tho phra rnams la/ /brtun cing byed pa (3a) /nyid du gyis/ /rtag tu 'bad pas 'da' ba yi/ /sems rta kha lan dka' ba la/	/kha na ma tho phra rnams la/ /brtun cing byed pa nyid du gyis/ /rtag tu 'bad pas bda' ba yi/ /sems rta kha blan dka' ba la/
	/mthun pa gzer rnon brgya pa yi/ /srab 'di so sor thar 'di yin/	/'thun pa gzer rnon brgya ba yi/ /srab 'di so sor thar 'di yin/	/mthun pa'i gzer rnon brgyab pa yi/ /srab ni so sor thar 'di yin/
	/che ba gang dag ngag tsam gyis/ /ldog cing mtshams las mi 'da' ba/	/che ba gang dag ngag tsam gyis/ /ldog cing mtshams las mi 'da' ba/	/che ba gang (4b) dag ngag tsam gyis/ ldog cing mtshams las mi 'dag ba/
	/de dag mi rta bzang po ste/ /nyon mongs g.yul las des rgyal 'gyur/	/de dag mi rta bzang po ste/ /nyon mongs g.yul las nges rgyal 'gyur/	/de dag mi rta bzang po ste/ /nyon mongs g.yul las nges rgyal 'gyur/
	/su la srab 'di med pa dang/ /nam du'ang 'dod par mi 'gyur ba/	/su la srab 'di med pa dang/ /nam du'ang 'dod par mi 'gyur ba/	/su la srab 'di med pa dang/ /nam du'ang 'dod par mi 'gyur ba/
	/de dag nyon mongs g.yul gyis dkrugs/ /'jog bral rnam par 'khyam par 'gyur/ /dge 'dun 'phags ma rnams gsan du gsol/	/de dag nyon mongs g.yul gyis dkrugs/ /'jog bral rnam bar 'khyam par 'gyur/ /dge 'dun 'phags ma rnams gsan du gsol/	/de dag nyon mongs g.yul gyis dkrug/ /'jog 'bral rnam par 'khyams par 'gyur/ /dge 'dun 'phags ma rnams gsan du gsol/
	deng dge 'dun gyi gso sbyong bcu bzhi	/deng dge 'dun gyi gso sbyong bcu bzhi	/deng dge 'dun gyis gso sbyong bcu bzhi

ba'am bcwa lnga pa lags te/ gal te dge 'dun gyi dus la phab cing bzod na dge 'dun gyis gnang bar mdzod cig dang/	pa 'am bcwa lnga pa lags te/ /gal te dge 'dun gyi dus la bab cing bzod na dge 'dun gyis gnang bar mdzod cig dang/	ba'am bco lnga pa lags te/ gal te dge 'dun gyi dus la bab cing bzod na /dge 'dun gyis gnang bar mdzod cig dang/
deng dge 'dun gso sbyong mdzad de so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/	deng dge 'dun gso sbyong mdzad de/ so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/	deng dge 'dun gso sbyong mdzad de/ so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/
/phags ma dag bdag cag gso sbyong bya te/	/phags ma dag bdag cag gso sbyong bya ste /	/phags ma dag bdag cag gso sbyong bya te/
bdag gis so sor thar pa'i mdo gdon pa gdon gyis legs par nyon la rab tu yid la gyis shig dang bdag gis khyed la bshad do/	bdag gis so sor thar pa'i mdo gdon pa gdon gyis legs par nyon la rab tu yid la gyis shig dang bdag gis khyed la bshad do/	bdag gis so sor thar pa'i mdo gdon pa gdon gyis legs par nyon la rab tu yid la gyis shig dang bdag gis khyed la bshad do/
/khyed cag su la ltung ba yod pa de mthol cig /ltung ba med na cang ma smra shig/	/khyed cag su la ltung ba yod pa de mthol cig /ltung ba med na cang mi smra shig	/khyed cag su la ltung ba yod pa des mthol cig /ltung ba med na cang ma smra zhig /
cang mi smra na bdag gis 'phags ma dag yongs su dag par rig par bya'o/	/cang mi smra na bdag gis 'phags ma dag yongs su dag par rig par bya'o/	cang mi smra na bdag gis 'phags ma dag yongs su dag par rig par bya'o/
/ji ltar so sor dris nas dge slong mas lan btab pa de bzhin du dge slong ma'i 'khor 'di lta bur yang lan gsum gyi bar du bsgrags par bya ba yin no/	/ji ltar so sor dris nas dge slong mas lan btab pa de bzhin du dge slong ma'i 'khor 'di lta bur yang lan gsum gyi bar du bsgrag par bya ba yin no/	/ji ltar so sor dris nas dge slong mas lan btab pa de bzhin du dge slong ma'i 'khor 'di lta bur yang lan gsum gyi bar du bsgrags par bya ba yin no/
/yang dge slong ma gang dge slong ma'i 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin du mi mthol na de shes bzhin du brdzun du smra ba yin no//	/yang dge slong ma gang dge slong ma'i 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin du mi mthol na de shes bzhin du brdzun du smra ba yin no/	/yang dge slong ma gang dge slong ma'i 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin du mi mthol na de shes bzhin du brdzun du smra ba yin no/
(3b) 'phags ma dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/	/phags ma dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/	/phags ma dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/
/de bas na dge slong ma ltung ba 'byung ba rnam par dag par 'dod pas ltung ba yod	/de bas na dge slong ma ltung ba byung ba rnam par dag par 'dod pas ltung ba yod	/de bas na dge slong ma ltung ba byung ba rnam par dag par 'dod pas ltung ba yod

	la dran bzhin du mthong ba mthol bar bya'o/	la dran bzhin du mthong ba mthol bar bya'o/	la dran bzhin du mthong ba mthol bar (5a) /bya'o/
	/mthol na bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na mi 'gyur ro/	/mthol na bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na mi 'gyur ro/	// thol na bde ba la reg par gnas par 'gyur ro/ ma thol ma bshags na mi 'gyur ro/
	/'phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/	/'phags ma dag bdag gis so sor thar pa'-i mdo gdon pa'i gleng gzhi bton zin to/	/'phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to //
	/de la bdag gis 'phags ma dag ci 'di la khyed yongs su dag gam zhes dri'o/	/de la bdag (3b) gis 'phags ma dag ci 'di la khyed yongs su dag gam zhes dri'o/	//de la bdag gis 'phags ma dag ci 'di la khyed yongs su dag gam zhes dri'o/
	/ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/	/ci 'di la khyed yongs su dag gam ches lan gnyis lan gsum du dri'o/	/ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/
	/'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//	/'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	/'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//
EIGHT PĀRĀJIKA DHARMAS			
	//sdom la/ mi tshangs spyod dang rku ba dang/ mi gsod brdzun du smra ba dang/ /sa ga'i bu dang spos 'tshong khye'u/ /mdza' mo dang ni gre skyes pa'o/	/sdom la/ mi tshangs spyod dang rku ba dang/ mi bsod brdzun du smra ba dang/ sa ga'i bu dang spos 'tshong khye'u/ /mdza' mo dang ni dre skyes pa'o/	//sdom la/ mi tshangs spyod dang rku ba dang/ /mi gsod brdzun du smra ba dang/ /pa gi'i bu dang spos 'tshong khye'u/ /mdza' mo dang ni gre skyes pa'o//
	/'phags ma dag pham par 'gyur ba'i chos brgyad po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/	/'phags ma dag pham par 'gyur ba'i chos brgyad po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/	/'phags ma dag pham par 'gyur ba'i chos brgyad po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/
BPrj.1	/yang dge slong ma gang dge slong ma rnams dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa'i chos bsten na tha na dud 'gro'i skye gnas su skyes pa dang lhan cig yang rung ste/ dge slong ma de yang pham par gyur pa yin kyis gnas par mi bya'o/	/yang dge slong ma gang dge slong ma rnams dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa'i chos sten na tha na dud 'gro'i skye gnas su skyes pa dang / lhan cig kyang rung ste/ dge slong ma de yang pham par 'gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang dge slong ma rnams dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul/ bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa'i chos bsten na tha na dud 'gro'i skye gnas su skyes pa dang lhan cig yang rung ste/ dge slong ma de yang pham par gyur pa yin kyis gnas par mi bya'o/

BPrj.2	/yang dge slong ma gang gzhan dag gis grong na 'dug pa dang dgon pa na 'dug pa ma byin par len pa rku ba'i grangs su gtogs pa blangs na ji tsam ma byin par blangs pas de rgyal po'am blon po chen pos bzung nas de la 'di skad ces/ kye bud med khyod ni rkun ma'o/ /byis pa'o/ /blun mo'o/ / rku ba'o zhes zer zhing gsod dam/ 'ching ngam/ spyag kyang rung ste dge slong ma de ltar ma byin par len na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang gzhan dag gis grong na 'dug pa dang dgon pa na 'dug pa ma byin par len pa rku ba'i grangs su gtogs pa blangs na ji tsam ma byin par blangs pas de rgyal po 'am blon po chen pos bzung nas de la 'di skad ces/ kye bud med khyod ni rkun ma'o/ /byis pa'o/ blun mo'o/ /rku ba'o zhes zer zhing gsod dam/ 'ching ngam/ spyug kyang rung ste/ dge slong ma de ltar ma byin par len na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang gzhan dag gis grong na 'dug pa dang dgon pa na 'dug pa ma byin par len pa rku ba'i grangs su gtogs pa blangs na ji tsam ma byin par blangs pas de rgyal po 'am blon po chen pos bzung nas de la 'di skad ces /kye bud med khyod ni rkun ma'o/ /byis pa'o/ /blun mo'o/ /rku ba'o zhes zer zhing gsod dam/ 'ching ngam/ spyugs kyang rung ste /dge slong (5b) ma de ltar ma byin par len na dge slong ma de yang pham par 'gyur pa yin gyis gnas par mi bya'o/
BPrj.3	yang dge slong ma gang mi'am mir chags pa la bsams bzhin du rang gis lag dar te srog bcad dam/ de la mtshon byin nam/ de las mtshon (4a) /thogs pa gnyer tam/de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod kyang rung ste de la 'di skad ces kye mi khyod 'tsho ba sdig pa mi gtsang ba ngan pa 'dis ci zhig bya/ kye mi khyod gson pa bas shi bla'o zhes zer zhing/ sems kyi 'dod pa dang sems kyi kun tu rtog pa dag gis rnam grangs du mas de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod de/ de yang rtsom pa des dus byas na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o	/yang dge slong ma gang mi 'am mir chags pa la bsams bzhin du rang gis lag dar te srog bcad dam/ de la mtshon byin nam/ de las mtshon thogs pa gnyer tam/ de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod kyang rung ste/ de la 'di skad ces kye mi khyod 'tsho ba sdig pa mi gtsang ba [...] 'dis ci zhig bya/ kye mi khyod gson pa bas shi bla'o zhes zer zhing/ sems kyi 'dod pa dang sems kyi kun du rtog pa dag gis rnam grangs du mas de 'chir bcug gam/ de la 'chi ba'i (4a) // bsngags pa brjod de/ de yang rtsom pa das dus byas na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang mi'am mir chags pa la bsams bzhin du rang gis lag dar de srog bcad dam/ de la mtshon byin nam/ de la mtshon thogs pa gnyer ram / de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod kyang rung ste /de la 'di skad ces kye mi khyod 'tsho ba sdig pa mi gtsang ba ngan pa 'dis ci zhig bya/ kye mi khyod gson pa bas shi bla'o zhes zer zhing /sems kyi 'dod pa dang sems kyi kun tu rtog pa dag gis rnam grangs du mas de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod de/ de yang brtson pa des dus byas na/ dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o
BPrj.4	/yang dge slong ma gang mngon par mi shes shing yongs su mi shes la mi'i chos bla ma mtha' dang/ 'phags pa dang/ bye brag thob pa dang/ shes pa dang/ mthong ba dang reg par spyod pa med la/ med	/yang dge slong ma gang mngon par mi shes shing yongs su mi shes la mi'i chos bla ma mtha' dang/ 'phags pa dang/ bye brag thob pa dang/ shes pa dang/ mthong ba dang / reg par spyod pa med la/ med	/yang dge slong ma gang mngon par mi shes shing yongs su mi shes la mi'i chos bla ma mtha' dang/ 'phags pa dang/ bye brag thob pa dang/ shes pa dang/ mthong ba dang/ reg par spyod pa med la med

	bzhin du 'di shes so/ /'di mthong ngo zhes khas 'ches pa las de ltung ba byung ba rnam par dag par 'dod pas dus gzhan zhig na dris kyang rung/ ma dris kyang rung 'di skad ces/ 'phags ma dag bdag gis ni mi shes par shes so zhes smras/ ma mthong bar mthong ngo zhes smras te/ gsog gsob brdzun du smras so zhes zer na mngon pa'i nga rgyal ma gtogs te/ dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o//	bzhin du 'di shes so/ /'di mthong ngo zhes las 'ches pa las de ltung ba byung ba rnam par dag par 'dod pas dus gzhan zhig na dris kyang rung [...] 'di skad ces/ 'phags ma dag bdag gis ni mi shes par shes so zhes smras/ ma mthong bar mthong ngo zhes smras te/ gsog gsob brdzun du smras so zhes zer na mngon pa'i nga rgyal ma gtogs te dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	bzhin du 'di shes so'di mthong ngo zhes khas 'ches pa las /de ltung ba byung ba rnam par dag par dod pas dus gzhan zhig na dris kyang rung/ ma dris kyang rung 'di skad ces 'phags ma dag bdag gis ni mi shes par shes so zhes smras / ma mthong bar mthong ngo zhes smras te gsog gsob brdzun du smras so zhes zer na mngon pa'i nga rgyal ma gtogs te/ dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/
BPrj.5	yang dge slong ma gang chags par gyur pas skyes pa chags par gyur pa dang/ lhan cig mig man chad pus mo yan chad kyi bar du sprad/ kun tu sprad pa nyams su myong bar byed na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang chags par gyur pas skyes pa chags par gyur pa dang lhan cig mig man chad pus mo yan chad kyi bar du sprad/ kun du sprad pa nyams su myong bar byed na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang chags par gyur pas skyes pa chags par gyur pa dang lhan cig mig man chad pus mo yan chad kyi bar du nom pa dang nyug pa bdag gir (6a) / byed na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/
BPrj.6	/yang dge slong ma gang chags par gyur pas skyes pa chags par gyur pa dang lhan cig gzhogs stegs dang/ 'phyar g.yeng dang/ rtsab hral dang/ yul phyogs dang/ brda dang/ mtshan pa dang/ skyes pa 'ong ba dang/ 'gro ba bdag gir byed pa dang/ gang du skyes pas bud med bgrod du rung ba de lta bu'i phyogs su lus bkan pa gzhi brgyad po'i gnas 'di lta bu dge slong mas byas na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang chags par gyur pas skyes pa chags pa [...] lhan cig gzhog stegs dang/ ' char g.yeng dang/ tsab hral dang/ yul phyogs dang/ brda' dang/ mtshan ma dang/ skyes pa 'ong ba dang 'gro ba bdag gir byed pa dang/ gang du skyes pas bud med bgrod tu rung ba de lta bu'i phyogs su lus bkan pa gzhi brgyad po'i gnas 'di lta bu dge slong mas byas na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/	/yang dge slong ma gang chags par gyur pas skyes pa chags pa [...] dang lhan cig gzhogs stegs dang/ 'phyar g.yeng dang/ tsab hral dang/ yul phyogs dang/ brda dang/ mtshan ma dang/ skyes pa 'ong ba dang /'gro ba bdag gir byed pa dang/ gang du skyes pas bud med bgrod du rung ba de lta bu'i phyogs su lus bkan pa gzhi brgyad po'i gnas 'di lta bu dge slong mas byas na /dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/
BPrj.7	/yang dge slong ma gang gde slong ma zhig la pham par 'gyur pa byung bar shes	/yang dge slong ma gang gde slong ma zhig la pham par 'gyur pa byung ba shes	/yang dge slong ma gang gde slong ma zhig la pham par 'gyur pa byung bar shes

	<p>bzhin du 'chab par byed cing (4b) gang gi tshe de nyams sam/ shi'am/ 'khyams sam/ yul 'khor gzhan dang yul gzhan du bros par gyur pa de'i tshe 'di skad ces/ 'phags ma dag bdag gis dge slong ma de la ji ltar pham par gyur pa byung bar snga nas shes so zhes zer na/ dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/</p>	<p>bzhin du 'chab par byed cing gang gi tshe de nyams sam/ shi'am/ 'khyams sam/ yul 'khor gzhan dang yul gzhan du bros par gyur pa de'i tshe 'di skad ces/ 'phags ma dag bdag gis dge slong ma de la ji ltar pham par gyur pa byung bar snga nas shes so zhes zer na/ dge slong ma de yang pham (4b) par gyur pa yin gyis gnas par mi bya'o/</p>	<p>bzhin du 'chab par byed cing gang gis tshe de nyams sam/ shi'am/ 'khyams sam/ yul 'khor gzhan dang yul gzhan du bros par gyur pa de'i tshe 'di skad ces/ 'phags ma dag bdag gis dge slong ma de la ji ltar pham par gyur pa byung bar snga nas shes so zhes zer na/ dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o</p>
BPrj.8	<p>/yang dge slong ma gang dge slong gi dge 'dun mthun pas dge slong gang la gnas nas dbyung ba'i las byas te dge slong ma'i dge 'dun mthun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin/ skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/ 'byung bar bskyod/ mtshungs pa nye bar ston la/ mtshams kyi nang du 'dug ste/ bzod pa gsol bar shes bzhin du de la 'di skad ces/</p> <p>'phags pa khyod skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cig /'byung bar ma bskyod cig /mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod par gsol bar ma byed cig /bdag gis 'phags pa khyod la lhung bzed dang/ chos gos dang / dra ba dang / phor bu dang / ska rags dang / bklag pa dang / kha ton bya ba dang / rnal 'byor dang / yid la bya ba dang / 'phags pa la ci dang cis brel ba de dang des mi brel bar bsnyen</p>	<p>/yang dge slong ma gang dge slong gi dge 'dun 'thun pas dge slong gang la gnas nas dbyung ba'i las byas te dge slong ma'i dge 'dun 'thun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/ 'byung bar bskyod/ mtshungs pa nye bar ston la/ mtshams kyi nang du 'dug ste bzod par gsol bar shes bzhin du de la 'di skad ces/</p> <p>'phags pa khyod skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cig /'byung bar ma bskyod cig /mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod par gsol bar ma byed cig /bdag gis 'phags pa khyod la lhung bzed dang/ chos gos dang / dra ba dang / phor bu dang / ska rags dang / klag pa dang / kha ton bya ba dang / rnal 'byor dang / yid la bya ba dang / 'phags pa la ci dang cis brel ba de dang des mi brel bar bsnyen</p>	<p>/yang dge slong ma gang dge slong gi dge 'dun mthun pas dge slong gang la gnas nas dbyung ba'i las byas te /dge slong ma'i dge 'dun mthun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin /skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/ 'byung bar bskyod/ mtshungs pa nye bar ston la/ mtshams kyi nang du 'dug ste bzod pa gsol bar shes bzhin du de la 'di skad ces/</p> <p>'phags pa khyod skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cing /'byung bar ma (6b) skyod cig /mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod par gsol bar ma byed cig /bdag gis 'phags pa khyod la lhung bzed dang/ chos gos dang / dra ba dang / phor bu dang / ska rags dang / klag pa dang / kha ton bya ba dang / rnal 'byor dang / yid la bya ba dang / 'phags pa la ci dang cis brel ba de dang des mi brel bar</p>

<p>bkur bya'o zhes zer na dge slong ma de la dge slong ma rnams kyis 'di skad ces 'phags ma khyod dge slong gi dge 'dun mthun pas dge slong gang la gnas nas dbyung ba'i phrin las mdzad de/ dge slong ma'i dge 'dun mthun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin pa/ skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/ 'byung bar bskyod/ mtshungs pa nye bar ston la/ mtshams kyi nang du 'dug ste bzod par gsol bar shes bzhin du da la 'di skad ces 'phags pa khyod skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cig / 'byung bar (5a) / ma bskyod cig / mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod pa gsol bar ma byed cig bdag gis 'phags pa khyod la lhung bzed dang / chos gos dang / dra ba dang / phor bu dang / ska rags dang / bklag pa dang / kha ton bya ba dang / rnal 'byor dang/ yid la bya ba dang/ 'phags pa la ci dang cis brel ba de dang des mi brel bar bsnyen bkur bya'o zhes de skad ma zer cig/ 'phags ma khyod gnas nas dbyung ba'i rjes su phyogs pa'i gzhi 'di lta bu thong shig ces bsgo bar bya'o//dge slong ma de la/ dge slong ma rnams kyis 'di skad ces bsgo ba na gal te gzhi de gtong na de lta</p>	<p>bkur bya'o zhes zer na dge slong ma de la dge slong ma rnams kyis 'di skad ces 'phags ma khyod dge slong gi dge 'dun 'thun pas dge slong gang la gnas nas dbyung ba'i phrin las mdzad de/ dge slong ma'i dge 'dun 'thun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin pa/ skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/ 'byung bar bskyod/ mtshungs pa nye bar ston la/ mtshams kyi nang du 'dug ste bzod par gsol bar shes bzhin du de la 'di skad ces 'phags pa khyod skra 'greng bar 'gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cig / 'byung bar ma bskyod cing / mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod par gsol bar ma byed cing/ bdag gis 'phags pa khyod la lhung bzed dang / chos gos dang / dra ba dang / phor bu dang / ska rags dang / klag pa dang / kha ton bya ba dang / rnal 'byor dang/ yid la bya ba dang/ 'phags pa la ci dang cis brel ba de dang (5a) // des mi brel bar bsnyen bkur bya'o zhes de skad ma zer cig/ 'phags ma khyod gnas nas dbyung ba'i rjes su phyogs pa'i gzhi 'di lta bu thong shig ces bsgo bar bya'o//dge slong ma de la/ dge slong ma rnams kyis 'di skad ces bsgo ba na gal te gzhi de gtong na de lta</p>	<p>bsnyen bkur bya'o / zhes zer na dge slong ma de la dge slong ma rnams kyis 'di skad ces /'phags ma khyod dge slong gi dge 'dun mthun pas dge slong gang la gnas nas dbyung ba'i 'phrin las mdzad de /dge slong ma'i dge 'dun mthun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin pa/ skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/ 'byung bar bskyod /mtshungs pa nye bar ston la/ mtshams kyis nang du 'dug ste bzod par gsol bar shes bzhin du de la 'di skad ces/ 'phags pa khyod skra 'greng bar gyur/ skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cig / 'byung bar ma skyod cig / mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod pa gsol bar ma byed cig /bdag gis 'phags pa khyod la lhung bzed dang / chos gos dang / dra ba dang / phor bu dang / ska rags dang / klag pa dang / kha ton bya ba dang / rnal 'byor dang/ yid la bya ba dang/ 'phags pa la ci dang cis brel ba [...] des mi brel bar bsnyen bkur bya'o zhes de skad ma zer cig/ 'phags ma khyod gnas nas dbyung ba'i rjes su phyogs pa'i gzhi 'di lta bu thong zhig ces bsgo bar bya'o/ /dge (7a) /slong ma de la dge slong ma rnams kyis 'di skad ces bsgo ba na gal [...] de gtong na</p>
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	na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum gyi bar du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum gyi bar du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge slong ma de yang pham par gyur pa yin gyis/ gnas par mi bya'o/	na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum gyi bar du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum gyi bar du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge slong ma de yang pham par gyur pa yin gyis/ gnas par mi bya'o/	de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum gyi bar du yang dag par bsgo bar bya/ yang dag par bstan par bya'o /lan gnyis lan gsum gyi bar du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o
	/phags ma dag bdag gis pham par gyur pa'i chos brgyad po dag bton zin to/ /dge slong mas de dag las ltung ba gang yang rung ba zhig byas na thog ma ji lta bar phyis kyang de bzhin du pham par 'gyur ba yin te/	/phags ma dag bdag gis pham par 'gyur ba'i chos brgyad po dag bton zin to/ /dge slong mas de dag las ltung ba gang yang rung ba zhig byas na thog ma ji lta bar phyis kyang de bzhin du pham par 'gyur ba yin te/	/phags ma dag bdag gis pham par 'gyur ba'i chos brgyad po dag bton zin to// // dge slong mas de dag las ltung ba gang yang rung ba zhig byas na thog ma ji lta bar phyis kyang de bzhin du pham par 'gyur ba yin te/
	/dge slong ma rnams dang lhan cig gnas pa dang longs spyad du mi dbang gis gnas par mi bya'o/ /de la bdag gis 'phags ma dag la ci 'di la khyod yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//	dge slong ma rnams dang lhan cig gnas pa dang longs spyod du mi dbang gis gnas par mi bya'o/ /de la bdag gis 'phags ma dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/	dge slong ma rnams dang lhan cig gnas pa dang / longs spyad du mi dbang gis gnas par mi bya'o// //de la bdag gis 'phags ma dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ / 'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to//
TWENTY SAṂGHĀVAŚEṢA DHARMAS			
	//sdom la/smyan byed pa dang gzhi med dang / / gsum pa bag tsam cha las len/ /bzhi pa ci yang rung bar bya/ /lga pa chags pa med pa ste/ /mtshan mo nyin mo lam 'gro dang / / chu klung pha rol yid mthun no/	/sdom la/ smyan byed pa dang gzhi med dang / / gsum pa bag tsam cha las len/ /bzhi pa ci yang rung bar bya/ /lga pa chags pa med pa ste/ /mtshan mo nyin mo lam 'gro dang / / chu klung pha rol yid 'thun no//	//sdom la / smyan byed pa dang gzhi med dang / / gsum pa bag tsam cha las len/ /bzhi pa ci yang rung bar bya/ /lga pa chags pa med pa ste/ /mtshan mo nyin mo lam 'gro dang / / chu klung pha rol yid mthun no//

	/’phags ma dag dge ’dun lhag ma’i chos nyi shu po ’di dag ni zla ba phyed phyed cing so sor thar pa’i mdo gdon pa las ’byung (5b) ngo/	/’phags ma dag dge ’dun lhag ma’i chos nyi shu po ’di dag ni zla ba phyed phyed cing so sor thar pa’i mdo gdon pa las ’byung ngo/	/’phags ma dag dge ’dun lhag ma’i chos nyi shu po ’di dag ni zla ba phyed phyed cing so sor thar pa’i mdo gdon pa las ’byung ngo/
BSmh.1	/yang dge slong ma gang bud med la skyes pa’i tshig dang/ skyes pa la bud med kyi tshig gis chung ma nyid dam mdza’ na mo nyid du smyan byed na tha na thang ’ga’ phrad pa la yang rung ste/chos ’di ni dang pos ltung bar ’gyur la ’byung ba dang bcas pa ste dge ’dun lhag ma’o/	/yang dge slong ma gang bud med la skyes pa’i tshig dang/ skyes pa la bud med kyi tshig gis chung ma nyid dam mdza’ na mo nyid du smyan byed na tha na thang ’ga’ phrad pa la yang rung ste/chos ’di ni dang pos ltung bar ’gyur ba ’byung ba dang bcas pa ste dge ’dun lhag ma’o/	/yang dge slong ma gang (7b) bud med la skyes pa’i tshig dang/ skyes pa la bud med kyi tshig gis chung ma nyid dam mdza’ na mo nyid du smyan byed na/ tha na thang ’ga’ phrad pa la yang rung ste/chos ’di ni dang pos ltung bar ’gyur ba ’byung ba dang bcas pa ste dge ’dun lhag ma’o/
BSmh.2	/yang dge slong ma gang khros shing zhe sdang bar gyur nas ci nas kyang’di tshangs par spyod pa dang dbral lo snyam nas dge slong ma dag pa ltung ba med pa la gzhi med par pham par ’gyur ba’i chos kyis skur pa las de dus gzhan zhih na dris kyang rung/ ma dris kyang rung rtsod pa de yang gzhi med pa yin la dge slong ma yang zhe sdang la gnas shing zhe sdang gis smras so zhe na / chos ’di yang dang pos ltung bar ’gyur la ’byung ba dang bcas pa ste/ dge ’dun lhag ma’o/	/yang dge slong ma gang khros shing zhe sdang bar gyur nas ci nas kyang ’di (5b) tshangs par spyod pa dang/ dbral lo snyam nas dge slong ma dag pa ltung ba med pa la gzhi med par pham par ’gyur ba’i chos kyis skur pa las de dus gzhan zhih na dris kyang rung/ ma dris kyang rung rtsod pa de yang gzhi med pa yin la dge slong ma yang zhe sdang la gnas shing zhe sdang gis smras so zhe na chos ’di yang dang pos ltung bar ’gyur la ’byung ba dang bcas pa ste/ dge ’dun lhag ma’o/	/yang dge slong ma gang khros shing zhe sdang bar gyur nas / ci nas kyang’di tshangs par spyod pa dang dbral lo snyam nas/ dge slong ma dag pa ltung ba med pa la gzhi med par pham par ’gyur ba’i chos kyis skur pa las/ de dus gzhan zhih na dris kyang rung/ ma dris kyang rung/ rtsod pa de yang gzhi med pa yin la/ dge slong ma yang zhe sdang la gnas shing zhe sdang gis smras so zhe na / chos ’di yang dang pos ltung bar ’gyur la/ ’byung ba dang bcas pa ste dge ’dun lhag ma’o/
BSmh.3	/yang dge slong ma gang khros shing zhe sdang bar gyur nas ci nas kyang ’di tshangs par spyod pa dang dbral lo snyam nas dge slong ma dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang mthun pa pham par ’gyur ba’i chos kyis skur pa las	/yang dge slong ma gang khros shing zhe sdang bar gyur nas ci nas kyang ’di tshangs par spyod pa dang dbral lo snyam nas dge slong ma dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang ’thun pa pham par ’gyur ba’i chos kyis skur pa las	/yang dge slong ma gang khros shing zhe sdang bar gyur nas/ ci nas kyang ’di tshangs par spyod pa dang dbral lo snyam nas/ /dge slong ma dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang mthun pa/ pham par ’gyur ba’i chos kyis skur pa

	de dus gzhan zhig na dris kyang rung ma dris kyang rung rtsod pa de yang gzhan gyi cha ma yin pa dang mthun pas bag tsam las bsams pa tsam gyis blangs par gyur la/ dge slong ma yang zhe sdang la gnas pa zhe sdang gis smras so zhe na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	de dus gzhan zhig na dris kyang rung ma dris kyang rung rtsod pa de yang gzhan gyi cha ma yin pa dang 'thun pas bag tsam las bsams pa tsam gyis blangs par gyur la/ dge slong ma yang zhe sdang la gnas pas zhe sdang gis smras so zhe na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o//	las /de dus gzhan zhig na dris kyang rung/ ma dris kyang rung/ rtsod pa de yang gzhan gyi cha ma yin pa dang mthun pas/ bag tsam las bsams pa tsam gyis blangs par gyur la/ dge slong ma yang zhe sdang la gnas pas zhe sdang gis smras so zhe na/ chos 'di yang dang pos ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.4	/yang dge slong ma gang chags par gyur la skyes pa chags par gyur pa las ci yang rung ba bdag gir byed na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	yang dge slong ma gang chags par gyur la skyes pa chags par gyur pa las ci yang rung ba bdag gir byed na chos 'di yang dang por ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	/yang dge slong ma gang chags par gyur la/ skyes pa chags par gyur pa las ci yang rung ba bdag gir byed na/ chos 'di yang dang pos ltung bar 'gyur la /'byung ba (8a) /dang bcas pa ste dge 'dun lhag ma'o/
BSmh.5	/yang dge slong ma gang dge slong ma zhig la 'di skad ces kye khyod chags par ma gyur na chags pa med pas skyes pa chags par gyur pa las ci yang rung ba bdag gir byar rung ngo zhes zer na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	/yang dge slong ma gang dge slong ma zhig la 'di skad ces kye khyod chags par ma gyur na chags pa med pas skyes pa chags par gyur pa las ci yang rung ba bdag gir byar rung ngo zhes zer na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o//	/yang dge slong ma gang dge slong ma zhig la 'di skad ces/ kye khyod chags par ma gyur na/ chags pa med pas skyes pa chags par gyur pa las ci yang rung ba bdag gir byar rung ngo zhes zer na/ chos 'di yang dang pos ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.6	/yang dge slong ma gang gcig pu mtshan mo dbyar khang nas 'bral bar byed na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	yang dge slong ma gang gcig pu mtshan mo dbyar khang nas 'bral bar byed na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	/yang dge slong ma gang gcig pu mtshan mo dbyar khang nas 'bral bar byed na/ chos 'di yang dang pos ltung bar 'gyur la /'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.7	/ dge slong ma gang (6a) /gcig pu nyin par dbyar khang nas 'bral bar byed na/ chos 'di yang dang pos ltung bar 'gyur la	/ dge slong ma gang gcig pu nyin par dbyar khang nas 'bral bar byed na chos 'di yang dang pos ltung bar 'gyur la	/ yang dge slong ma gang gcig pu nyin par dbyar khang nas 'bral bar byed na/ chos 'di yang dang pos ltung bar 'gyur la

	'byung ba dang bcas pa ste dge 'dun lhag ma'o/	'byung ba dang bcas pa ste dge 'dun lhag ma'o/	/byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.8	/yang dge slong ma gang gcig pu lam du zhugs shing 'gro na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	/yang dge slong ma gang gcig pu lam du zhugs shing 'gro na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o// (6a)	/yang dge slong ma gang gcig pu lam du zhugs shing 'gro na/ chos 'di yang dang pos ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.9	/yang dge slong ma gang gcig pu chu klung gi pha rol du rgal na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	//yang dge slong ma gang gcig pu chu klung gi pha rol tu rgal na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas [...] ste dge 'dun lhag ma'o/	/yang dge slong ma gang gcig pu chu klung gi pha rol tu rgal na/ chos 'di yang dang pos ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.10	/yang dge slong ma gang bud med gang zhis tshogs pa yid mthun pa bdag pos yongs su btang ba rgyal pos rjes su gnang bar shes bzhi du rab tu mi 'byin na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas ste dge 'dun lhag ma'o//	/yang dge slong ma gang bud med gang zhis tshogs pa yid 'thun pa bdag pos yongs su btang ba rgyal pos rjes su gnang bar shes bzhi du rab tu mi 'byin no/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas ste dge 'dun lhag ma'o/	/yang dge slong ma gang bud med gang zhis tshogs pa yid mthun pa/ bdag pos yongs su btang ba/ rgyal pos rjes su gnang bar shes bzhi du rab tu [...] 'byin na/ chos 'di yang dang pos ltung bar 'gyur la /byung ba dang bcas pa ste dge 'dun lhag ma'o//
	//sdom la/ shi ba'i nor rdzas len pa dang/ /dge slong ma la bzod byed dang/ /spong dang 'thab krol byed pa dang/ /sten dang sten du 'jug pa dang/ /dge 'dun dbyen dang de rjes phyogs/ /sun 'byin bka' blo mi bde ba'o/	/sdom la/ shi ba'i nor rdzas len pa dang/ /dge slong ma la bzod byed dang/ spong dang 'thab krol byed pa dang/ /sten dang sten du 'jug pa dang/ /dge 'dun dbyen dang de rjes phyogs/ /sun 'byin bka' blo mi bde ba'o/	//sdom la/ shi ba'i nor rdzas len pa dang/ /dge slong ma la bzod byed dang/ /spos dang 'thab krol byed pa dang/ /sten dang sten du 'jug pa dang/ /dge 'dun dbyen dang de rjes phyogs/ /sun 'byin (8b) bka' blo mi bde ba'o/
BSmh.11	/yang dge slong ma gang shi ba'i nor rdzas chags rgya ded na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	/yang dge slong ma gang shi ba'i nor rdzas chags rgya ded na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	/yang dge slong ma gang shi ba'i nor rdzas chags rgya ded na/ chos 'di yang dang pos ltung bar 'gyur la/ dbyung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.12	/yang dge slong ma gang dge slong ma zhis la dge slong ma'i dge 'dun mthun pas gnas nas dbyung ba'i las byas par shes bzhi du de mtshams kyi phyi rol du	/yang dge slong ma gang dge slong ma zhis la dge slong ma'i dge 'dun 'thun pas gnas nas dbyung ba'i las byas par shes bzhi du de mtshams kyi phyi rol tu khrid	/yang dge slong ma gang dge slong ma zhis la/ dge slong ma'i dge 'dun mthun pas gnas nas dbyung ba'i las byas par shes bzhi du de mtshams kyis phyi rol tu

	khrid de bzod pa gsol du bcug na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	de bzod pa gsol du bcug na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/	khrid de bzod pa gsol du bcug na/ chos 'di yang dang pos ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSmh.13	<p>/yang dge slong ma gang khros 'khrugs rnam par gyur te yid ma rangs nas 'di skad ces sangs rgyas gtong ngo/ /chos gtong ngo/ /dge 'dun gtong ngo// shAkya'i bu'i dge sbyong 'ba' zhig tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can ma yin gyi/ dge sbyong dang bram ze tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can gzhan dag kyang yod kyis nga de dag las tshangs par spyod pa spyad do zhes zer na</p> <p>de la dge slong ma rnams kyis 'di skad ces 'phags ma khyod (6b) khros 'khrugs rnam par gyur te yid ma rangs nas 'di skad ces sangs rgyas gtong ngo/ /chos gtong ngo/ /dge 'dun gtong ngo/ /shAkya'i bu'i dge sbyong 'ba' zhig tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can ma yin gyi/ dge sbyong dang bram ze tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can gzhan dag kyang yod kyis de dag las tshangs par spyad pa spyod do/ /zhes ma zer cig /</p> <p>'phags ma khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de la dge slong</p>	<p>/yang dge slong ma gang khros 'khrugs rnam par gyur te yid ma rangs nas 'di skad ces sangs rgyas gtong ngo/ /chos gtong ngo/ dge 'dun gtong ngo// shAkya'i bu'i dge sbyong 'ba' zhig tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can ma yin gyi/ /dge sbyong dang bram ze tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can gzhan dag kyang yod kyis de de dag las tshangs par spyod pa spyad do zhes zer na</p> <p>de la dge slong ma rnams kyis 'di skad ces 'phags ma khyod khros 'khrugs rnam par gyur te yid ma rangs nas 'di skad ces sangs rgyas gtong ngo/ /chos gtong ngo/ dge 'dun gtong ngo/ /shAkya'i bu'i dge sbyong 'ba' zhig tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can ma yin gyi/ dge sbyong dang bram ze tshul khrims dang ldan pa/ (6b) yon tan dang ldan pa/ des pa/ dge 'dun chos can gzhan dag kyang yod kyis de dag las tshangs par spyad pa spyod do zhes ma zer cig /</p> <p>'phags ma khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu [...] thong shig ces bsgo bar bya'o/ /dge slong ma de la dge</p>	<p>/yang dge slong ma gang khros 'khrugs brngams par gyur te yi ma rangs nas 'di skad ces /sangs rgyas gtong ngo/ /chos gtong ngo/ /dge 'dun gtong ngo// shAkya'i bu'i dge slong 'ba' zhig tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can ma yin gyis/ dge sbyong dang bram ze'i tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can gzhan dag kyang yod kyis/ de dag las tshangs par spyod pa spyad do zhes zer na/</p> <p>de la dge slong ma rnams kyis 'di skad ces / 'phags ma khyod khros 'khrugs brnams par gyur te yi ma rangs nas 'di skad ces/ /sangs rgyas gtong ngo/ /chos gtong ngo/ /dge 'dun gtong ngo/ /shAkya'i bu'i dge sbyong 'ba' zhig tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can ma yin gyis/ dge sbyong dang bram ze'i tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can gzhan dag kyang yod kyis / de dag las tshangs par spyad pa spyod do zhes ma zer cig /</p> <p>'phags ma khyod sdig pa can gyi lta ba'i rnam pa 'di (9a) /lta bu 'di thong zhig ces bsgo bar bya'o/ /dge slong ma de la dge</p>

	<p>ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di ni lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa la gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di ni lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>slong ma rnams kyis de skad bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ /yang dag par bstan pa na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di ni lan gsum gyi bar gyis ltung bar 'gyur la /'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.14	<p>/yang dge slong ma gang 'thab krol byed cing gnas pa la dge slong ma rnams kyis phu nu mo khyod 'thab krol ma byed cig /mtshang ma 'dru zhig /ma rtsod cig /ma 'gyed cig ces de skad bsgo ste/ de ltar bzlog na 'di skad ces 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar dge slong ma 'thab krol byed pa/ kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na/</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces phu nu mo khyod dge slong ma rnams kyis 'thab krol ma byed cig/ mtshang ma 'dru zhig /ma rtsod cig /ma 'gyed cig ces de skad ces bsgo ste de ltar bzlog pa na 'di skad ces</p> <p>'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar</p>	<p>/yang dge slong ma gang 'thab krol byed cing gnas pa la dge slong ma rnams kyis phu nu mo khyod 'thab bkrol ma byed cig /mtshang ma 'dru shig /ma rtsod shig /ma 'gyed cig ces de skad bsgo ste de ltar bzlog na 'di skad ces 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gi 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar dge slong ma 'thab krol byed pa kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na/</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces phu nu mo khyod dge slong ma rnams kyis 'thab krol ma byed cig/ mtshang ma 'dru shig /ma rtsod cig /ma 'gyed cig ces de skad ces bsgo ste de ltar bzlog pa na 'di skad ces/</p> <p>'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar</p>	<p>/yang dge slong ma gang 'thab krol byed cing gnas pa la/ dge slong ma rnams kyis phu nu mo khyod 'thab krol ma byed cig /mtshang ma 'dru zhig /ma rtsod cig /ma 'gyed cig ces de skad bsgo ste/ de ltar bzlog na 'di skad ces/ 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar dge slong ma 'thab krol byed pa kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na/</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad du / phu nu mo khyod dge slong ma rnams kyi 'thab krol ma byed cig /mtshang ma 'dru zhig /ma rtsod cig /ma 'gyed cig ces de skad ces bsgo ste/ de ltar bzlog pa na 'di skad ces/</p> <p>'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar</p>

	<p>dge slong ma 'thab krol byed pa kha cig ni skrod par byed la/ kha cig ni skrod par mi byed do zhes ma zer cig /phu nu mo khyod 'dun pas 'gro ba'i tshig gi lam dang/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gi lam 'di lta bu 'di thong shig ces bsgo bar bya ste/</p> <p>dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'buyng ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>dge slong ma 'thab krol byed pa kha cig ni skrod par byed la/ ba cig ni skrod par mi byed do zhes ma zer cig /phu nu mo khyod 'dun pas 'gro ba'i tshig gi lam dang/ zhe sdang gis 'gro ba/ /gti mug gis 'gro ba/ 'jigs pas 'gro nga zhes bya ba'i tshig gi lam 'di lta bu 'di thong shig ces bsgo bar byed ste/</p> <p>dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de (7a) // gteng bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa la gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'buyng ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>dge slong ma 'thab krol byed pa kha cig ni skrod par byed la/ kha cig ni skrod par mi byed do zhes ma zer cig (9b) phu nu mo khyod 'dun pas 'gro ba'i tshig gi lam dang/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gi lam 'di lta bu 'di thong zhig ces bsgo bar bya ste/</p> <p>dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na/ gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la /'buyng ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.15	<p>/yang dge slong ma gang bud med dang gzhogs stegs dang/ 'phyar g.yeng dang/ rtsab hral gyi rgyur gyur pa dag gis sde zhing gnas par byed la/ dge slong ma rnams kyis 'di skad ces phu nu mo khyod bud med dang sde zhing gnas par ma byed cig/ /sde zhing gnas nas gzhogs stegs dang/ 'phyar g.yeng dang/ rtsab hral dag ma byed cig/ /dge slong ma khyed tha dad du gyis shig /khyed tha dad du gnas na dge ba'i chos rnams 'phel ba nyid du shes par bya'i 'grib par ni ma yin no zhes</p>	<p>/yang dge slong ma gang bud med dang gzhog stegs dang/ 'phyar g.yeng dang/ tsab hral gyi rgyur gyur pa dag gis sde zhing gnas par byed la/ dge slong ma rnams kyis 'di skad ces phu nu mo khyod bud med dang sde zhing gnas par ma byed cig /sde zhing gnas nas gzhog stegs dang/ 'phyar g.yeng dang/ tse hral dag ma byed cig /dge slong ma khyed tha dad du gyis shig /khyed tha dad du gnas na dge ba'i chos rnams 'phel ba nyid du shes par bya'i 'grib par ni ma yin no zhes bsgo bar</p>	<p>/yang dge slong ma gang bud med dang gzhogs stegs dang/ 'phyar g.yeng dang/ rtsab hral gyi rgyur gyur pa dag gis sde zhing gnas par byed la/ dge slong ma rnams kyis 'di skad ces/ phu nu mo khyod bud med dang sde zhing gnas par ma byed cig / sde zhing gnas nas gzhogs stegs dang/ 'phyar g.yeng dang/ rtsab hral dag ma byed cig / dge slong ma khyed tha dad du gyis shig /khyed tha dad du gnas na dge ba'i chos rnams 'phel ba nyid du shes par bya'i/ 'grib par ni ma yin no zhes</p>

	<p>bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na / gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de la gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na / gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de la gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na / gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de [...] gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum (10a) /du yang dag par bsgo/ yang dag par bstan pa na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.16	<p>/yang dge slong ma gang dge slong ma'i dge 'dun mthun pas dge slong ma gang dag tha dad du gnas par bsgo ba sde zhing gnas pa (7b) de btang ste tha dad du gnas par shes bzhin du de gnyis kyi gan du song ste/ 'di skad ces phu nu mo khyed gnyis tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas na dge ba'i chos rnams 'bri ba nyid du shes par bya'i 'phel bar ni ma yin no// khyed gnyis sde zhing gnas par gyis shig /khyed gnyis sde zhing gnas nas dge ba'i chos 'phel ba nyid du shes par bya'i 'bri bar ni ma yin no zhes zer na</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces phu nu mo khyod dge slong ma gang dag sde zhing gnas nas gzhogs stegs dang/ 'phyar g.yeng dang/ rtsab hral byed pa las de gnyis tha dad du</p>	<p>/yang dge slong ma gang dge slong ma'i dge 'dun 'thun pas dge slong ma gang dag tha dad du gnas par bsgo ba sde zhing gnas pa de gtong ste tha dad du gnas par shes bzhin du de nyid kyi gan du song ste/ 'di skad ces phu nu mo khyed gnyis tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas na dge ba'i chos rnams 'bri ba nyid du shes par bya'i 'phel bar ni ma yin no/ khyed gnyis sde zhing gnas par gyis shig /khyed gnyis sde zhing gnas nas dge ba'i chos 'phel ba nyid du shes par bya'i 'bri bar ni ma yin no zhes zer na</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces phu nu mo khyod dge slong ma gang (7b) dag sde zhing gnas nas gzhog stegs dang/ 'phyar g.yeng dang/ tsab hral byed pa las de gnyis tha</p>	<p>/yang dge slong ma gang dge slong ma'i dge 'dun mthun pas dge slong ma gang dag tha dad du gnas par bsgo ba sde zhing gnas pa de btang ste tha dad du gnas par shes bzhin du de gnyis kyi gan du song ste/ 'di skad ces/ phu nu mo khyed [...] tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas na dge ba'i chos rnams 'bri ba nyid du shes par bya'i/ 'phel bar ni ma yin no// khyed gnyis sde zhing gnas par gyis shig /khyed gnyis sde zhing gnas nas dge ba'i chos 'phel ba nyid du shes par bya'i 'bri bar ni ma yin no zhes zer na/</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces/ phu nu mo khyod dge slong [...] gang dag sde zhing gnas nas gzhogs stegs dang/ 'phyar g.yeng dang/ rtsab hral byed pa las de gnyis tha dad du</p>

	<p>gnas par shes bzhin du 'di skad ces phu nu mo khyod gnyis tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas na dge ba'i chos rnams 'bri ba nyid du shes par bya'i 'phel bar ni ma yin no/ /khyed gnyis sde zhing gnas par gyis shig/ /khyed gnyis sde zhing gnas nas dge ba'i chos rnams 'phel ba nyid du shes par bya'i 'bri bar ni ma yin no zhes ma zer cig/ /phu nu mo khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>dad du gnas par shes bzhin du 'di skad ces phu nu mo khyed gnyis tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas na dge ba'i chos rnams 'bri ba nyid du shes par bya'i 'phel bar ni ma yin no/ /khyed gnyis sde zhing gnas par gyis shig /khyed gnyis sde zhing gnas nas dge ba'i chos rnams 'phel ba nyid du shes par bya'i 'bri bar ni ma yin no zhes ma zer cig /phu nu mo khyed sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgom bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>gnas par bya/shes bzhin du 'di skad ces/ phu nu mo khyed gnyis tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas nas dge ba'i chos rnams 'bri ba nyid du shes par bya'i/ 'phel bar ni ma yin no/ /khyed gnyis sde zhing gnas par gyis shig/ khyed gnyis sde zhing gnas na dge ba'i chos rnams 'phel ba nyid du shes par bya'i/ 'bri bar ni ma yin no/ / zhes ma zer cig/ phu nu mo khyod sdig pa can gyis lta ba'i rnam pa 'di lta bu 'di thong zhig ces bsgo bar bya'o/</p> <p>/dge slong ma de la dge slong ma rnams (10b) kyis de skad bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na/ gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSm^h.17	<p>/yang dge slong ma gang dge 'dun 'thun pa dbye ba'i phyir rtul bar byed cing dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug na dge slong ma de la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma khyod dge 'dun mthun pa dbye ba'i phyir rtul bar ma byed cig/ /dbyen</p>	<p>/yang dge slong ma gang dge 'dun 'thun par dbye ba'i phyir rtul bar byed cing dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug nas dge slong ma de la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma khyod dge 'dun 'thun pa dbye ba'i phyir rtul bar ma byed cig/ dbyen</p>	<p>/yang dge slong ma gang dge 'dun mthun pa dbye ba'i phyir rtul bar byed cing/ dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug na/ dge slong ma de la dge slong ma rnams kyis 'di skad ces/</p> <p>'phags ma khyod dge 'dun mthun pa dbye ba'i phyir rtul bar ma byed cig/ dbyen</p>

	<p>byed par 'gyur pa'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug shig/ dge 'dun (8a) /mthun par gyis shig /dge 'dun mthun mi phyed/ kun tu dga' mi rtsod/ mchog gcig 'don pa gcig /chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la gnas par 'gyur gyis 'phags ma khyod dge 'dun 'byed pa'i gzhi 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum gyi bar du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>byed par 'gyur pa'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug shig/ dge 'dun 'thun par gyis shig /dge 'dun 'thun mi phyed/ kun du dga' mi rtsod/ mchog gcig 'don pa gcig /chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la gnas par 'gyur gyis 'phags ma khyed dge 'dun 'byed pa'i gzhi 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum gyi bar du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ / (8a) //lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na da lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>byed par 'gyur pa'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug cig/ dge 'dun mthun par gyis shig /dge 'dun mthun mi phyed/ kun tu dga' mi rtsod/ mchog gcig /'don pa gcig /chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la gnas par 'gyur gyis/ 'phags ma khyod dge 'dun 'byed pa'i gzhi 'di lta bu 'di thong zhig ces bsgo bar bya'o/</p> <p>/dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na /gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum gyis bar du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ (11a) /yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum [...] gyis ltung bar 'gyur la /'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.18	<p>/dge slong ma de'i grogs byed pa'i dge slong ma mi mthun par smra ba nyid kyi rjes su phyogs pa gcig gam gnyis sam mang po dag yod cing/ gal te de dag dge slong ma rnams la 'di skad ces/ 'phags ma dag khyed cag dge yang rung sdig kyang rung dge slong ma 'di la ci yang ma smra shig</p> <p>/de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos smra ba/ 'dul ba</p>	<p>/dge slong ma de'i grogs byed pa'i dge slong ma mi 'thun par smra ba nyid kyi rjes su phyogs pa cig gam gnyis sam mang po dag yod cing/ gal te de dag dge slong ma rnams la 'di skad ces/ 'phags ma dag khyed cag dge yang rung sdig kyang rung dge slong ma 'di la ci yang ma smra shig</p> <p>/de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos smra ba/ 'dul ba</p>	<p>/dge slong ma de'i grogs byed pa'i dge slong ma mi mthun par smra ba nyid kyis rjes su phyogs pa gcig gam /gnyis sam /mang po dag yod cing/ gal te de dag dge slong ma rnams la 'di skad ces/ 'phags ma dag khyed cag dge yang rung / sdig kyang rung / dge slong ma 'di la ci yang ma smra zhig /</p> <p>de ci'i phyir zhe na/ 'phags ma dag / dge slong ma 'di ni chos smra ba/ 'dul ba</p>

<p>smra ba/ dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad'dogs par byed pa/ dge slong ma 'di ni shes bzhin du smra'i mi shes par ma yin pa'i phyir te/ dge slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes zer na/ dge slong ma de dag la dge slong ma rnams kyis 'di skad ces 'phags ma dag khyed cag dge yang rung sdig kyang rung dge slong ma 'di la ci yang ma smra shig /de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos smra ba/ 'dul ba smra ba/ dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di shes bzhin du smra'i mi shes par ma yin pa'i phyir te/ dge (8b) slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig /de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos ma yin pa smra ba/ 'dul ba ma yin pa smra ba/ dge slong ma 'di ni chos ma yin pa dang/ 'dul ba ma yin par yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di ni mi shes bzhin du smra'i shes par smra ba ma yin pa'i phyir te/ dge slong ma 'di gang la 'dod cing bzod</p>	<p>smra ba/ dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di ni shes bzhin du smra'i mi shes par ma yin pa'i phyir te/ dge slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes zer na/ dge slong ma de dag la dge slong ma rnams kyis 'di skad ces 'phags ma dag khyed cag dge yang rung sdig kyang rung dge slong ma 'di la ci yang ma smra shig /de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos smra ba/ 'dul ba smra ba/ dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di shes bzhin du smra'i mi shes par ma yin pa'i phyir te/ dge slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig /de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos ma yin pa smra ba/ 'dul ba ma yin pa smra ba/ dge slong ma 'di ni chos ma yin pa dang/ 'dul ba ma yin pa yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di ni mi shes bzhin du smra'i shes par smra ba ma yin pa'i phyir te/ dge slong ma 'di gang la 'dod cing bzod</p>	<p>smra ba/ dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad'dogs par byed pa/ dge slong ma 'di ni shes bzhin du smra'i/ mi shes par ma yin pa'i phyir te/ /dge slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang /'dod cing bzod do zhes zer na/ dge slong ma de dag la dge slong ma rnams kyis 'di skad ces /'phags ma dag khyed cag dge yang rung/ sdig kyang rung / dge slong ma 'di la ci yang ma smra zhig /de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos smra ba/ 'dul ba smra ba/ dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di shes bzhin du smra'i/ mi shes par ni ma yin pa'i phyir te/ dge slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig/ de ci'i phyir (11b) zhe na/ 'phags ma dag dge slong ma 'di ni chos ma yin pa dang/ [...] 'dul ba ma yin pa yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di ni mi shes bzhin du smra'i/ shes par smra ba ma yin pa'i phyir te/ dge slong ma 'di gang la 'dod cing bzod</p>
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	<p>pa de la 'phags ma dag bzod par ma byed cig / /'phags ma dag khyed dge 'dun 'byed 'dod par ma byed par 'phags ma dag dge 'dun mthun pa dag nyid du 'dod par gyis shig</p> <p>/ 'phags ma dag dge 'dun mthun par gyis shig / dge 'dun mthun mi phyed/ kun tu dga' mi rtsod/ mchog gcig 'don pa gcig / chu dang 'o ma 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la reg par gnas par 'gyur gyis/</p> <p>'phags ma dag dge 'dun 'byed pa'i rjes su phyogs shing mi mthun par smra ba 'di lta bu 'di thong shig ces bsgo bar bya'o/ dge slong ma de dag la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gnyis lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>pa de la 'phags ma dag bzod par ma byed cig /'phags ma dag khyed dge 'dun dbyen 'dod par ma byed par 'phags ma dag dge 'dun 'thun pa [...] nyid du 'dod (8b) par gyis shig</p> <p>/ 'phags ma dag dge 'dun 'thun par gyis shig / dge 'dun 'thun mi phyed/ kun du dga' mi rtsod/ mchog gcig 'don pa gcig / chu dang 'o ma 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la reg par gnas par 'gyur gyis/</p> <p>'phags ma dag dge 'dun 'byed pa'i rjes su phyogs shing mi 'thun par smra ba 'di lta bu 'di thong shig ces bsgo bar bya'o/ dge slong ma de dag la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gnyis lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>pa de la /'phags ma dag bzod par ma byed cig / 'phags ma dag khyed dge 'dun 'byed 'dod par ma byed par 'phags ma dag dge 'dun mthun pa dag nyid du 'dod par gyis shig /</p> <p>'phags ma dag dge 'dun mthun par gyis shig / dge 'dun mthun mi phyed/ kun tu dga' mi rtsod/ mchog gcig / 'don pa gcig / chu dang 'o ma 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la reg par gnas par 'gyur gyis/</p> <p>'phags ma dag dge 'dun 'byed pa'i rjes su phyogs shing mi mthun par smra ba 'di lta bu 'di thong zhig ces bsgo bar bya'o/ dge slong ma de dag la dge slong ma rnams kyis de skad bsgo [...] na /gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ /yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang [...] lan gsum gyis bar gyis ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.19	<p>/dge slong ma rab tu mang po dag grong dam grong rdal zhig na nye bar rten cing gnas par gyur ba de dag kyang khyim sun 'byin pa sdig pa'i chos kun tu spyod par gyur cig de dag gis khyim dag sun 'byin par mthong ngam/ thos sam/ rab tu shes</p>	<p>/dge slong ma rab tu mang po dag grong ngam grong rdal zhig na nye bar brten cing gnas par gyur la de dag kyang khyim sun 'byin pa sdig pa'i chos kun du spyod par gyur cing de dag gis khyim dag sun 'byin par mthong ngam/ thos sam/ rab tu</p>	<p>/dge slong ma rab tu mang po dag grong ngam grong rdal zhig na nye bar rten cing gnas (12a) /par gyur la / de dag kyang khyim sun 'byin pa sdig pa'i chos kun tu spyod par gyur cing/ de dag gis khyim dag sun 'byin par mthong ngam/ thos</p>

<p>sam/ de dag sdig pa kun tu spyod par mthong ngam/ thos sam/ rab tu shes na dge slong ma de dag la dge slong ma rnams kyis 'di skad ces</p> <p>'phags (9a) /ma dag khyed khyim sun 'byin pa sdig pa'i chos kun tu spyod pa dag yin te/ khyed kyis khyim dag gi sun phyung bar mthong zhing thos la rab tu shes/ khyed sdig pa kun tu spyod par yang mthong zhing thos la rab tu shes kyis/ 'phags ma dag khyed 'di na gnas pas chog gis gnas 'di nas deng shig ces bsgo bar bya'o/</p> <p>/ gal te de dag dge slong ma rnams la 'di skad ces 'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na las dge slong ma kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na dge slong ma de dag la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma khyed de skad ces 'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na la dge slong ma kha cig ni skrod par byed kha cig ni skrod par mi byed do zhes ma zer cig/ de ci'i phyir zhe na/ dge slong ma de dag ni 'dun pas 'gro ba ma yin/ zhe sdang gis 'gro ba ma yin/ gti mug gis 'gro ba ma</p>	<p>shes sam/ de dag sdig pa kun tu spyod par mthong ngam/ thos sam/ rab tu shes na dge slong ma de dag la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma dag khyed khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/ khyed kyis khyim dag gi sun phyung bar mthong zhing thos la rab tu shes/ khyed sdig pa kun du spyod par yang mthong zhing thos la rab tu shes kyis/ 'phags ma dag khyed 'di na gnas pas chog gis gnas 'di nas deng shig ces bsgo bar bya'o/</p> <p>/ gal te de dag dge slong ma rnams la 'di skad ces 'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na las dge slong ma kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na dge slong ma de dag la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma (9a) //khyed de skad ces 'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na la dge slong ma kha cig ni skrod par byed kha cig ni skrod par mi byed do zhes ma zer cig/ de ci'i phyir zhe na/ dge slong ma de dag ni 'dun pas 'gro ba ma yin/ zhe sdang gis 'gro ba ma yin/ gti mug gis</p>	<p>sam/ rab tu shes sam/ de dag sdig pa kun tu spyod par mthong ngam/ thos sam/ rab tu shes na/ dge slong ma [...] dag la dge slong ma rnams kyis /'di skad ces/</p> <p>'phags ma dag khyed khyim sun 'byin pa sdig pa'i chos kun tu spyod pa dag yin te/ khyed kyis khyim dag [...] sun phyung bar mthong zhing thos la rab tu shes/ khyed sdig pa kun tu spyod par yang mthong zhing thos la rab tu shes kyi/ 'phags ma dag khyed 'di na gnas pas chog gis / gnas 'di nas dengs shig ces bsgo bar bya'o/</p> <p>/ gal te de dag dge slong ma rnams la 'di skad ces /'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na las/ dge slong ma kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na/ dge slong ma de dag la dge slong ma rnams kyis 'di skad ces</p> <p>//phags ma khyed de skad ces 'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na la /dge slong ma kha cig ni skrod par byed/ kha cig ni skrod par mi byed do/ /zhes ma zer cig/ de ci'i phyir zhe na/ dge slong ma de dag ni 'dun pas 'gro ba ma yin/ zhe sdang (12b) gis 'gro ba ma yin/ gti mug gis 'gro</p>
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	<p>yin/ 'jigs pas 'gro ba ma yin gyi/ 'di ltar 'phags ma dag nyid khyim sun 'byin pa sdig pa'i chos kun tu spyod pa dag yin te/</p> <p>khyed kyis khyim dag sun phyung ba yang mthong zhing thos la rab tu shes/ khyed sdig pa kun tu spyod par yang mthong zhing thos la rab tu shes pa'i phyir te/ 'phags ma dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang / zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gi lam 'di lta bu 'di thong shig ces bsgo bar bya'o//</p> <p>dge slong ma de dag la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par (9b) bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>'gro ba ma yin/ 'jigs pas 'gro ba ma yin gyi/ 'di ltar 'phags ma dag nyid khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/</p> <p>khyed kyis khyim dag sun phyung ba yang mthong zhing thos la rab tu shes la/ khyed sdig pa kun du spyod par yang mthong zhing thos la rab tu shes pa'i phyir te/ 'phags ma dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang / zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gi lam 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong ma de dag la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>ba ma yin/ 'jigs pas 'gro ba ma yin gyi/ 'di ltar 'phags ma dag nyid khyim sun 'byin pa sdig pa'i chos kun tu spyod pa dag yin te/</p> <p>khyed kyis khyim dag sun phyung ba yang mthong zhing thos la rab tu shes/ khyed sdig pa kun tu spyod par yang mthong zhing thos la rab tu shes pa'i phyir te/ 'phags ma dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang / zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gis lam 'di lta bu 'di thong zhig ces bsgo bar bya'o//</p> <p>dge slong ma de dag la dge slong ma rnams kyis de skad bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir /lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ /yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.20	<p>/ 'di na dge slong ma 'ga' zhig bka' blo mi bde ba'i rang bzhin can du gyur la/ de la dge slong ma rnams kyis gdon par gtogs pa'i bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang mthun pa dang/ 'dul ba dang</p>	<p>/ 'di na dge slong ma 'ga' zhig bka' blo mi bde ba'i rang bzhin can du gyur la/ de la dge slong ma rnams kyis gdon par gtogs pa'i bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang 'thun pa dang/ 'dul ba dang</p>	<p>/ 'di na dge slong ma 'ga' zhig bka' blo mi bde ba'i rang bzhin can du gyur la/ de la dge slong ma rnams kyis gdon par gtogs pa'i bslab pa'i gzhi rnams dang/ bde bar gshegs pa'i mdor gtogs pa rnams kyi chos dang mthun pa dang/ 'dul ba dang mthun</p>

<p>mthun par smra ba na/ 'phags ma dag khyed cag dge yang rung sdig kyang rung bdag la ci yang ma smra shig/ bdag kyang dge yang rung sdig kyang rung 'phags ma dag la ci yang mi smra'o/ /'phags ma dag gis bdag la tshig gi lam 'di thong shig /khyed la yang bdag gis smras pas ci zhig bya zhes bdag nyid brjod par bya ba ma yin par byed na dge slong ma de la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma khyod dge slong ma rnams [...] gdon par gtogs pa'i bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang mthun pa dang / 'dul ba dang mthun par smras pa na bdag nyid brjod par bya ba ma yin par ma byed par 'phags mas bdag nyid brjod par bya ba kho nar gyis shig</p> <p>dge slong ma rnams kyis 'phags ma la chos dang mthun pa dang / 'dul ba dang mthun par smras pa na 'phags ma yang dge slong ma rnams la chos dang mthun pa dang / 'dul ba dang mthun par smros shig /'di lta ste/ gcig la gcig brjod par bya ba nyid du byed pa dang/ gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba las slong ba nyid de lta bus bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i 'khor 'di 'phel bar 'gyur gyis/ 'phags ma khyod bdag nyid brjod</p>	<p>'thun par smra ba na/ 'phags ma dag khyed cag dge yang rung sdig kyang rung bdag la ci yang ma smra shig/ bdag kyang dge yang rung sdig kyang rung 'phags ma dag la ci yang mi smra'o/ /'phags ma dag gis bdag la tshig gis lam 'di thong shig/ khyed la yang bdag gis smras pas ci zhig bya zhes (9b) bdag nyid brjod par bya ba ma yin par byed na/ dge slong ma de la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma khyod dge slong ma rnams kyis gdon par gtogs pa'i bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang 'thun pa dang / 'dul ba dang 'thun par smras pa na/ bdag nyid brjod par bya ba ma yin par ma byed par 'phags mas bdag nyid brjod par bya ba kho nar gyis shig</p> <p>/dge slong ma rnams kyis 'phags ma la chos dang 'thun pa dang / 'dul ba dang 'thun par smras pa na/ 'phags ma yang dge slong ma rnams la chos dang 'thun pa dang / 'dul ba dang 'thun par smros shig /'di lta ste/ gcig la gcig brjod par bya ba nyid du byed pa dang/ /gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba las slong ba nyid de lta bus bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i 'khor 'di 'phel bar 'gyur gyis/ 'phags ma khyod bdag nyid brjod</p>	<p>par smra ba na/ 'phags ma dag khyed cag dge yang rung/ sdig kyang rung / bdag (13a) /la ci yang ma smra zhig/ bdag kyang dge yang rung / sdig kyang rung / 'phags ma dag la ci yang mi smra'o/ /'phags ma dag gis bdag la tshig gi lam [...] thong zhig /khyed la yang bdag gis smras pas ci zhig bya zhes bdag nyid brjod par bya ba ma yin par byed na/dge slong ma de la dge slong ma rnams kyis 'di skad ces /</p> <p>'phags ma khyod dge slong ma rnams kyis gdon par gtogs pa'i bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang mthun pa dang / 'dul ba dang mthun par smras pa na/ bdag nyid brjod par bya ba ma yin par ma byed par /'phags mas bdag nyid brjod par bya ba kho nar gyis shig/ dge slong mas [...] kyis 'phags ma la chos dang mthun pa dang / 'dul ba dang mthun par smras pa na/ 'phags ma yang dge slong ma rnams la chos dang mthun pa dang / 'dul ba dang mthun par smros shig /'di lta ste/ gcig la gcig brjod par bya ba nyid du byed pa dang/ gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba las slong ba nyid de lta bus/ bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i 'khor 'di 'phel bar 'gyur gyis/ 'phags ma khyod bdag nyid brjod par bya</p>
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<p>par bya ba ma yin par byed pa'i las kyi mtha' 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de (10a) gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>par bya ba ma yin par byed pa'i las kyi mtha' 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de [...] na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>	<p>ba ma yin par byed pa'i las kyi mtha' 'di lta bu 'di thong zhig ces bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi (13b) gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la/ 'byung ba dang bcas pa ste dge 'dun lhag ma'o//</p>
<p>/ 'phags ma dag bdag gis dge 'dun lhag ma'i chos nyi shu po dag bton zin to/ /de dag las bcu gnyis ni ltung ba dang po nyid kyis so/ /brgyad ni lan gsum gyi bar gyis so// dge slong mas de dag las ltung ba gang yang rung ba zhig byas la ji srid du shes bzhin du 'chab par byed pa de srid du de mi 'dod bzhin du spo ba bya'o/</p>	<p>/ 'phags ma dag bdag gis dge 'dun lhag ma'i chos nyi shu po dag bton z-in to/ de dag las bcu gnyis na ltung ba dang po nyid kyis so/ /brgyad ni lan gsum gyi bar gyis so// (10a) //dge slong ma de dag las ltung ba gang yang rung ba zhig byas la ji srid du shes bzhin du 'chad par byed pa de srid du de mi 'dod bzhin du spo ba bya'o/</p>	<p>// 'phags ma dag bdag gis dge 'dun lhag ma'i chos nyi shu po dag bton zin to// //de dag las bcu gnyis ni ltung ba dang po nyid kyis so/ /brgyad ni lan gsum gyi bar gyis so// dge slong mas de dag las ltung ba gang yang rung ba zhig byas la/ ji srid du shes bzhin du 'chab par byed pa de srid du de mi 'dod bzhin du spo ba bya'o/</p>
<p>/dge slong mas mi 'dod bzhin du spo ba byas na de'i 'og tu zla ba phyed kyi bar du gnyi ga'i dge 'dun mgu bar bya ba spyad par bya'o/ /dge slong mas mgu bar bya ba spyad nas dbyang ba la thogs te chos dang mthun par byas la gnyi ga'i sems mgu bar bya nas gang na gnyi ga'i dge 'dun bzhi bcu'i tshogs yod pa der dge</p>	<p>/dge slong mas mi 'dod bzhin du spo ba byas nas de'i 'og tu zla ba phyed kyi bar du gnyi ga'i dge 'dun mgu bar bya ba spyad par bya'o/ /dge slong mas mgu bar bya ba spyad pas dbyung ba la thogs te chos dang 'thun par byas la gnyi ga'i sems mgu bar bya nas gang na gnyi ga'i dge 'dun bzhi bcu'i tshogs yod pa der dge</p>	<p>/dge slong mas mi 'dod bzhin du spo ba byas nas /de'i 'og tu zla ba phyed kyis bar du gnyis ka'i dge 'dun mgu bar bya ba spyad par bya'o/ /dge slong mas mgu bar bya ba spyad nas dbyang ba la thogs te/ chos dang mthun par byas la /gnyis ka'i sems mgu bar bya nas gang na gnyis ka'i dge 'dun bzhi bcu'i tshogs yod pa der dge</p>

	slong ma dbyung bar bya'o/ /gnyi ga'i dge 'dun bzhi bcur gcig gis ma tshang ba'i tshogs kyis dge slong ma de 'byin par byed na dge slong ma de yang ma phyin la/gnyi ga'i dge 'dun de dag kyang smad par bya ba yin te/ de la de ni cho ga yin no/ /de la bdag gis 'phags ma dag la ci 'di la khyed yongs su dag gam zhes dri bar bya'o/ /ci 'di la khyod yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to // (10a:6)	slong ma dbyung bar bya'o/ /gnyi ga'i dge 'dun bzhi bcur cig gis ma tshang ba'i tshogs kyis dge slong ma de 'byin par byed na dge slong ma de yang ma phyin la/ gnyi ga'i dge 'dun de dag kyang smad par bya ba yin te de la de ni cho ga yin no/ /de la bdag gis 'phags ma dag la ci 'di la khyed yongs su dag gam zhes dri bar bya'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to // (10a:4)	slong ma dbyung bar bya'o/ / gnyis ka'i dge 'dun bzhi bcur gcig gis ma tshang ba'i tshogs kyis dge slong ma de 'byin par byed na /dge slong ma de yang ma phyin la/ gnyis ka'i dge 'dun de dag kyang smad par bya ba yin te/ de la de ni cho ga yin no/ /de la bdag gis 'phags ma dag la/ ci 'di la khyed yongs su dag gam zhes dri bar bya'o/ /ci 'di la khyed (14a) yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na / 'di ltar cang mi smra bas de de bzhin du 'dzin to // (14a:1)
NIHSARGIKA-PĀYANTIKA DHARMAS 11-21, 22-33			
BNih.11	(12a:3) /yang dge slong ma gang rang gi lag gis gser dang dngul len tam len du 'jug na spang pa'i ltung byed do/	(11b:8) /yang dge slong ma gang rang gi (12a) // lag gis gser dang dngul len tam len du 'jug na spang pa'i ltung byed do/	(16b:1) /yang dge slong ma gang rang gis lag gis gser dang dngul len tam/ len du 'jug na spang pa'i ltung byed do/
BNih.12	/yang dge slong ma gang mngon mtshan can gyi spyod pa sna tshogs byed na spang pa'i ltung byed do/	/yang dge slong ma gang mngon tshan can gyi spyod pa sna tshogs byed na spang pa'i ltung byed do/	/yang dge slong ma gang mngon mtshan [...] gyis spyod pa sna tshogs byed na spang pa'i ltung byed do/
BNih.13	/yang dge slong ma gang nyo tshong rnam pa sna tshogs byed na spang pa'i ltung byed do/	/yang dge slong ma gang nyo tshong rnam pa sna tshogs byed na spang ba'i ltung byed do/	/yang dge slong ma gang nyo tshong rnam pa sna tshogs byed na spang ba'i ltung byed do/
BNih.14	/yang dge slong ma gang lhung bzed lhan pa lnga med pa spyad bzod pa yod bzhin du bzang po 'dod pa'i phyir lhung bzed gsar pa gzhan tshol zhing grub na spang ba'i ltung byed do/ /yang dge slong ma des lhung bzed de dge slong ma'i 'khor la dbul bar bya'o/ /dge slong ma 'khor de'i lhung bzed	/yang dge slong ma gang lhung bzed lhan pa lnga med pa spyad bzod pa yod bzhin du bzang po 'dod pa'i phyir lhung bzed gsar pa gzhan tshol zhing grub na spang ba'i ltung byed do/ /yang dge slong ma des lhung bzed de dge slong ma'i 'khor la dbul bar bya'o/ /dge slong ma 'khor de'i lhung bzed	/yang dge slong ma gang lhung bzed lhan pa lnga med pa spyod bzod pa yod bzhin du /bzang po 'dod pa'i phyir lhung bzed gsar pa gzhan tshol zhing grub na spang ba'i ltung byed do/ /yang dge slong ma des lhung bzed de dge slong ma'i 'khor la dbul bar bya'o/ /dge slong ma 'khor de'i lhung bzed

	mthar gyur pa gang yin pa de dge slong ma de la dge slong ma khyod kyis lhung bzed 'di byin gyis brlab par mi bya/ gtad par mi bya/ gzhan la sbyin par mi bya bar chag pa'i mthar thug pa'i bar du khad kyis dal bu dal bus spyad par bya'o zhes sbyin par bya ste/ de la de ni cho ga yin no/	mthar gyur pa gang yin pa de dge slong ma de la dge slong ma khyod kyis lhung bzed pa'i byin gyis brlab par mi bya gtong bar mi bya/ gzhan la sbyin par mi bya bar chag pa'i mthar thug pa'i bar du khad kyis dal bu dal bus spyad par bya'o zhes sbyin par bya ste/ de la de ni cho ga yin no/	mthar gyur pa gang yin pa de dge slong ma de la/ dge slong ma khyod gyis lhung bzed 'di byin gyis brlab par mi bya/ gtang bar mi bya/ gzhan la sbyin par mi bya bar chags pa'i mthar thug pa'i bar du khad kyis dal bus dal bus spyad par bya'o/ /zhes sbyin par bya ste/ de la de ni cho ga yin no/
BNih.15	/yang dge slong ma gang rang gis blangs pa'i dog pa tha ga pa nye du ma yin pa la 'thag tu bcug nas gos grub na spang ba'i ltung byed do/	/yang dge slong ma gang rang gis blangs pa'i dog pa tha ga pa nye du ma yin pa la 'thag du bcug na / gos grub na spang ba'i ltung byed do/	/yang dge slong ma gang rang gis blangs pa'i dog pa tha ga pa nye du ma yin pa la 'thag tu bcug nas gos grub na spang ba'i ltung byed do/
BNih.16	<p>/dge slong ma'i phyir khyim bdag gam khyim bdag gi chung ma nye du ma yin pas tha ga pa nye du ma yin pa la 'thag tu bcug pa las de la gal te dge slong ma de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung nas tha ga pa nye du ma yin pa'i gan du song ste (12b) 'di skad ces</p> <p>tshe dang ldan pa tha ga pa shes par gyis shig/ /gos 'di kho mo'i phyir 'thag gis tshe dang ldan pa tha ga pa gos 'di zheng che ba dang / khrun ring ba dang/ thar gyis zhag pa dang/</p> <p>thag ran bzang po legs par gyis shig/ /tshe dang ldan pa tha ga pa kho mos gla rngan 'di lta ste/ bza' ba'am bca' ba'am/ bza' rgyu cung zad sbyin no zhes smras nas</p> <p>de la gal te dge slong ma des gos sgrub pa'i phyir gla rngan 'di lta ste/ bca' ba'am</p>	<p>/dge slong ma'i phyir khyim bdag gam khyim bdag gi chung ma nye du ma yin pas tha ga pa nye du ma yin pa la 'thag du bcug pa las de na gal te dge slong ma de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung nas thag ga pa nye du ma yin pa'i gan du song ste 'di skad ces</p> <p>tshe dang ldan pa tha ga pa shes par gyis shig/ gos 'di kho mo'i phyir 'thag gis tshe dang ldan pa tha ga pa gos 'di zheng che ba dang / khrun ring ba dang/ thar gyis zhag pa dang/</p> <p>thag rin bzang ba legs par gyis shig/ tshe dang ldan pa tha ga pa kho mos gla rngan 'di lta ste/ bza' ba 'am/ bca' ba 'am/ bza' rgyu cung zad sbyin no zhes smras nas</p> <p>de la gal te dge slong ma des gos sgrub pa'i phyir gla rngan 'di lta ste/ bca' ba</p>	<p>/dge slong ma'i phyir khyim bdag gam khyim bdag gi chung ma nye du ma yin pas / tha ga pa nye du ma yin pa la 'thag tu bcug pa las/ de na gal te dge slong ma de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung nas /tha ga pa nye du ma yin pa'i gan du song ste/ 'di skad (17a) /ces</p> <p>tshe dang ldan pa tha ga pa shes par gyis shig/ /gos 'di kho mo'i phyir 'thag gis / tshe dang ldan pa tha ga pa gos 'di zheng che ba dang / khrun ring ba dang/ thar gyis zhag pa dang/</p> <p>thag ran bzang ba legs par gyis shig/ tshe dang ldan pa tha ga pa kho mos gla rngan 'di lta ste/ bza' ba 'am/ bca' ba 'am/ bza' rgyu cung zad cig sbyin no zhes smras nas/</p> <p>de la gal te dge slong ma des gos bsgrub pa'i phyir gla rngan 'di lta ste/ bca' ba</p>

	bza' ba'am bza' rgyu cung zad cig byin zhing gos grub na spang ba'i ltung byed do/	'am/ bza' ba 'am bza' rgyu cung zad cig byin zhing gos grub na spang ba'i ltung byed do/	'am/ bza' ba 'am/ bza' rgyu cung zad cig byin zhing gos grub na spang ba'i ltung byed do/
BNih.17	/yang dge slong ma gang dge slong ma la gos byin nas de'i 'og tu khros 'khrugs rngam par gyur te yid ma rangs nas 'phrog gam 'phrog tu 'jug cing/ de la 'di skad ces dge slong ma khyod la gos mi sbyin gyis phyir byin cig zer na dge slong ma de la lhag ma yod na de la phyir sbyin par bya zhing gtad na spang ba'i ltung byed do/	/yang dge slong ma gang dge slong ma la gos byin nas de'i 'og tu khros 'khrugs rngam par gyur te yid ma rangs nas 'phrog gam 'phrog tu 'jug cing/ de la (12b) 'di skad ces dge slong ma khyod la gos mi sbyin gyis phyir byin cig zer na dge slong ma de la lhag ma yod na de la phyir sbyin par bya zhing btang na spang ba'i ltung byed do/	/yang dge slong ma gang dge slong ma [...] gos byin nas / de'i 'og tu khros 'khrugs brngam par gyur te / yid ma rangs nas 'phrogs gam / 'phrogs du 'jug cing / de la 'di skad ces dge slong ma khyod la gos mi sbyin gyis / phyir byin cig ces zer na / dge slong ma de la lhags ma yod na de la phyir sbyin par bya zhing btang na spang ba'i ltung byed do/
BNih.18	/yang dge slong ma gang dge 'dun la bsngos pa'i rnyed pa shes bzhin du gang zag la sgyur du 'jug na spang ba'i ltung byed do/	/yang dge slong ma gang dge 'dun la bsngos pa'i rnyed pa shes bzhin du gang zag la sgyur du 'jug na spang ba'i ltung byed do/	/yang dge slong ma gang dge 'dun la bsngos pa'i rnyed pa shes bzhin du gang zag la sgyur du 'jug na spang ba'i ltung byed do//
BNih.19	/bcom ldan 'das kyis dge slong ma na ba rnams la phan pa so sor bsten par bya ba'i sman gang dag bka' stsal pa 'di lta ste/ zhun mar dang/ 'bru mar dang/ bu ram dang/ sbrang rtsi dang/ bu ram gyi dbu ba de dag las dge slong ma na bas 'dod na rang gis zhag bdun gyi bar byin gyis brlabs te gsog 'jog gis yongs su spyad pas yongs su longs spyod par bya'o/ /de las 'das par yongs su longs spyod par byed na spang ba'i ltung byed do/	/bcom ldan 'das kyis dge slong ma na ba rnams la phan pa so so bsten par bya ba'i sman gang dag bka' stsal pa 'di lta ste/ zhun mar dang/ 'bru mar dang/ bu ram dang/ sbrang rtsi dang/ bu ram gyi dbu ba de dag las dge slong ma na bas 'dod na rang gis zhag bdun bar byin gyis brlabs te gsog 'jog gis yongs su spyad pa yongs su longs spyad par bya'o/ /de las 'das par yongs su longs spyod par byed na spang ba'i ltung byed do/	bcom ldan 'das kyis dge slong ma na ba rnams la phan pa so sor bsten par bya ba'i sman gang dag bka' stsal pa 'di lta ste/ zhun mar dang/ 'bru mar dang/ bu ram dang/ sbrang rtsi dang/ bu ram gyi dbu ba de dag las /dge slong ma na bas 'dod na rang gis zhag bdun par byin gyis brlabs te gsog 'jog gis yongs su spyad pas yongs su longs spyod par bya'o/ /de las 'das par (17b) yongs su longs spyod par byed na spang ba'i ltung byed do/
BNih.20	/dge slong mas lhung bzed lhag pa zhag gcig gi bar du bcang bar bya'o//de las 'das par 'chang na spang ba'i ltung byed do/	/dge slong mas lhung bzed lhag pa zhag gcig gi bar du bcang bar bya'o/ /de las 'das par 'chang na spang ba'i ltung byed do/	/dge slong mas lhung bzed lhag pa zhag gcig gi bar du bcang bar bya'o//de las 'das par 'chang na spang ba'i ltung byed do/

BNih.21	/yang dge slong ma gang chos gos byin gyis brlab tu rung ba nyi ma dang po la'am zla ba'i phyed phyed cing byin gyis mi rlob na spang ba'i ltung byed do//	/yang dge slong ma gang chos gos byin gyis brlab tu rung ba nyi ma dang po la 'am zla ba'i phyed phyed cing byin gyis mi rlob na spang ba'i ltung byed do/	/yang dge slong ma gang chos gos byin gyis brlab tu rung ba nyi ma dang po la 'am/ zla ba'i phyed phyed cing byin gyis mi rlob na spang ba'i ltung byed do//
	// sdom la / 'byin dang mi 'byin slong ba dang / /gos dang gos rgyu mal cha rgyu/ dbyar khang rgyu dang skye bo dang / /dge 'dun bcings bkrol lei yang ngo/	sdom la / 'byin dang mi 'byin slong ba dang / /gos dang gos rgyu mal cha rgyu/ dbyar khang rgyu dang skye bo dang / /dge 'dun bcings bkrol lei yang ngo/	//sdom la / byin dang mi 'byin slong ba dang / /gos dang gos rgyu mal cha rgyu/ dbyar khang rgyu dang skye bo dang / /dge 'dun bcings bkrol lei yang ngo/
BNih.22	/yang dge slong ma gang dus ma yin par sra brkyang 'byin na spang ba'i ltung byed do/	/yang dge slong ma gang dus ma yin par sra brkyang 'byin na spang ba'i ltung byed do/	/yang dge slong ma gang dus ma yin par sra brkyang 'byin na spang ba'i ltung byed do/
BNih.23	/yang dge (13a) /slong ma gang dus su sra brkyang mi 'byin na spang ba'i ltung byed do/	/yang dge slong ma gang dus su sra brkyang mi 'byin na spang ba'i ltung byed do/	/yang dge slong ma gang dus su sra brkyang mi 'byin na spang ba'i ltung byed do/
BNih.24	/yang dge slong ma gang bdag gi phyir mngon tshan can slong na spang ba'i ltung byed do/	/yang dge slong ma gang bdag gi phyir mngon tshan can slang na spang ba'i ltung byed do/	/yang dge slong ma gang bdag gi phyir mngon mtshan [...] slong na spang ba'i ltung byed do/
BNih.25	/yang dge slong ma gang gzhan gyi ched du rnyed pa'i gos zas su byas te bza' ba'i phyir 'jog na spang ba'i ltung byed do/	/yang dge slong ma gang gzhan gyi ched du rnyed pa'i gos zas su byas te bza' ba'i phyir 'jog na spang ba'i ltung byed do/	/yang dge slong ma gang gzhan gyis ched du rnyed pa'i gos zas su byas te/ bza' ba'i phyir 'jog na spang ba'i ltung byed do/
BNih.26	/yang dge slong ma gang gos kyi ched du rnyed pa gang yang rung ba zas su byas te bza' ba'i phyir 'jog na spang ba'i ltung byed do/	/yang dge slong ma gang gos kyi ched du rnyed pa gang yang rung ba zas su byas te bza' ba'i phyir 'jog na spang ba'i ltung byed do/	/yang dge slong ma gang gos kyi ched du rnyed pa gang yang rung ba zas su byas te /bza' ba'i phyir 'jog na spang ba'i ltung byed do/
BNih.27	/yang dge slong ma gang mal cha'i ched du rnyed pa gang yang rung ba zas su byas te bza' ba'i phyir 'jog na spang ba'i ltung byed do/	/yang dge slong ma gang mal cha'i ched du rnyed pa gang yang rung ba zas su byas te bza' ba'i phyir 'jog na spang ba'i ltung byed do/	/yang dge slong ma gang mal cha'i ched du rnyed pa gang yang rung ba zas su byas te/ bza' ba'i phyir 'jog na spang ba'i ltung byed do/
BNih.28	/yang dge slong ma gang dbyar khang gi ched du rnyed pa gang yang rung ba zas su byas te bza' ba'i phyir 'jog na spang	/yang dge slong ma gang dbyar khang gi ched du rnyed pa gang yang rung ba zas su byas ste bza' ba'i phyir 'jog na spang	/yang dge slong ma gang dbyar khang gi ched du rnyed pa gang yang rung ba zas su byas te/ bza' ba'i phyir 'jog na spang

	ba'i ltung byed do/	ba'i ltung byed do/	ba'i ltung byed do/
BNih.29	/yang dge slong ma gang dge slong ma'i skye bo mang po'i phyir sbyor du bcug pa'i rnyed pa gang zag la yongs su sgyur na spang ba'i ltung byed do/	/yang dge slong ma gang dge slong ma'i skye bo mang po'i phyir sbyor du bcug pa'i rnyed pa gang zag la yongs su sgyur na spang ba'i ltung byed do//	/yang dge slong ma gang dge slong ma'i skye bo mang po'i phyir sbyor du bcug pa'i rnyed pa gang zag la yongs su (18a) /sbyar na spang ba'i ltung byed do/
BNih.30	/yang dge slong ma gang dge slong ma'i dge 'dun gyi phyir sbyor du bcug pa'i rnyed pa gang zag bdag la yongs su sgyur na spang ba'i ltung byed do/	(13a) / /yang dge slong ma gang dge slong ma'i dge 'dun gyi phyir sbyor du bcug pa'i rnyed pa gang zag bdag la yongs su sgyur na spang ba'i ltung byed do/	/yang dge slong ma gang dge slong ma'i dge 'dun gyis phyir sbyor du bcug pa'i rnyed pa gang zag bdag la yongs su sgyur na spang ba'i ltung byed do/
BNih.31	/yang dge slong ma gang chags par gyur pas thum po bcings shing bcings shing 'grol du bcug na spang ba'i ltung byed do/	/yang dge slong ma gang chags par gyur pas thum po bcings shing bcings shing 'grol du bcug na spang ba'i ltung byed do/	yang dge slong ma gang chags par gyur pas thum po bcings shing bcings [...] 'grol du bcug na spang ba'i ltung byed do/
BNih.32	/yang dge slong ma gang gos lcid dang rin thang lci ba 'chang na spang ba'i ltung byed do/	/yang dge slong ma gang gos lci dang rin thang lci ba 'chang na spang ba'i ltung byed do/	/yang dge slong ma gang gos lcid dang rin thang lci ba 'chang na spang ba'i ltung byed do/
BNih.33	/yang dge slong ma gang lcid yang ba rin thang lci ba 'chang na spang ba'i ltung byed do// (13a: 5)	/yang dge slong ma gang lci ba dang rin thang lci ba 'chang na spang ba'i ltung byed do/ (13a: 2)	/yang dge slong ma gang lcid yang ba rin thang lci ba 'chang na spang ba'i ltung byed do// (18a: 3)
PĀYANTIKA DHARMAS 20-27, 42-43, 93-122			
BP.20	(14b: 1) /dge slong ma gang 'dug gnas gcig tu zhag lon pa'i dge slong ma gang mi na bas bsod snyoms gcig bza' bar bya'o/ /de las lhag par za na ltung byed do/	(14a:3) /dge slong ma gang 'dug gnas gcig tu zhag lon pa'i dge slong ma gang mi na bas bsod snyoms gcig bza' bar bya'o/ /de las lhag par za na ltung byed do/	(19b: 5) /dge slong ma gang 'dug gnas gcig tu zhag lon pa'i dge slong ma gang mi na bas bsod snyoms gcig bza' bar bya'o/ /de las lhag par za na ltung byed do/
BP.21	/dge slong ma rab tu mang po dag khyim rnams su dong ba las gal te de dag las bram ze'am/ khyim bdag dad pa can dag gis phye dang 'khur ba dag dus kyis stobs par gyur la	/dge slong ma rab tu mang po dag khyim rnams su dong ba las gal te de dag las bram ze 'am/ khyim bdag dad pa can dag gis phye dang khur ba dag dus kyis stobs par gyur la	/dge slong ma rab tu mang po dag khyim rnams su dong ba la / gal te de dag la bram ze'am khyim bdag dad pa can dag gis phye dang 'khur ba dag dus kyis stobs par gyur la/

	'dod na dge slong ma de dag gis lhung bzed gang ba gnyis sam/ gsum blang bar bya'o/ /de las lhag par len na ltung byed do/ /lhung bzed gang ba gnyis sam gsum blangs nas phyi rol kun dga' ra bar dong la dge slong ma 'khod pa rnam la yang bgo bsha' bya/ bdag cag kyang bza' bar bya ste/ de la de ni cho ga yin no/	'dod na dge slong ma de dag gis lhung bzed gang ba gnyis sam gsum blang bar bya'o/ /de las lhag par len na ltung byed do/ /lhung bzed gang ba gnyis sam gsum blangs nas phyi rol kun dga' ra bar dong la dge slong ma 'khod pa rnam la yang bgo bsha' bya/ bdag cag kyang bza' bar bya ste/ de la de ni cho ga yin no/	'dod na dge slong ma de dag gis lhung bzed gang ba gnyis sam gsum blang bar bya'o/ /de las lhag par len na ltung byed do/ /lhung bzed gang ba gnyis sam gsum blangs nas phyi rol kun dga' ra bar dong la/ dge slong ma 'khod pa (20a) /rnam la yang bgo bsha' bya/ bdag cag kyang bza' bar bya ste/ de la de ni cho ga yin no/
BP.22	/yang dge slong ma gang zas zos zin cing spangs pa las lhag por ma byas par bca' ba'am bza' ba 'cha'am za na ltung byed do/	/de la dge slong ma gang zas zos zin cing spangs pa las lhag por ma byas par bca' ba'am bza' ba 'cha'am za na ltung byed do/	/yang dge slong ma gang zas zos zin cing spangs pa las lhag por ma byas par bca' ba'am bza' ba 'cha'am za na ltung byed do/
BP.23	/yang dge slong ma gang shes bzhin du dge slong ma gang zas zos zin cing spangs pa la skabs tshol cing ci nas kyang dge slong ma 'di nyes pa dbyung bar bya'o/ snyam pa de nyid rkyen du byas nas 'phags ma 'di 'cho zhig /'di zos shig ces lhag por ma byas pa'i bza' ba dang bca' ba dus kyis stobs par byed na ltung byed do/	/yang dge slong ma gang shes bzhin du dge slong ma zas zos zin cing spangs pa la skabs tshol cing ci nas kyang dge slong ma 'di nyes pa dbyung bar bya'o/ snyam pa de nyid rkyen du byas nas 'phags ma 'di 'tsho shig /'di zos shig ces lhag por ma byas pa'i bza' ba dang bca' ba dus kyis stobs par byed na ltung byed do/	/yang dge slong ma gang shes bzhin du dge slong ma zas zos zin cing spangs pa la skabs tshol cing / ci nas kyang dge slong ma 'di nyes pa dbyung bar bya'o snyam pa de nyid rkyen du byas nas 'phags ma 'di 'cho zhig / 'di zo zhig ces lhag por ma byas pa'i bza' ba dang bca' ba dus kyi stobs par byed na ltung byed do/
BP.24	/'dus te za na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba dus so/ /las dus so/ /lam dus so/ /grur zhugs pa dang / /'dus pa chen po dang / dge sbyong gi zas dus te/ de la de ni dus yin no/	/'dus te za na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba dus so/ las dus so/ / (14b) lam dus so/ /grur zhugs pa dang / /'dus pa chen po dang / dge sbyong gi zas dus te/ de la de ni dus yin no/	/'dus te za na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba dus so/ /las dus so/ /lam dus so/ /grur zhugs pa dang / 'dus pa chen po dang / dge sbyong gi zas dus te/ de la de ni dus yin no/
BP.25	/yang dge slong ma gang dus ma yin par bca' ba'am bza' ba 'cha'am za na ltung	/yang dge slong ma gang dus ma yin par bca' ba'am bza' ba 'cha'am za na ltung	/yang dge slong ma gang dus ma yin par bca' ba'am/ bza' ba 'cha'am za na ltung

	byed do/ /yang dge slong ma gang bca' ba'am bza' ba gsog 'jog byas pa za'am 'cha' na ltung byed do/	byed do/ /yang dge slong ma gang bca' ba 'am bza' ba bsog 'jog byas pa za 'am 'cha' na ltung byed do/	byed do/ /yang dge slong ma gang bca' ba'am bza' ba gsog 'jog byas pa za 'am 'cha' na ltung byed do/
BP.26			
BP.27	/yang dge slong ma gang byin len ma byas par kha nas mid pa'i zas za na chu dang so shing ma gtogs te ltung byed do// (14b: 7)	/yang dge slong ma gang byin len ma byas par kha nas mid pa'i zas za na chu dang so shing ma gtogs te ltung byed do// (14b: 2)	/yang dge slong ma gang byin len ma byas par kha nas mid pa'i zas za na /chu dang so shing ma gtogs te ltung byed do// (20a: 5)
BP.42	(16a: 2) /dge tshul ma zhig kyang 'di skad ces/ 'di ltar bcom ldan 'das kyis 'dod pa rnam ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge tshul ma de la dge slong ma rnam kyis 'di skad ces dge tshul ma khyod ji ltar bcom ldan 'das kyis 'dod pa dag ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes ma zer cig / bcom ldan 'das la skur pa ma 'debs shig/ bcom ldan 'das la skur pas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad mi gsung ngo/ /dge tshul ma 'dod pa bar du gcod pa dag ni bar du gcod pa nyid do zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur	(15b: 4) /dge tshul ma zhig kyang 'di skad ces/ 'di ltar bcom ldan 'das kyis 'dod pa rnam ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge tshul ma de la dge slong ma rnam kyis 'di skad ces dge tshul ma khyod ji ltar bcom ldan 'das kyis 'dod pa dag ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes ma zer cig / bcom ldan 'das la skur ba ma 'debs shig/ bcom ldan 'das la skur bas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad mi gsung ngo/ /dge tshul ma 'dod pa bar du gcod pa dag ni bar du gcod pa nyid do zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur	(19b: 5) /dge tshul ma zhig kyang 'di skad ces/ 'di ltar bcom ldan 'das kyis 'dod pa rnam ni bar du gcod pa'o /zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge tshul ma de la dge slong ma rnam kyis 'di skad ces/ dge tshul ma khyod ji ltar bcom ldan 'das kyis 'dod pa dag ni bar du gcod pa'o/ (22a) /zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes ma zer cig / bcom ldan 'das la skur pa ma 'debs shig/ bcom ldan 'das la skur pas legs par mi 'gyur ro/ /bcom ldan 'das ni de skad mi gsung ngo/ /dge tshul ma 'dod pas bar du gcod pa dag ni bar du gcod pa nyid do zhes /bcom ldan 'das kyis rnam grangs du mar gsungs te/ de dag bsten na bar du gcod par 'gyur

<p>gyis dge tshul ma khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge tshul ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtang bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs /</p> <p>(16b) gal te mi gtong na dge tshul ma de la dge slong ma rnams kyis deng phyin chad dge tshul ma khyod bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de la ston pa'o zhes ma zer cig / tshangs pa tshungs par spyod pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phyi bzhin du'ang ma 'gro shig /</p> <p>dge slong ma rnams dang/ dge tshul ma lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa deng tshun chad khyod la med de bud med gti mug can khyod bsnyil gyis gzhan du song shig ces bsgo bar bya'o//yang dge slong ma gang shes bzhin du de ltar bsnyil ba'i dge tshul ma nye bar 'jog par byed dam/ nye bar ston par byed dam/ kun tu longs spyod par byed dam/ kun tu gnas par byed dam/ de dang lhan cig gnas gcig tu nyal na ltung byed do/</p>	<p>gyis dge tshul ma khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge tshul ma de la dge slong [...] rnams kyi de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan (16a) // gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs /</p> <p>gal te mi gtong na dge tshul ma de la dge slong ma rnams kyis deng phyin chad dge tshul ma khyod bcom ldan 'das da bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de la ston pa'o zhes ma zer cig / tshangs pa mtshungs par spyod pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phyi bzhin du 'ang ma 'gro shig /</p> <p>dge slong ma rnams dang/ dge tshul ma lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa de tshun chad khyod la med de bud med gti mug can khyod bsnyil gyis gzhan du song shig ces bsgo bar bya'o/ /yang dge slong ma gang shes bzhin du de ltar bsnyil ba'i dge tshul ma nye bar 'jog par byed dam/ nye bar ston par byed dam/ kun du longs spyod par byed dam/ kun du gnas par byed dam/ de dang lhan cig gnas gcig tu nyal na ltung byed do/</p>	<p>gyis / dge tshul ma khyod sdig pa can gyis lta ba'i rnam pa 'di lta bu 'di thong zhig ces bsgo bar bya'o/ dge tshul ma de la dge slong ma rnams kyis de skad bsgo ba na/ gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs /</p> <p>gal te mi gtong na dge tshul ma de la dge slong ma rnams kyis deng phyin chad dge tshul ma khyod /bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de la ston pa'o zhes ma zer cig / tshangs pa tshungs par spyod pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phyi bzhin du yang ma 'gro zhig /</p> <p>dge slong ma rnams dang dge tshul ma lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa (22b) deng tshun chad khyod la med de/ bud med gti mug can khyod bsnyil gyis / gzhan du song zhig ces bsgo bar bya'o//yang dge slong ma gang shes bzhin du de ltar bsnyil ba'i dge tshul ma nye bar 'jog par byed dam/ nye bar ston par byed dam/ kun tu longs spyod par byed dam/ kun tu gnas par byed dam/ de dang lhan cig gnas gcig tu nyal na ltung</p>
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			byed do/
BP.43	/yang dge slong ma gang gos sar pa zhig rnyed na kha sgyur ga gsum po sngon po'am/ dmar po'am/ ngur smrig las gang yang rung bar kha bsgyur bar bya'o/ /gal te dge slong mas gos sar pa kha bsgyur ba gsum po sngon po'am/ dmar po'am/ ngur smrig pas gang yang rung bar kha ma bsgyur bar kun tu longs spyod par byed/ kun tu gnas par byed na ltung byed do/ (16b: 5)	/yang dge slong ma gang gos sar pa zhig rnyed na kha sgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha bsgyur bar bya'o/ /gal te dge slong mas gos sar pa kha bsgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha ma bsgyur bar kun tu longs spyod par byed/ kun du gnas par byed na ltung byed do/ (16a: 6)	/yang dge slong ma gang gos gsar pa zhig rnyed na kha bsgyur ba gsum po sngon o'am/ dmar po'am/ ngur smrig las gang yang rung bar kha bsgyur bar bya'o/ gal te dge slong mas gos gsar pa kha bsgyur ba gsum po sngon po'am/ dmar po'am/ ngur smrig las gang yang rung bar kha ma bsgyur bar kun tu longs spyod par byed/ kun tu gnas par byed na ltung byed do/ (22b: 4)
BP.93	(19b: 2) /yang dge slong ma gang lhan cig gnas pa dang nye gnas na ba dag la nad g.yog mi byed na ltung byed do/	(18b:8) /yang dge slong ma gang lhan cig gnas pa dang nye gnas na ba dag la nad g.yog mi byed na ltung byed do/ (19a)	(26b: 2) /yang dge slong ma gang lhan cig gnas pa dang / nye gnas na ba dag la nad g.yog mi byed na ltung byed do/
BP.94	/yang dge slong ma gang rang gis bsten par bya ba'i nang du rgya skyegs kyi chad bu bcug na ltung byed do/	//yang dge slong ma gang rang gis bsten par bya ba'i nang du rgya skyegs kyi chad bu bcug na ltung byed do/	/yang dge slong ma gang rang gi bsten par bya ba'i nang du rgya skyegs kyi chang bu 'jug na ltung byed do/
BP.95	/yang dge slong ma gang bsten par bya ba'i nang du sor mo'i tshigs gnyis 'das te 'khru na ltung byed do/	/yang dge slong ma gang bsten par bya ba'i nang du sor mo'i tshigs gnyis 'dus te 'khru na ltung byed do/	/yang dge slong ma gang bsten par bya ba'i nang du sor mo'i tshigs gnyis bzlas te 'khru na ltung byed do/
BP.96	/yang dge slong ma gang bsten par bya ba la thal mo rdeg na ltung byed do/	/yang dge slong ma gang bsten par bya ba la thal mo rdeg na ltung byed do/	/yang dge slong ma gang bsten par bya ba la thal mos rdeg na ltung byed do/
BP.97	/yang dge slong ma gang gsang ba'i phyogs kyi spu 'thog na ltung byed do/	/yang dge slong ma gang gsang ba'i phyogs kyi spu 'thog na ltung byed do/	/yang dge slong ma gang gsang ba'i phyogs kyi spu 'thog na ltung byed do/
BP.98	/yang dge slong ma gang khyim pa dang lhan cig dben ba skyabs yod pa na 'dug na ltung byed do/	/yang dge slong ma gang khyim pa dang lhan cig dben ba skyibs yod pa na 'dug na ltung byed do/	/yang dge slong ma gang khyim pa dang lhan cig dben ba skyabs yod pa na 'greng na ltung byed do/
BP.99	/yang dge slong ma gang dge slong dang lhan cig dben pa skyabs yod pa na 'dug na ltung byed do/	/yang dge slong ma gang dge slong dang lhan cig dben pa skyibs yod pa na 'dug na ltung byed do/	/yang dge slong ma gang dge slong dang lhan cig dben pa skyabs yod pa na 'greng na ltung byed do/

BP.100	/yang dge slong ma gang khyim pa dang lhan cig bla gab med pa na 'greng na ltung byed do/	/yang dge slong ma gang khyim pa dang lhan cig bla gab med pa na 'grong na ltung byed do/	/yang dge slong ma gang khyim pa dang lhan cig bla gab med pa na 'greng na ltung byed do/
BP.101	/yang dge slong ma gang dge slong dang lhan cig bla gab med pa na 'greng na ltung byed do/	/yang dge slong ma gang dge slong dang lhan cig bla gab med pa na 'greng na ltung byed do/	/yang dge slong ma gang dge slong dang lhan cig bla gab med pa na 'greng na ltung byed do/
BP.102	/yang dge slong ma gang khyim pa'i rna bar bshub cing smra na ltung byed do//	/yang dge slong ma gang khyim pa'i rna bar bshub cing smra na ltung byed do/	/yang dge slong ma gang khyim pa'i rna bar bshub cing smra na ltung byed do//
	//sdom la/ nyan dang dge slong rnam gnyis dang / /rig pa gnyis dang rma 'grol dang / /bu dang khyim dang ma brtags dang / /mtshan mo gcig pu nyal pa'o/	//sdom la/ nyan dang dge slong rnam gnyis dang / /rig pa gnyis dang rma gral dang / /bu dang khyim dang ma brtags dang / /mtshan mo gcig bu nyal pa'o/	//sdom la/ nyan dang dge slong rnam gnyis dang / /rig pa gnyis dang rma 'grol dang / /bu dang khyim dang ma brtags dang / /mtshan mo gcig pa nyal pa'o/
BP.103	/yang dge slong ma gang khyim pa las rnar bshub cing smra ba nyan na ltung byed do//	/yang dge slong ma gang khyim pa las rna bar bshub cing smra ba nyan na ltung byed do/	/yang dge slong ma gang khyim pa las rnar bshub cing smra ba nyan (27a) /na ltung byed do/
BP.104	yang dge slong ma gang dge slong gi rnar bshub cing smra na ltung byed do/	/yang dge slong ma gang dge slong gi rnar bshub cing smra na ltung byed do/	/yang dge slong ma gang dge slong gi rnar bshub cing smra na ltung byed do/
BP.105	/yang dge slong ma gang dge slong gis rnar bshub cing smra ba nyan na ltung byed do/	/yang dge slong ma gang dge slong gi rnar bshub cing smra ba nyan na ltung byed do/	/yang dge slong ma gang dge slong gis rnar bshub cing smra ba nyan na ltung byed do/
BP.106	/yang dge slong ma gang khyim pa las rig pa len na ltung byed do/	/yang dge slong ma gang khyim pa las rig pa len na ltung byed do/	/yang dge slong ma gang khyim pa las rig pa len na ltung byed do/
BP.107	/yang dge slong ma gang khyim pa las rig pa klog na ltung (20a) /byed do/	/yang dge slong ma gang khyim pa las rig pa klog na ltung byed do/	/yang dge slong ma gang khyim pa las rig pa klog na ltung byed do/
BP.108	/yang dge slong ma gang skyu thabs kyis rma bcings shing bcings shing 'grol du 'jug na ltung byed do/	/yang dge slong ma gang sgyu thabs kyis rma bcings shing bcings shing 'grol du 'jug na ltung byed do/	/yang dge slong ma gang skyu thabs kyis rma bcings shing bcings shing 'grol du 'jug na ltung byed do/
BP.109	/yang dge slong ma gang bu 'tsho na ltung byed do/	/yang dge slong ma gang bu 'tsho' na ltung byed do/	/yang dge slong ma gang bu 'tshod na ltung byed do/
BP.110	/yang dge slong ma gang khyim bdag la ma dris par khyim gzhan du mtshan mo	/yang dge slong ma gang khyim bdag la ma dris par khyim gzhan du mtshan mo	/yang dge slong ma gang khyim bdag la ma dris par khyim gzhan du mtshan mo

	nyal na ltung byed do/	nyal na ltung byed do/	nyal na ltung byed do/
BP.111	/yang dge slong ma gang ma brtags par mtshan mo'i skyabs yod par nyal na ltung byed do/	/yang dge slong ma gang ma brtags par mtshan mo'i skyibs yod par nyal na ltung byed do/	/yang dge slong ma gang ma brtags par mtshan mo skyabs yod par nyal na ltung byed do/
BP.112	/yang dge slong ma gang dge slong ma gzhan med par gnas khang du mtshan mo nyal na ltung byed do//	/yang dge slong ma gang dge slong ma gzhan med par gnas khang du mtshan mo nyal na ltung byed do/	/yang dge slong ma gang dge slong ma gzhan med par gnas khang du mtshan mo nyal na ltung byed do//
	//sdom la/ khri gcig la ni nyal ba dang / /dril phyi byed pa rnam lnga dang / /bkru bshal byed dang dri zhim dang / /'bru mar dang ni chu khrus so/	//sdom la/ khri gcig la ni nyal ba dang / /dril phyi byed pa rnam lnga dang / /bkru bshal byed dang dri zhim dang / /'bru mar dang ni chu khrus so/	//sdom la/ khri gcig la ni nyal ba dang / /dril phyi byed pa rnam lnga dang / /bkru bshal byed dang dri zhim dang / /'bru mar dang ni chu khrus so/
PB.113	/yang dge slong ma gang dge slong ma dang lhan cig khri gcig gi steng du nyal na ltung byed do/	/yang dge slong ma gang dge slong ma dang lhan gcig khri gcig gi steng du nyal na ltung byed do/	/yang dge slong ma gang dge slong ma dang lhan cig khri gcig gi steng du nyal na ltung byed do//
BP.114	/yang dge slong ma gang rang gi lus la dge slong ma dril phyi byed du 'jug na ltung byed do/	/yang dge slong ma gang rang gi lus la (19b) dge slong ma dril phyi byed du 'jug na ltung byed do/	yang dge slong ma gang rang gi lus la dge slong ma dril phyi byed du 'jug na ltung byed do/
BP.115	/yang dge slong ma gang rang gi lus la dge slob ma dril phyi byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la dge slong ma gdri la phyi byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la dge slong ma dril phyi byed du bcug na ltung byed do/
BP.116	—————	—————	—————
BP.117	/yang dge slong ma gang rang gi lus la khyim pa mo dril phyi byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la khyim pa mo dril phyi byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la khyim pa mo dril phyi byed du bcug na ltung byed do/
BP.118	/yang dge slong ma gang rang gi lus la kun tu rgyu mo dril phyi byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la kun tu rgyu mo dril phyi byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la kun tu rgyu mo dril phyi byed du bcug na ltung byed do/
BP.119	/yang dge slong ma gang rang gi lus la bud med bkru bshal byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la bud med bkru bshal byed du bcug na ltung byed do/	/yang dge slong ma gang rang gi lus la bud med bkru bshal (27b) byed du bcug na ltung byed do/
BP.120	/yang dge slong ma gang rang gi lus la	/yang dge slong ma gang rang gi lus la	/yang dge slong ma gang rang gi lus la

	rdzas dri zhim po skud na ltung byed do/	rdzas dri zhim po skud na ltung byed do/	rdzas dri zhim po skud na ltung byed do/
BP.121	/yang dge slong ma gang rang gi lus la 'bru mar gyi tshigs ma skud na ltung byed do/	/yang dge slong ma gang rang gi lus la 'bru mar gyi tshigs ma skud na ltung byed do/	/yang dge slong ma gang rang gi lus la 'bru mar gyi tshigs ma skud na ltung byed do/
BP.122	/yang dge slong ma gang lag pa sbrel te chur khru byed na ltung byed do// (20a: 5)	/yang dge slong ma gang lag pa sbrel te chur khru byed na ltung byed do// (19b:3)	/yang dge slong ma gang lag pa sbrel te chur khru byed na ltung byed do// (27b: 2)
ŚAIKṢA DHARMAS			
	(22b: 1) //sdom la/ sham thabs la ni rnam brgyad dang / /stod g.yogs la ni rnam gsum dang / /shin tu bsdams la sogs pa drug / mgo g.yogs la sogs rnam pa lnga/ /mchong la sogs pa rnam pa lnga/ /'dus la sogs pa rnam pa lnga/ /'dug par bya ba brgyad dag dang / /byin len bya ba brgyad rnams so/	(21b:7) /sdom la/ sham thabs la ni rnam brgyad dang / /stod g.yogs la ni rnam gsum dang / /shin du bsdams la sogs pa drug / mgo g.yogs la sogs rnam pa lnga/ /mchong la sogs pa rnam pa lnga/ [...] /'dug par bya ba brgyad dag dang / /byin len bya ba brgyad rnams so/	(30b: 5) //sdom la/ sham thabs la ni rnam brgyad dang / /stod g.yogs la ni rnam gsum dang / /shin tu bsdams la sogs pa drug / mgo g.yogs la sogs rnam pa lnga/ /mchong la sogs pa rnam pa lnga/ / lus la sogs pa rnam pa lnga/ /'dug par bya ba brgyad dag dang / /byin len bya ba brgyad rnams so/
	/'phags ma dag bslab par bya ba'i chos mang po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/	/'phags ma dag bslab par bya ba'i chos mang po 'di dag ni zla ba phyed phyed cing so sor thar (22a) // pa'i mdo gdon pa las 'byung ngo/	/'phags ma dag bslabs par bya ba'i chos mang po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/
BŚ.1	/sham thabs zlum por bgo bar bslab par bya'o/ /	/sham thabs zlum por bgo bar bslab par bya'o/	/sham thabs zlum por bgo bar bslab par bya'o/ /
BŚ.2-8	ha cang brdzes pa ma yin pa dang / ha cang 'jol ba ma yin pa dang / glang po che'i sna ltar ma yin pa dang / ta la'i lo ma ltar ma yin pa dang / 'bru'i phur ma ltar ma yin pa dang / sbrul mgo'i gdengs ka ltar ma yin pa dang/ sham thabs rked pa snang bar mi bgo bar bslab par bya'o/	/ha cang brdzes pa ma yin pa dang / ha cang 'jol ba ma yin pa dang / glang po che'i sna ltar ma yin pa dang / ta la'i lo ma ltar ma yin pa dang / 'bru'i phur ma ltar ma yin pa dang / sbrul mgo'i gdengs ka ltar ma yin pa dang/ sham thabs rked pa snang bar mi bgo bar bslab par bya'o/	/ha cang brdzes pa ma yin pa dang / ha cang 'jol ba ma yin pa dang / (31a) /glang po che'i sna ltar ma yin pa dang / ta la'i lo ma ltar ma yin pa dang / 'bru'i phur ma ltar ma yin pa dang / sbrul mgo'i gdengs ka ltar ma yin pa dang/ sham thabs rked [...] snang bar mi bgo bar bslab par bya'o/
BŚ.9	/chos gos zlum por bgo bar bslab par bya'o/	/chos gos zlum por bgo bar [...] bya'o/	/chos gos zlum por bgo bar bslab par bya'o/

BŚ.10-17	/chos gos ha cang brdzes pa ma yin pa dang / ha cang 'jol ba ma yin par bsgo bar bslab par bya'o/ /shin tu bsdams pa dang / legs par bgos pa dang / skra bskyung ba dang / mig g.yeng bar mi bya ba dang / gnya' shing gang tsam lta zhing 'gro ba dang / chags par gyur cing khyim gzhan du mi 'gro bar bslab par bya'o/	chos gos ha cang brdzes pa ma yin pa dang / ha cang 'jol ba ma yin par bgo bar bslab par bya'o/ /shin du bsdams pa dang / legs par bgos pa dang / sgra bsgyung ba dang / mig g.yeng bar mi bya ba dang / gnya' shing gang tsam lta zhing 'gro ba dang / chags par gyur cing khyim gzhan du mi 'gro bar bslab par bya'o/	/chos gos ha cang brdzes pa ma yin pa dang / ha cang 'jol ba ma yin par bgo bar bslab par bya'o/ /shin tu bsdams pa dang / legs par bgos pa dang / sgra skyung ba dang / mig g.yeng bar mi bya ba dang / gnya' shing gang tsam lta zhing 'gro ba dang / chags par gyur cing khyim gzhan du mi 'gro bar bslabs par bya'o/
BŚ.18-22	/mgo mi g.yogs pa dang / mi brdze ba dang / mi gzar ba dang / gnya' gong du mi bsnol ba dang / ltag par mi bsnol bar khyim gzhan du 'gro bar bslab par bya'o/	/mgo mi g.yog pa dang / mi brdze ba dang / mi gzar ba dang / gnya' gong du mi bsnol ba dang / lhag par mi bsnol bar khyim gzhan du 'gro bar bslab par bya'o/	/mgo mi g.yog pa dang / mi brdze ba dang / mi gzang ba dang / gnya' gong du mi bsnol ba dang / ltag par mi bsnol bar khyim gzhan du 'gro bar bslab par bya'o/
BŚ.23-27	/mi mchong ba dang / mi bskyung ba dang / tsog bu ma yin pa dang / brang bas ma yin pa dang / dkur mi bsten par khyim gzhan du 'gro bar bslab par bya'o/	/mi mchong ba dang / mi bskyang ba dang / chog bu ma yin pa dang / brang bas ma yin pa dang / dkur mi brten par khyim gzhan du 'gro bar bslab par bya'o/	/mi mchong ba dang / mi brkyang ba dang / tsog pu ma yin pa dang / brang bas ma yin pa dang / dkur mi brten par khyim gzhan du 'gro bar bslab par bya'o/
BŚ.28-32	/lus mi bsgyur ba dang / lag pa mi dkyog pa dang / mgo mi bsgyur ba dang / phrag pa mi sprad pa dang / lag pa mi sbrel bar khyim gzhan du 'gro bar bslab par bya'o/	/lus mi bsgyur ba dang / lag pa mi dkyog pa dang / mgo mi bsgyur ba dang / phrag pa mi sprad pa dang / lag pa mi sbrel bar khyim gzhan du 'gro bar bslab par bya'o/	/lus mi bsgyur ba dang / lag pa mi bkyog pa dang / mgo mi sgyur ba dang / phrag pa mi sprad pa dang / lag pa mi sbrel bar khyim gzhan du 'gro bar bslab par bya'o/
BŚ.33-40	/stan la ma brtags pa dang / lus thams cad kyid lcid kyis mi dbab pa dang / rkang pa mi bsnol pa dang / brla mi bsnol pa dang / long bu'i steng du long bu mi gzhag pa dang / rkang pa mi dgug (23a) /pa dang / rkang pa mi gdang ba dang / mdoms mi snang bar khyim gzhan du stan la 'dug par bslab par bya'o/	/stan la ma brtags pa dang / lus thams cad kyid lcid kyis mi dbab pa dang / rkang pa mi bsnol ba dang / brla mi bsnol ba dang / long bu'i steng du long bu mi gzhag pa dang / rkang pa mi dgug pa dang / rkang pa mi gdong ba dang / 'doms mi snang bar khyim gzhan du stan la 'dug par bslab par bya'o/	/stan la ma brtags pa dang / lus thams cad kyid lcid kyis mi dbab pa dang / rkang pa mi bsnol ba dang / brla mi bsnol ba dang / long bu'i steng du long bu mi gzhag pa dang / rkang pa mi dgug pa dang / rkang pa mi gdang ba dang / 'doms mi snang bar khyim gzhan du stan la 'dug (31b) par bslab par bya'o/
BŚ.41	/legs par zas blangs par bslab par bya'o/	/legs par zas blangs par bslab par bya'o/	/legs par zas blang bar bslab par bya'o/
BŚ.42-48	/mu dang kha da chad du ma yin pa dang / tshod ma dang/ mnyam par ma yin pa	/mu dang khar [...] chad du ma yin pa dang / tshod ma dang mnyam par ma yin	/mu dang kha da chad du ma yin pa dang / tshod ma dang mnyam par ma yin pa

	dang / thar chags su dang / lhung bzed la blta ba dang / bca' ba dang bza' ba ma 'ongs par lhung bzed mi bzed pa dang / yang 'dod pa'i phyir 'bras chan gyis tshod ma mi dgab pa dang / tshod mas 'bras chan mi dgab pa dang / bca' ba dang bza' ba'i steng du lhung bzed mi bzed par bslab par bya'o// //	pa dang / thar chags su dang / lhung bzed la blta ba dang / bca' ba dang bza' ba ma 'ongs par lhung bzed mi bzed pa dang / yang 'dod pa'i phyir 'bras chen gyi tshod ma mi dgab pa dang / tshod mas 'bras chen mi dgab (22b) pa dang / bca' ba dang bza' ba'i steng du lhung bzed mi bzed par bslab par bya'o/	dang / thar chags su dang / lhung bzed la blta ba dang / bca' ba dang/ bza' ba ma 'ongs par lhung bzed mi bzed pa dang / yang 'dod pa'i phyir 'bras chan gyis tshod ma mi dgab pa dang / tshod mas 'bras chan mi dgab pa dang / bca' ba dang bza' ba'i steng du lhung bzed mi bzed par bslab par bya'o//
	sdom la/ zas la legs par bya ba drug / tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa ldag la sogs pa lnga/ /	/sdom la/ zas la legs par bya ba drug / tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa bdag la sogs pa lnga/ /	//sdom la/ zas la legs par bya ba drug / tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa bldag la sogs pa lnga/ /
BŚ. 49	legs par zas bza' bar bslab par bya'o/	legs par zas bza' bar bslab par bya'o/	legs par zas bza' bar bslab par bya'o/
BŚ.50-54	/ha cang kham chung ba'am/ ha cang kham che ba dang / kham ran pa dang / kham ma gzas par kha mi gdang ba dang / kha kham gyis bkang ste mi smra bar bslab par bya'o/	/ha cang kham chung ba 'am/ ha cang kham che ba dang / kham ran pa dang / kham ma gzas par kha mi gdong ba dang / kha kham gyis bkang ste mi smra bar bslab par bya'o/	/ha cang kham chung ba'am/ ha cang kham che ba ma yin pa dang / kham ran pa dang / kham ma gzas par kha mi gdang ba dang / /kha kham gyis bkang ste mi smra bar bslab par bya'o/
BŚ.55-59	/tsug tsug mi bya ba dang / blcag blcag mi bya ba dang / hu hu mi bya ba dang / phu phu mi bya ba dang / lce phyung ste zas mi bza' bar bslab par bya'o/	/tsug tsug mi bya ba dang / lcags lcags mi bya ba dang / hu hu mi bya ba dang / phu phu mi bya ba dang / lce phyung ste zas mi bza' bar bslab par bya'o/	/tsug tsug mi bya ba dang / cag cag mi bya ba dang / hu hu mi bya ba dang / phu phu mi bya ba dang / lce phyung ste zas mi bza' bar bslab par bya'o/
BŚ.60-64	/'bru nas tha dad du mi bya ba dang / 'phyas mi gdags pa dang / mkhur ba mi spo ba dang / rkan mi tog pa dang / kham 'phror mi gcad par zas bza' bar bslab par bya'o	/'bru nas tha dad du mi bya ba dang / 'phyas mi gdags pa dang / 'khur ba mi spo ba dang / rkan mi gtog pa dang / kham 'phror mi gcad par zas bza' bar bslab par bya'o/	/'bru nas tha dad du mi bya ba dang / 'phyas mi gdags pa dang / mkhur ba mi spo ba dang / dkan mi tog pa dang / kham 'phror mi bcad par zas bza' bar bslab par bya'o
BŚ.65-69	/lag pa mi bldag pa dang / lhung bzed mi byog pa dang / lag pa mi sprug pa dang / lhung bzed mi bskyom pa dang / mchod rten 'dra bar bcas te zas mi bza' bar bslab	/lag pa mi bldag pa dang / lhung bzed mi byog pa dang / lag pa mi sprug pa dang / lhung bzed mi bskyom pa dang / mchod rten 'dra bar bcas te zas mi bza' bar bslab	/lag pa mi bldag pa dang / lhung bzed mi byog pa dang / lag pa mi sprug pa dang / lhung bzed mi bskyom pa dang / mchod rten 'dra bar bcas te zas mi bza' bar bslab

	par bya'o//	par bya'o/	par bya'o//
	//sdom la/ 'phya la sogs pa rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ /'greng bar byed la sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ /do ker can la sogs pa lnga/ /glang chen la sogs bzhon pa lnga/ /lag na 'khar ba la sogs drug / na ba rnam pa gsum rnams so/	/sdom la/ 'phya la sogs pa rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ /'greng bar byed la sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ /do ke btsan la sogs pa lnga/ /glang chen la sogs bzhon pa lnga/ /lag na khar ba la sogs drug / na ba rnam pa gsum rnams so/	//sdom la/ 'phya la sogs pa (32a) /rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ /'greng bar byed la sogs pa lnga/ /mgo g.yog la sogs rnam pa lnga/ /do ker can la sogs pa lnga/ /glang chen la sogs bzhon pa lnga/ /lag na 'khar ba la sogs drug / na ba rnam pa gsum rnams so/
BŚ.70	/drung na 'dug pa'i dge slong ma'i lhung bzed la 'phyas gdags pa'i phyir mi blta bar bslab par bya'o/	/drung na 'dug pa'i dge slong ma'i lhung bzed la 'phyas gdags pa'i phyir mi blta bar bslab par bya'o//	/drung na 'dug pa'i dge slong ma'i lhung bzed la 'phyas gdags pa'i phyir mi lta bar bslab par bya'o//
BŚ.71	/lag pa zas dang 'bags pas chu snod la mi gzung bar bslab par bya'o/	lag pa zas dang 'bags pas chu snod la mi gzung bar bslab par bya'o/	lag pa zas dang 'bags pas chu snod la mi gzung bar bslab par bya'o/
BŚ.72	/drung na 'dug pa'i dge slong ma la zas dang (23b) 'bags pa'i chus mi gtor bar bslab par bya'o/	/drung na 'dug pa'i dge slong ma la zas dang 'bags pa'i chus mi gtor bar bslab par bya'o/	/drung na 'dug pa'i dge slong ma la zas dang 'bags pa'i chus mi gtor bar bslab par bya'o/
BŚ.73	/khyim pa 'dug pa la ma dris par chu zas dang 'bags pa khyim gzhan du mi dbo bar bslab par bya'o/	/khyim pa 'dug pa la ma dris par chu zas dang 'bags pa khyim gzhan du mi dbo bar bslab par bya'o/	/khyim pa 'dug pa la ma dris par chu zas dang 'bags pa khyim gzhan du mi dbo bar bslab par bya'o/
BŚ.74	/lhung bzed kyi nang du zas kyi lhag ma blugs te mi dbo bar bslab par bya'o/	/lhung bzed kyi nang du zas kyi lhag ma bluls te mi dbo bar bslab par bya'o/	/lhung bzed kyi nang du zas kyi lhag ma blugs te mi dbo bar bslab par bya'o/
BŚ.75	/'og gzhi med pa'i sa phyogs su lhung bzed mi gzhag par bslab par bya'o/	/'og gzhi med pa'i sa phyogs su lhung bzed mi gzhag par bslab par bya'o/	/'og gzhi med pa'i sa phyogs su lhung bzed mi gzhag par bslab par bya'o/
BŚ.76-78	/gad kha ma yin pa dang / g.yang kha ma yin pa dang / dkan gzar po ma yin par lhung bzed gzhag par bslab par bya'o/	/gad kha ma yin pa dang / g.yang (23a) // kha ma yin pa dang / dkan gzar po ma yin par lhung bzed gzhag par bslab par bya'o/	/gad kha ma yin pa dang / g.yang kha ma yin pa dang / dkan gzar po ma yin par lhung bzed gzhag par bslab par bya'o/
BŚ.79-82	/'greng ste lhung bzed mi bkru bar bslab par bya'o/ /gad kha ma yin pa dang / g.yang kha ma yin pa dang / dkan gzar po ma yin par lhung bzed bkru bar bslab par bya'o/	/'greng ste lhung bzed mi bkru bar bslab par bya'o/ /gad kha ma yin pa dang / g.yang kha ma yin pa dang / dkan gzar po ma yin par lhung bzed bkru bar bslab par bya'o/	/'greng ste lhung bzed mi bkru bar bslab par bya'o/ gad kha ma yin pa dang / g.yang kha ma yin pa dang / dkan gzar po ma yin par lhung bzed bkru bar bslab par bya'o/

BŚ.83	/ʼbab chu drag poʼi rgyun las bzlog ste lhung bzed kyis chu mi bcu bar bslab par byaʼo/	/ʼbab chu drag poʼi rgyun las bzlog ste/ lhung bzed kyis chu mi bcu bar bslab par byaʼo/	/ʼbab chu drag poʼi rgyun las bzlog ste lhung bzed kyis chu mi bcu bar bslab par byaʼo/
BŚ.84	/mi na bar ʼdug pa la ʼgreng ste chos mi bshad par bslab par byaʼo/	/mi na bar ʼdug pa la ʼgreng ste chos mi bshad par bslab par byaʼo//	mi na bar ʼdug pa la ʼgreng ste chos mi bshad par bslab par byaʼo/
BŚ.85	/mi na bar nyal ba la ʼdug ste chos mi bshad par bslab par byaʼo/	mi na bar nyal ba la ʼdug te chos mi bshad par bslab par byaʼo/	/mi na bar nyal ba la ʼdug ste chos mi bshad par bslab par byaʼo/
BŚ.86	/mi na bar stan mthon po la ʼdug pa la stan dmaʼ ba la ʼdug ste chos mi bshad par bslab par byaʼo/	/mi na bar stan mthon po la ʼdug pa la stan dmaʼ ba la ʼdug ste chos mi bshad par bslab par byaʼo/	/mi na bar bstan mthon po la ʼdug pa la stan dmaʼ ba la ʼdug ste chos mi bshad par bslab par byaʼo
BŚ.87	/mi na bar mdun du ʼgro ba la phyi nas ʼgro zhing chos mi bshad par bslab par byaʼo/	/mi na bar mdun tu ʼgro ba la phyi nas ʼgro zhing chos mi bshad par bslab par byaʼo/	/mi na bar mdun du ʼgro ba la phyi (32b) nas ʼgro zhing chos mi bshad par bslab par byaʼo/
BŚ.88	/mi na bar lam nas ʼgro ba la lam gyi ʼgram nas ʼgro zhing chos mi bshad par bslab par byaʼo/	/mi na bar lam nas ʼgro ba la lam gyi ʼgram nas ʼgro zhing chos mi bshad par bslab par byaʼo/	/mi na bar lam nas ʼgro ba la lam gyis ʼgram nas ʼgro zhing chos mi bshad par bslab par byaʼo/
BŚ.89-93	/mi na bar mgo g.yogs pa dang / brdzes pa dang / gzar ba dang / gnyaʼ gong du bsnol ba dang / ltag par bsnol ba la chos mi bshad par bslab par byaʼo/	/mi na bar mgo g.yogs pa dang / brdzes pa dang / gzar [...] dang / gnyaʼ gong du bsnol ba dang / ltag par bsnol ba la chos mi bshad par bslab par byaʼo/	/mi na bar mgo g.yogs pa dang / brdzes pa dang / gzar ba dang / gnyaʼ gong du bsnol ba dang / ltag par bsnol ba la chos mi bshad par bslab par byaʼo/
BŚ.94-98	/mi na bar skra do ker can dang / zhwa gyon ba dang / mgo cod pan can dang / mgo phreng ba can dang / mgo dkris pa la chos mi bshad par bslab par byaʼo/	/mi na bar skra do ker can dang / zhwa gyon ba dang / mgo cod pan can dang / mgo phreng ba can dang / mgo dkris pa la chos mi bshad par bslab par byaʼo/	/mi na bar skra do ker can dang / zhwa gyon ba dang / mgo cod pan can dang / mgo ʼphreng ba can dang / mgo dkris pa la chos mi bshad par bslab par byaʼo/
BŚ.99-103	/mi na bar glang po che zhon pa dang / rta zhon pa dang / khyogs na ʼdug pa dang / bzhon paʼi steng na ʼdug pa dang / mchil lham gyon pa la chos mi bshad par bslab par byaʼo/	/mi na bar glang po che zhon pa dang / rta zhon pa dang / khyogs na ʼdug pa dang / bzhon paʼi steng na ʼdug pa dang / mchil lham gyon pa la chos mi bshad par bslab par byaʼo/	/mi na bar glang po che zhon pa dang / rta zhon pa dang / khyogs na ʼdug pa dang / bzhon paʼi steng na ʼdug pa dang / mchil lham gyon pa la chos mi bshad par bslab par byaʼo/
BŚ.104-109	/mi na bar lag na khar ba thogs pa dang / lag na gdugs thogs pa dang / lag na	/mi na bar lag na khar ba thogs pa dang / lag na gdugs thogs pa dang / lag na	/mi na bar lag na ʼkhar ba thogs pa dang / lag na gdugs thogs pa dang / lag na

	mtshon thogs pa dang / lag na ral gri thogs pa dang / lag na dgra cha thogs pa dang / go cha gyon pa la chos mi bshad par bslab par bya'o/	mtshon thogs pa dang / lag na ral gri thogs pa dang / lag na dgra cha thogs pa dang / go cha gyon pa la chos mi bshad par bslab par bya'o/	mtshon thogs pa dang / lag na ral gri thogs pa dang / lag na dgra cha thogs pa dang / go cha gyon pa la chos mi bshad par bslab par bya'o/
BŚ.110	/mi na bar 'greng ste bshang gci mi bya bar bslab par bya'o/	/mi na bar 'greng ste bshang gci mi bya bar bslab par bya'o/	/mi na bar 'greng ste bshang gci mi bya bar bslab par bya'o/
BŚ.111	/mi na bar chu'i nang du bshang gci dang / mchil (24a) /ma dang snabs dang / skyugs pa dang / rlugs pa mi 'dor bar bslab par bya'o/	/mi na bar chu'i nang du bshang gci dang / mchil ma dang snabs dang / skyugs pa dang / rlugs pa mi 'dor bar bslab par bya'o/	/mi na bar chu'i nang du bshang gci dang / mchil ma dang / snabs dang / skyugs pa dang / rlugs pa mi 'dor bar bslab par bya'o/
BŚ.112	/gnod pa byung ba ma gtogs par shing la mi gang tsam las mthor mi 'dzeg par bslab par bya'o/	/gnod pa byung ba ma gtogs par shing la mi gang (23b) tsam las mthor mi 'dzeg par bslab par bya'o/	/gnod pa byung ba ma gtogs par /shing la mi gang tsam las mthor mi 'dzegs par bslab par bya'o/
	/phags ma dag bdag gis bslab pa'i chos mang po dag bton zin to/ /de la bdag gis 'phags ma dag la ci 'di la khyed yongs su dag gam zhes dri'o/ / ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to// (24a:2)	/phags ma dag bdag gis bslab pa'i chos mang po dag bton zin to/ /de la bdag gis 'phags ma dag la ci 'di la khyed yongs su dag gam zhes dri'o/ / ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/ (23b:2)	/phags ma dag bdag gis bslab pa'i chos mang po dag bton zin to// //de la bdag gis 'phags ma dag la/ ci 'di la khyed yongs su dag gam zhes dri'o/ / ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags (33a) /ma dag yongs su dag na/ 'di ltar cang mi smra bas de de bzhin du 'dzin to// (33a:1)
SUMMARY			
	(24a:7) /phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/	(24a:1) /phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/	(33b) 'phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to//
	/pham par 'gyur ba'i chos brgyad dang / dge 'dun lhag ma'i chos nyi shu dang / (24b) spang ba'i ltung byed kyi chos sum bcu rtsa gsum dang / ltung byed kyi chos brgya brgyad bcu dang / so sor bshags par bya ba'i chos bcu gcig dang / bslab pa'i	/pham par 'gyur ba'i chos brgyad dang / dge 'dun lhag ma'i chos nyi shu dang / spang ba'i ltung byed kyi chos sum bcu rtsa gsum dang / ltung byed kyi chos brgya brgyad bcu dang / so sor bshags par bya ba'i chos bcu gcig dang / bslab pa'i	//pham par 'gyur ba'i chos brgyad dang / dge 'dun lhag ma'i chos nyi shu dang / spang ba'i ltung byed kyi chos sum cu rtsa gsum dang / ltung byed kyi chos brgya brgyad cu dang / so sor bshags par bya ba'i chos bcu gcig dang / bslab pa'i

	chos mang po dang rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/	chos mang po dang rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/	chos mang po dang / rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to//
CONCLUSION			
	/bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing bsdus pa ni 'di dag go/	/bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing bsdus pa ni 'di dag go/	//bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing bsdus pa ni 'di dag go/
	/gang gzhan nas 'byung ba'i chos kyi rjes su mthun pa'i chos de la yang khyed rnams 'dum pa dang / mthun pa dang / dga' ba dang / mi rtsod par sems kun du bsrung ba dang / dran pa dang /bag yod pas rnal 'byor du bya'o/	/gang gzhan nas 'byung ba'i chos kyi rjes su 'thun pa'i chos de la yang khyed rnams 'dum pa dang / 'thun pa dang / dga' ba dang / mi rtsod par sems kun tu bsrung ba dang / dran pa dang / bag yod pas rnal 'byor du bya'o/	gang gzhan nas 'byung ba'i chos kyi rjes su mthun pa'i chos de la yang / khyed rnams 'dun pa dang / mthun pa dang / dga' ba dang / mi rtsod par sems kun tu bsrung ba dang / dran pa dang /bag yod pas rnal 'byor du bya'o/
	/bzod pa dka' thub dam pa bzod pa yi / /mya ngan 'das pa mchog ces sangs rgyas gsung / /rab tu byung ba gzhan la gnod pa dang / /gzhan la 'tshe ba dge sbyong ma yin no/	/bzod pa dka' thub dam pa bzod pa yis / /mya ngan 'das pa mchog ces sangs rgyas gsung / /rab tu byung ba gzhan la gnod pa dang gzhan la 'tshe ba dge sbyong ma yin no/	bzod pa dka' thub dam pa bzod pa ni / /mya ngan 'das pa mchog ces sangs rgyas gsung / /rab tu byung ba gzhan la gnod pa dang / /gzhan la 'tshe ba dge sbyong ma yin no/
	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spang / /skur pa mi gdab gnod mi bya/	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spang / /skur pa mi gdab gnod mi bya//	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spang / /skur pa mi gdab gnod mi bya/
	/so sor thar pa'ang bsdam par bya/ zas kyi tshod kyang rig par bya/ /bas mtha'i gnas su gnas par bya/ /lhag ma 'i sems la yang dag sbyor/ /'di ni sangs rgyas bstan pa yin/	so sor thar pa 'ang bsdam par bya/ /zas kyi tshod kyang rig par bya/ / bsam mtha'i gnas su gnas par bya/ /lhag pa'i sems la yang dag sbyor/ /'di ni sangs rgyas bstan pa yin/	/so sor thar pa'ang bsdam par bya/ /zas kyis tshod kyang rig par bya/ /bas mtha'i gnas su gnas par bya/ / lag pa'i sems la yang dag sbyor/ /'di ni sangs rgyas bstan pa yin/
	/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/ /khu ba bzhibs nas 'phur pa ltar/ /de bzhin thub pa grong du rgyu/	/ji ltar bung ba me tog (24b) las/ /kha dog dri la mi gnod par/ /khu ba bzhibs nas 'phur ba ltar/ /de bzhin thub pa grong du rgyu/	/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/ /khu ba gzhibs nas 'phur (34a) /ba ltar/ /de bzhin thub pa grong du rgyu/

	/bdag gis rigs dang mi rigs la/ /brtags par bya ste gzhan rnams kyi/ /mi mthun pa dang gzhan rnams kyi/ /byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/	/bdag gis rigs dang mi rigs la/ /brtag par bya ste gzhan rnams kyi/ /mi mthun pa dang gzhan rnams kyi/ /byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/	/bdag gi rigs dang mi rigs la/ /brtag par bya ste gzhan rnams kyi/ /mi mthun pa dang gzhan rnams kyi/ /byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/
	/thub pa'i bslab gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyob pa mya ngan med pa yin/ /sbyin pas bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi 'gyur ro/	/thub pa'i bslab gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyes pa mya ngan med pa yin/ /sbyin pas bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi 'gyur ro/	/thub pa'i thub gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyob pa mya ngan med pa yin/ /sbyin pas bsod nams rab tu 'phel/ /legs bsdams dgra sogs mi 'gyur ro/
	/dge dang ldan pas sdig pa spong / /nyon mongs zad pas mya ngan 'da'/ /sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par spyad/ /rang gi sems ni yongs su gdul/ /'di ni sangs rgyas bstan pa yin/	/dge dang ldan pas sdig pa spong / /nyon mongs zad pas mya ngan 'da'/ /sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par spyad/ /rang gi sems ni yongs su gdul/ /'di ni sangs rgyas bstan pa yin/	/dge dang ldan pas sdig pa spong / /nyon mongs zad pas mya ngan 'da'/ /sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par spyad/ /rang gi sems ni yongs su gdul/ /'di ni sangs rgyas bstan pa yin/
	/lus kyi sdom pa legs pa (25a) ste/ /ngag gi sdom pa legs pa yin/ /yid kyi sdom pa'ang legs pa ste/ /thams cad du ni sdom pa legs/ /kun du bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/ /ngag rnams bsrung zhing yid kyis rab bsdams te/ /lus kyis mi dge ba dag mi byed cing / /las lam bcu po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/	/lus kyi sdom pa legs pa ste/ /ngag gi sdom pa legs pa yin/ /yid kyi sdom pa'ang legs pa ste/ /thams cad du ni sdom pa legs/ /kun du bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/ /ngag rnams bsrung zhing yid kyis rab bsdams te/ /lus kyi mi dge ba dag mi byed cing / /las lam bcu po 'di dag rab sbyangs nas/ /drang srong gsungs pa'i lam ni thob par 'gyur/	/lus kyi sdom pa legs pa ste/ /ngag gi sdom pa legs pa yin/ /yid kyi sdom pa'ang legs pa yin / /thams cad du ni sdom pa legs/ /kun tu bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu 'grol/ /ngag rnams bsrung shing yin kyis rab bsdams te/ /lus kyis mi dge ba dag mi byed cing / /las lam gsum po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/
	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAkya thub pa gau ta ma lha yi lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten mgon po skyob pa mchog / /sangs rgyas dpa' bo bdun po	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAgkya thub pa gau ta ma lha'i lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten mgon po skyob pa mchog / /sangs rgyas dpa' bo bdun po dag	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / shAkya thub pa go'u ta ma lha yi lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten mgon po skyob pa mchong / /sangs rgyas dpa' bo bdun po

	dag/ grags ldan rnams kyi so sor thar/ /'di ni rab tu rgyas par bton/	/grags ldan rnams kyi so sor thar/ /'di ni rab tu rgyas par bton//	dag/ grags ldan nam pa so sor thar/ /'di ni rab tu rgyas par bton/ / (34b)
	/'di la sangs rgyas rnams dang gang / /sangs rgyas nyan thos rnams kyang gus/ /'di la gus dang bcas gyur pas/ 'dus ma byas pa thob par gyis/ /brtsam par bya zhing 'byung bar bya/	'di la sangs rgyas rnams dang gang / /sangs rgyas nyan thos rnams kyang gus/ /'di la gus dang bcas gyur pa[s]/ /'dus ma byas pa thob par gyis/ /brtsam par bya zhing 'byung bar bya/ / (25a)	'di la sangs rgyas rnams dang gang / /sangs rgyas nyan thos rnams kyang gus/ /'di la gus dang bcas gyur pas/ 'dus ma byas pa thob par gyis/ /brtsam par bya zhing 'byung bar bya/
	/sangs rgyas bstan la 'jug par bya/ /'dam bu'i khyim la glang chen bzhin/ /'chi bdag sde ni gzhom par bya/ /gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/	//sangs rgyas bstan la 'jug par bya/ /'dam bu'i khyim la glang chen bzhin/ /'chi bdag sde ni gzhom par bya/ /gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/	/sangs rgyas bstan la 'jug par bya/ /'dam bu'i khyim la glang chen bzhin/ /'chi bdag sde ni gzhom par bya/ /gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod 'gyur ba / skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/
	/phan tshun tshul khriims bsrung ba dang / /bstan pa 'phel bar bya ba'i phyir/ /so sor thar pa 'di bton pas/ /dge 'dun gyis ni gso sbyong byas/	/phan tshun tshul khriims srung ba dang / /bstan pa 'phel bar bya ba'i phyir/ /so sor thar pa 'di sten pas/ /dge 'dun gyis ni gso sbyong byas/	/phan tshun tshul khriims bsrung ba dang / /bstan pa 'phel bar bya ba'i phyir/ /so sor thar pa 'di bton pas/ dge 'dun gyis ni gso sbyong byas/
	/gang gi phyir ni mdo bton dang / /gang phyir gso sbyong byas gyur pas/ /tshul khriims de ni bsrung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/	/gang gi phyir na mdo ston dang / /gang phyir gso sbyong byas gyur pas/ /tshul khriims de ni srung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/	/gang gi phyir ni mdo bton dang / /gang phyir gso sbyong byas gyur pas/ /tshul khriims de ni bsrungs bya ste/ /g.yag rnga'i rtse mo ji bzhin no/
	/so sor thar pa bton pa yi/ / bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phang thob par shog/ /dge slong ma'i so sor thar pa'i mdo rdzogs so //	/so sor thar pa gton pa yi/ / bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phangs thob par shog/ /dge slong ma'i so sor thar pa'i mdo rdzogs so //	/so sor thar pa bton pa yi/ / bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phang thob par shog/ /dge slong ma'i so sor thar pa'i mdo rdzogs so //
COLOPHON			
	//dbang phyug dam pa'i mnga' bdag dpal lha btsan po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa kha che bye brag tu smra ba'i	//dbang phyug dam pa'i mnga' bdag dpal lha btsan po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa kha che bye brag tu smra ba'i	//dbang phyug dam pa'i mnga' bdag dpal lha btsan po'i bka' lung gis/ 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa kha che bye brag tu smra ba'i

	slob dpon dzi na mi tra dang/ zhu chen gyi lo tstsha ba cog ro klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab pa//	slob dpon 'dzi na mi tra dang/ zhu chen gyi lo ts(tsha) ba tsog ro klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab [...] // //	slob dpon dzi na mi tra dang/ zhu chen gyis lo tsa ba cog ro klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab pa//
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Appendix IV

Transcription of the Mongolian translation of the *Bhikṣuprātimokṣasūtra* included in the Saint-Petersburg Kanjur manuscript, Ulan-Ude Kanjur manuscript and Hohhot Kanjur manuscript, in comparison with the transliteration of the Tibetan translation of the *Bhikṣuprātimokṣasūtra* included in the *Peking* redaction of the Tibetan Kanjur

	PPr	UUPr	HHPr	MPr	KPr
	(108a) enedkeg-ün keleber: brati mok-a sudr-a:: töbed-ün keleber: so sor tani ba mdo:: mongyoljilabasu anggida tonilyayči sudur: _____	(367b) hindkeg-ün keleber: brati mokš-a suutr-a:: töbed-ün keleber: sosor tarba mdo:: mongyol-un keleber: anggida tonilyayči sudur:: _____	—————	(1a) enedkeg-ün keleber: pr-a-a tii mokš- a suutr-a:: töbed-ün keleber: sosor tarbai mdo:: (2a) mongyol-un keleber: anggida tonilyayči sudur: eng uridu keseg::	(1a) // rgya gar skad du/ brA ti mo k+Sha sU tra/ bod skad du/ so sor tha rang ba'i mdo/ /bam po dang po/ ————— /bam po dang po/
PREFATORY VERSES					
	qamuγ-i medegčide mörgömü:: aldar-un bančid γurban yirtinčü-tür aldarsiγsan: degedü nom-un dayutu arslang-u dayun-u dayurisqaysan:	qamuγ-i medegči de mörgömü:: aldar-un bančid γurban yirtinčü-dür aldarsiγsan: degedü nom-un dayutu arslan-u dayun-i dayurisqaysan:	(331a) aldar-un bančid γurban yirtinčü-tür aldarsiγsan: degedü nom-un dayutu arslan-u dayun dayurisqaysan:	qamuγ-i medegčide mörgömü:: irayu aldar-un bančid γurban yirtinčü-dür aldarsiγsan: degedü nom-un dayutu arslan-u dayun-i dayurisqaysan:	/thams cad mkhyen pa la phyag 'tshal lo/ /snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra bsgrags pa/
	qamuγ-i medegči erdenis-ün sang-i oluγsan: esrun qormusta-yin oroi daki erdeni-ber köldegen	qamuγ-i medegči erdenis-ün sang-i olyγsan: esrun qormusta-yin oroi daki erdeni-ber köl- degen sögödkegdegse::	qamuγ-i medegči erdenis-ün sang-yi oluγsan esru-a qormusta-yin oroi daki erdeni-ber köl- tegen sögödkegdegse::	qamuγ-i medegči degedü erdenis-ün sang- i oluγsan: ersun qormusta-yin oroi daki erdeni-ber köl- degen sögödkegdegse::	/thams cad mkhyen pa dkon mchog mdzod brnyed pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/

	sögödkegdegsen:: üjügür kijayar ügei jobalang-un dalai-yi getülügsen: amitan-i terigülegçi-de oroi-bar-iyan mörgöjü bür-ün:	üjügür kijayar ügei jobalang-un dalai-yi getülügsen: amitan-i terigülegçi-de oroi-bar-iyan mörgöjü bür-ün:	üjügür kijayar ügei jobalang-un dalai-yi getü/lügsen: amitan terigülegçid oroi-bar-iyan mörgöjü bür-ün:	iruyar kijayar ügei jobalang-un dalai-yi getülügsen: amitan-u erkin-dür oroi- bar-iyan mörgöjü bür- ün:	sdug bsngal rgya mtsho ting mtha' med rgal ba/ /gro ba'i gtso la sbyi bos phyag 'tshal te/
	qamuy-i medegçi-yin surtayun-u sitügen erdenis-ün saba-yi qutuy tan quvaray-ud-un dumda negsübi::	qamuy-i medegçi-yin surtayun-u sitügen erdenis-ün saba-yi :	qamuy-i medegçi-yin surtayun-u sitügen erdenis-ün sabayi qutuy dan quva/raγ-ud- un dumda negsübi::	qamuy-i medegçi-yin surtayun-u sitügen degedü erdenis-ün saba- yi: qutuy tan-u quvaray-ud- un dumda ilyasuyai::	/thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /phags pa'i tshogs kyi dbus su dbye bar bya/
	burqan-u vinai üjügür kijayar ügei: yeke dügü reng dalai-ača bügüde: orosiysan jirüken kiged jirüken inu: ene anggida tonilyayçi büged bolai:	burqan-u vinai üjügür kijayar ügei: yeke dügü reng dalai ele bügüde: orosiysan jirüken kiged jirüken inu: ene anggida tonilyayçi büged bolai:	burqan-u vinai üjügür kijayar ügei: yeke dügü reng dalai ele bügüde orosiysan jirüken kiged jirüken inu: ene anggida tonilyayçi büged bolai:	burqan-u vinai-yin yeke dügü reng dalai: iruyar kijayar ügei ele bügüde (2b) orosiysan jirüken kiged jirüken inu: ene anggida tonilyayçi mön bolai::	/sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying dang snying po ni/ /so sor thar pa 'di yin no/
	ene kemebesü degedü nom-un qayan-u qotala nom-ud-un degedü uduriyulsun bui:	(368a) ene kemebesü degedü nom-un qayan: qotala nom-ud-un degedü uduriyulsun bui:	ene kemebesü degedü nom-un qayanu qotala nom-ud-un degedü uduriyulsun bui:	ene kemebesu degedü nom-un qayan-u: qotala nom-ud-un degedü uduriduyçi bui:	/di ni dam chos rgyal po yi/ /chos kun gyi ni 'dren ba mchog
	ene kemebesü bagsu-yin qudaldun-u ayimay-un: surtayun-u qudaldun-u yeke keyid bui::	ene kemebesü bagsu-yin qudaldun-u ayimay-un: surtayun-u qudaldun-u yeke keyid bui::	ene kemebesü bagsu-yin qudal tunu ayimay-un surtayun-u qudal dunu yeke keyid bui::	ene kemebesü bigsu-yin qudaldun-u ayimay-un: surtayun-u qudaldun-u yeke keyid bui::	/di ni dge slong tshong tshogs kyi/ /bslab zong tshod khang chen po yin/
	ebderekiy sayšabad-tur erüstegsed-ün:	ebderekey sayšabad-dur erüstegsed-ün:	ebderekey sayšabad-tur erüstegsed-ün	ebderekei šayšabad-tur erüstegsed-ün:	/tshul khirms 'chal bas zin rnam kyi/

	qoorasi arilyayçi nom inu ene bui:	qooras-i arilyayçi em inu :ene bui	qoorasi arilyayçi em inu ene bui:	qooras-i arilyayçi em inu ene bui:	/gdug pa rnam sel sman 'di yin/
	kemebesü endegüregsen inu nügüd-ün qoyar költen jalayus-un yuq-a bolai::	kemebesü endegüregsen inu: nügüd-ün qoyar köl den jalayus-un yuq-a bui::	kemebesü endegüregsen minu nügüd-ün qoyar köl ten jalayus-un yuq-a bui::	ene kemebesü ider jalayus-un endegürel: qoyar köl den jalayus-un yuq-a bui	/'di ni lang tsho rnam 'khrul pa'i/ /rkang gnyis gzhon nu'i lcags kyu yin/
	dalai-aça gün boluysan orčilang-aça getülgen tonilyayçi arɣ-a inu ene buyu:	dalai-aça gün boluysan: orčilang-aça getülgen tonilyaqui arɣ- a inu ene buyu:	dalai-aça gün boluysan orčilang-aça getülgen tonilyayçi arɣ-a inu ene buyu:	dalai-aça gün boluysan orčilang-aça: getülgen tonilyayçi arɣ-a inu ene buyu:	/mtsho bas zab pa'i 'khor ba las/ /sgrol ba'i rgal thabs 'di yin te/
	ene kemebesü sayin töröl-tür odqu-yin: mayad qasiy-a-tu kügerge inu bolai::	ene kemebesü sayin töröl-dür: odqu-yin: mayad qarsi-a-tu kügürge anu bolai::	ene kemebesü sayin töröl-dür odqu-yin: mayad qarsi-a-du kügürge inu bolai::	ene kemebesü sayin töröl-dür odqu-yin: mayad qasiy-a-tu kügürge anu bolai::	/'di ni bzang 'gror 'gro ba yi/ /de sa pa'i chu lon zam pa yin/
	ene kemebesü nisvanis-i doroyidayuluuçi mör-ün qayan uduriyulsun manglai buyu:	ene kemebesü nisvanis-i doroyidayuluuçi: mör- ün qayan uduriyulsun manglai buyu:	ene kemebesü tonilqu nisvanis-un doroyidayuluuçi mörün qayan uduriyulsun manglai buyu:	ene kemebesü nisvanis-i doroyidayuluuçi mör- ün: qayan inu uduriduyçid- un manglai buyu:	/'di ni nyon mongs pham byed lam/ /rgyal po yi ni 'dren pa mchog
	ene kemebesü tonilqu- yin balyasun-tur oroqui- yin gijgegür sitügen-tür adali ayu ::	ene kemebesü tonilqu- yin balyasun-dur: oroqu-yin gijkigür sitügen-dür adali ayu::	ene kemebesü tonilqu- yin balya/sun-dur oroquyin giskigür sitügen-tür adali açu::	ene kemebesü tonilqu- yin balyasun-dur oroqu- yin: geskigür sitügen-dür adali ayu ::	/'di ni thar pa'i grong 'jug pa'i/ /them skas gzhi dang 'dra bar gnas/
	bi büged nirvan bobasu ele: ene büged tanu bayşi buyu: kemen mön öber-iyen boluysan kündüleküi-lüge nigen- e:	bi büged nirvan bolbasu ele: ene büged tanu bayşi buyu: kemen: mön öber-iyen boluysan kündüleküi-lüge nigen- e:	bi büged nirvan bobasu ele büged tan-u bayşi buyu:kemen mön öber-iyen büged kündüleküi-lüge	bi kemebesü nirvan bolbasu ele : ene büged tan-u bayşi buyu: kemen: mön öber-yien boluysan bisirel-lüge nigen-e:	/nga ni mya ngan 'das gyur na/ 'di ni khyed kyi ston pa'o zhes/ /rang byung nyid kyis gus bcas par/

kičiyejü bigsu-yin čiγulγan-u emüne maytabai::	kičiyejü bagsu-yin čiγulγan-u emüne maytabai::	kičiyejü bagsu-yin čiγulγan-u emüne mayta/bai::	kečiyejü bigsu-yin čiγulγan-u emün-e maytabai: :	/nan tan dge slong (2a)/ /tshogs 'dun bstod/
burqan kemeküi ene nereber yirtinčü dekin-a masi čuqay bui:	burqan kemeküi ene ner-e ber yirtinčü dekin-a masi čuqay bui:	burqan kemeküi ene nereber yirtinčü tekin-a masi čuqay bui:	burqan kemekü ene ner- e ber : yirtinčü dekin-a masi čuqay bui:	/sangs rgyas zhes bya'i sgra 'di yang/ /'jig rten dag na rab tu dkon/
kümün büged bolqui-a masi berke: mayad γarqui inu masi čuqay::	kümün büged bolqui-a masi berke: mayad γarqui inu masi čuqay:	kümün büged bolqui-a masi berke: mayad γarqui inu masi čuqay::	kümün büged olqui-a masi berke: mayad γarqui inu masi čuqay::	/mi nyid rnyed pa shin tu dka'/ /rab tu 'byung ba shin du dkon/
tegünčilen mayad γaruysad-un tegüs saysabad masi čuqay: saysabad oγoyata ariγun bolbasu ber sayin nökör-i masi olqui-a berke::	tegünčilen mayad γaruysad-un tegüs saysabad masi čuqay: saysabad oγoyata ariγun bolbasu ber sayin nökör-i masi olqui-a berke::	tegünčilen mayad γaruysad-un tegüs saysabad masi čuqay: saysabad oγoyata ariγun bolbasu ber sayin nökör-i olqui-a berke:	tegünčilen mayad γaruysad-un : tegüs šayšabad tan masi čuqay: šayšabad oγoyata ariγun bolbasu ber: sayin nökör-i masi olqui-a berke: :	/de bzhin rab tu byung rnams kyi/ /tshul khirms phun sum tshogs rab dkon/ /tshul khirms yongs su dag gyur kyang/ /grogs bzang shin du rnyed par dka'/
yirtinčü-tür burqan töröküi: kümün boluyad mayad γarqui: tegüs saysabad kiged: sayin nökör-i olqui-a berke olun baraju:: merged öber-iyen sayiçadsuyai kemen küseged tedeger-i qabiy-a-tu	yirtinčü-dür burqan töröküi: kümün boluyad mayad γarqui: tegüs saysabad kiged sayin nökör-i: olqui-a berke olun baraju:: merged öber-iyen sayijidsuyai kemen küseged: tedeger-i qabiy-a-du	yirtinčü-dür burqan töröküi kümün boluyad mayad γarqui: tegüs saysabad kiged: sayin nökör-i olqui-a berke olun bariju:: öber merged öber-iyen sayijidsuyai kemen küseged tedeger-i qabiy-a-du	yirtinčü-dür burqan töröküi kiged: kümün boluyad mayad γarqui ba: tegüs šayšabad kiged: sayin nokör-i olqui-a berke-yi oluysan-aça:: merged öber-yien sayijidsuyai kemen küseged: tedeger-i qabiy-a-tu	/'jig rten sangs rgyas 'byung ba dang/ mi dang rab tu 'byung ba dang / /tshul khirms phun sum tshogs pa dang / grogs bzang rnyed dka' rnyed gyur nas/ mkhas pa bdag la legs 'dod cing / /de dag 'bras bcas byed

	bolʻyan küsegčid: anggida tonilʻayčı-yi sonosqu-yin tulada büged kičiyegdeküi::	bolʻyan küsegčid: sanvar-i kečiyegčid anggida tonilʻayčı-yi: sonosqu-yin tulada büged kičiyegdeküi::	bolʻyan küsegčid: sanvar-i kičiyegčid: anggida tonilʻayčı-yi sonos/quyin tulada büged kičiyegdeküi::	bolʻyan küsegčid: sanvar-i kečiyegčid-ber anggida tonilʻayčı-yi: sonosqu-yin tulada büged kičiyegdeküi:: (3a)	ʻdod paʻi/ sdom brtson rnam kyis so sor thar/ /mnyan paʻi phyir (ni) ʻbad par bya/
	ayay-qa tegimlig erketen-i nomoyadqayčı qotala-yin erketü burqan ba kümün bolqui toyin bolqui: mayad tonilʻyasuyai kemen küsegčid: anggida tonilʻyaquyi nasuda sakidqun::	ayay-qa tegimlig erketen-i nomoyadqayčı: qotala-yin erketü burqan ba: kümün bolqui toyin bolqui: mayad tonilʻyasuyai kemen küsegčid: anggida tonilʻyaqu-yi nasuda sakidqun::	ayay-q-a tegimlig erketen-i nomoyadqayčı qotala-yin erketü burqan ba kümün bolqui toyin bolqui-yi: mayad tonilsuyai kemen küsegčid: anggida tonilʻyaqu-yi nasuda sakidqun::	ayay-q-a tegimlig erketen-i nomoyadqayčı qotala-yin erketü : burqan ba kümün bolun toyin bolqui: mayad tonilsuyai kemen küsegčid: anggida tonilʻyaqu-yi nasuda sakidqun::	/dge slong dbang dul kun dbang po/ /sang rgyas mi ʻgyur rab byung ba/ /nges par thar pa ʻdod rnam kyis/ /so sor thar pa rtag tu srungs/
	költi toytan galab- nujud-tur bar anggida tonilʻayčı-yi sonosqui kiged: bariqui toytayaquyi olqui berke buyu: bütügekü-yi ber masi olqui-a berke::	költi toytan galab- nujud-tur bar: anggida tonilʻyaqu-yi sonosqui kiged: bariqui (368b) toytayaqu-yi olqui-a berke buyu: bütügekü-yi ber masi olqui-a berke::	költi toytan-nujud-tur bar anggida tonilʻayčı-yi sonosqui kiged bariqui toytayaqu-yi olqui-a berke buyu: bütügekü-yi ber masi olqui-a berke::	költi toytan galab- nujud-dur ber: anggida tonilʻayčı-yi sonosqui kiged: bariqu toytayaqu-yi olqui berke buyu: bütügeku-yi ber masi olqui-a berke::	/bskal pa bye ba rnam su yang/ /so sor thar pa thos pa dang / /gzung dang ʻdzin pa brnyed dkaʻ ste/ /sgrub paʻang shin tu rnyed par dkaʻ/
	burqan-nujud töröbesü amuylang: nom-i nomlaqui ber amuylang bui:	burqan-nujud töröbesü amuylang: nom-i nomlaqui ber amuylang bui:	burqan-nujud tö/röbesü amuylang: nom-i nomlaqui ber amuylang bui:	burqan-nujud töröbesü amuylang: nom-i nomlaqui ber amuylang bui:	/sangs rgyas rnam ni ʻbyung ba bde/ /chos bstan pa yang bde ba yin/
	quvaray-ud jokildubasu amuylang bui: jokilduysad-un berke	quvaray-ud jokildubasu amuylang bui: jokilduysad-un berke	quva/ray-ud-un jokildubasu amuylang bui: jokilduysad-un berke	quvaray-ud jokildubasu amuylang bui: jokilduysad-un berke	/dge ʻdun ʻthun pa bde ba ste/ /ʻthun pa rnam kye

	qatayujil amuyulang:: qutuy tan-i büged üjebesü amuyulang:	qatayujil amuyulang:: qutuy dan-i büged üjebesü amuyulang:	(331b) qatayujil amuyulang:: qutuy tan-i büged üjebesü amuyulang::	qatayuçal amuyulang:: qutuy tan-i büged üjebesü amuyulang:	dka' thub bde/ /'phags pa rnams ni mthong ba bde/
	boyda sayid-luy-a nököçebesü amuyulang: bertegçin köbegüked-i ese üjebesü: nasuda amuyulang: kiged boluyu::	boyda sayid-luy-a nököçebesü amuyulang: bertegçin köbegüked-i ese üjebesü: nasuda amuyulang büged boluyu::	boyda sayid-luy-a nököçebesü amuyulang: bertegçin köbegüked-i ese üjebesü: nasuda amuyulang: büged boluyu::	degedüs-lüge nököçebesü amuyulang: nilq-a bertegçin-i ese üjebesü: nasuda amuyulang büged boluyu::	/dam pa dag dang 'grog pa bde/ /byis pa rnams ni ma mthong na/ /rtag tu bde ba nyid du 'gyur/
	tegüs saysabad dan-i üjebesü amuyulang:	tegüs saysabad dan-i üjebesü amuyulang:	tegüs saysabad tan-i üjebesü amuyulang:	tegüs şayşabad tan-i üjebesü amuyulang:	/tshul khirms ldan pa mthong ba bde/
	_____	_____	_____	olan-i sonosuysan-i üjebesü amuyulang:	/mang du thos pa mthong ba bde/
	öggügçi töröl-eçe teyin büged toniluysan: ariyun-nuyud-i üjebesü amuyulang::	öggügçi töröl-eçe teyin büged toniluysan: ariyun-nuyud-i üjebesü amuyulang::	öggügçi töröl-eçe teyin büged toniluysan: ariyun-nuyud-i üjebesü amuyulang::	dakin törögçi töröl-eçe teyin büged toniluysan: arayun-nuyud-i üjebesü amuyulang::	/yang srid nram par grol ba yi/ /dgra bcom ba dag mthong ba bde/
	umbal sayitu mörin amuyulang: nom-tur datuysan aran amuyulang: bilig-i olqui-a boluysad amuyulang: bi kemekü omoy bariysad amuyulang::	umbal sayitu morin amuyulang: nom-dur datuysan aran amuyulang: bilig-i olqui-a boluysad amuyulang: bi kemekü omoy bariysad amuyulang:	umbal sayitu morin amuyulang: nom-dur datuysan aras amuyulang bilig-i olqui-a boluysad amuyulang bi kemekü omoy bariy/sad amuyulang::	oroča sayitu mören amuyulang: nom-tur datuysan arad amuyulang: bilig-i olqui-a boluysad amuyulang: bi kemekü omoy baraysad amuyulang::	/'jug dogs bde ba'i chu klung bde/ /chos la goms pa'i skya bo bde/ /shes rab thob par gyur pa bde/ /nga 'o nga rgyal zad pa bde/
	mayad bolyayad erketen-iyer nomoyadqaysad amurlingyui aranyatan- nuyud-tur ötelügsen	mayad bolyayad erketen-iyer nomoyadqaysad: amurlingyui aranyatan- nuyud-dur ötelügsen	mayad bolyaqun-a erketen-iyer nomoyadqaysad amurlingyui aranyatan- nuyud-dur ötelügsen	mayad bolyayad erketen nomoyadqaysad: amurlingyui aranyatan- nuyud-dur getülügsen	/nges par byas shing dbang po thul ba dag /dgon pa zhi ba rnams su rgas gyur dang

	kiged: olan-i sonosuyad oyin dotor-a: ider-iyen önggeregsed orosiqui amuyulang: : ::	kiged: olan-i sonosuyad oyin dotor-a: ider-iyen önggeregsed orosiqui amuyulang: :: ::	kiged: olan-i sonosuyad oyin dotor-a ider-iyen önggeregsed orosiqui amuyulang: : ::	kiged : olan-i sonosuyad oyin dotor-a : ider-yien önggeregsed: orosiqui amuyulang: ::	//mang du thos (pa) nags kyi nang dag tu/ /lang tsho yol ba rnams kyis gnas pa bde/
INTRODUCTION					
	PPr	UUPr	HHPr	MPr	KPr
	amin qabiy-a tan-a qaburuus-un nögčigsen kiged ülegsen kedüi tedüi kü bolai: amin qabiy-a tan-a ötelküi kiged üküküi ilete ireged: burqan-u sasin ber ebdereküi bolqu-yin tula: amin qabiy-a tan-a seren aju bisilyaydaqui:	amin qabiy-a dan-a qaburuus-un nögčigsen kiged ülegsen kedüi tedüi kü bolai: amin qabiy-a dan-a ötelküi kiged üküküi ilete ireged: burqan-u sasin ber ebdereküi bolqu-yin tula: amin qabiy-a dan-a seren aju bisilyaydaqui:	amin qabiy-a tan-a qaburud-un nögčigsed- ün kiged ülegsen kedüi tedüi kü bolai: amin qabiy-a tan-a ötelküi kiged üküküi ilete ireged: burqan-u sasin ker ebdereküi bolqui-yin tula: amin qabiy-a tan-a seren aju bisilyayda/qui:	amin qabiy-a tan-a qabur-ud-un nögčigsen kiged: ülegsen kedui namur-un tedüi kü bolai: amin qabiy-a tan-a ötleküi kiged üküküi ilete ireged burqan-u šasin ber ebdereküi bolqui-yin tula: amin qabiy-a tan-a seren aju bisilyaydaqui:	/tshe dang ldan ba dag so ka rnams kyi 'das pa dang / lhag ma ji tsam pa de tsamo/ /tshe dang ldan pa dag rga ba dang 'chi ba mngon par 'od zhing ston pa'i bstan pa yang 'jig par 'gyur bas/ tshe dang ldan pa dag gis bag yod pas rnal 'byor du bya'o/
	tegünčilen iregsen dayin-i daruysan üneker tuyuluysan burqan- nuγud-un bodi qutuy kiged: busu ber alimad teyimün-lüge jokilduqui buyan-tu nom: bodi qutuy-un jüg-üd-i ber	tegünčilen iregsen dayini daruysan üneker tuyuluysan burqan- nuγud-un bodi qutuy kiged: busu ber alimad teyimü- lüge jokilduqui buyan- du nom: bodi qutuy-un jüg-üd-i ber seren aqui-	tegünčilen iregsed dayin-i daruysad üneker tuyuluysan burqan- nuγud-un bodi qutuy kiged: busu ber alimad teyimü- lüge jokildu/qui buyantu nom: bodi qutuy-un jüg- üd-i ber seren aqui-bar	tegünčilen iregsen dayini daruysan üneker tuyuluysan burqan- nuγud-un bodhi qutuy kiged: (3b) busu ber alimad tegüs-lüge jokilduqui buyan-tu nom bodhi qutuy-un jüg-üd-i ber	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyi byang chub dang / gzhan yang gang dag de lta bu dang 'thun pa dge ba'i chos byang chub kyi phyogs rnams kyang

	seren aqui-bar oluyu:	bar oluyu:	oluyu:	seren aqui-bar oluyu:	bag yod pas 'thob po/
	ilaju tegüs nögčigsen-ü siravag-un quvaray-ud kemebesü: čöken utγ-a-tu čöken üile-tü бүкү-yin tula: quvaray eng terigün-ü üile yayun bui:	ilaju tegüs nögčigsen-ü siravag-un quvaray-ud kemebesü: čöken utγ-a-du: čöken üile-dü бүкү-yin tula: quvaray eng terigün-ü üile yayun bui:	ilaju tegüs nögčigsen-ü siravag-un quvaray-ud kemebesü: čöken utγ-a-du čöken üile-tü бүкү-yin tula: quvaray eng terigün-ü üilen yayun bui:	ilaju tegüs nögčigsen-ü siravag-un quvaray-ud kemebesü čöken utγ-a-tu čöken üile-tü бүкү-yin tula: quvaray-ud-un eng terigün-u üile yayun bui:	/bcom ldan 'das kyi nyan thos kyi dge 'dun ni don nyung ba dang bya ba nyung ba yin pas dge 'dun gyis thog mar bya ba ci yod/
	amin qabiy-a-tu da ese iregsed-ün süsülküi kiged: oγoyata ariluysan-i asayuyad asyaju бүр-үн: үгүлегдекüi::	amin qabiy-a-du da ese iregsed-de süsülküi kiged: oγoyata ariluysan-i asayuyad asyaju бүр-үн: үгүлегдекüi:	amin qabiy-a-tuda ese iregsed-de süsülküi kiged: oγoyata ariluysan-i asa γuyad: asyaju бүр-үн үгүлегдекüi::	amin qabiy-a tan ese iregsed te durasiqui kiged oγoyata ariluysan-i asayudqun: asyaju бүр-үн үгүлегдекüi::	/tshe dang ldan pa dag ma lhags pa rnams la 'dun pa dang / yongs su (2b) dag pa dris shig /dris nas kyang brjod par bya'o/
	terekü sakyalig-ud-un arслан-tur inu: arban quruγutu alayaban qamtudqayad: brati mokša-yi ungsin üiledümüi: nomoyadqaqu-yin tulada endeče sonos::	tere kü sakyalig-ud-un arслан-dur inu: arban quruγu-du alayaban qamtudqayad: brati mogša-yi ungsin üiledümüi: nomoyadqaqu-yin tulada endeče sonos::	tere sakya/lig-ud-un arslang-tur inu: arban quruγutu alayaban qamtudqa/γad: brati moks-a-yi ungsin üiledümüi: nomoyadqaqu-yin tulada endeče sonos::	tere kü šakyalig-ud-un arслан-dur inu: arban quruγu-tu alayaban qamtudqayad: brati mokča-yi ungsin üiledümüi: nomoyadqaqu-yin tulada endeče sonos::	/shAkya seng ngge de la ni/ sor mo bcu yi thal sbyar te/ /so sor thar pa gdon par byas/ 'dul ba'i don du da las nyon/
	sonosču бүр-үн: yeke arsı tan kei nomoyadqaysan-u yosuyar бүтегегед narin үчүкен gem eregüs-i kičiyen dayusqaqui büged üiledütkün::	(369a) sonosču бүр-үн: yeke arsi da ker nomlaydaysan-u yosuyar бүтүгегед: naran үчүгүкен gem eregüs-i kičiyen dayusqaqui büged üiledütkün::	sonosču бүр-үн: yeke arsı ta ker nomlaydaysan-u yosu/γar бүтегегед: narin үчүкен gem ergün-i kečiyen dayusqaqui büged üi/ledütkün::	sonosču бүр-үн yeke arsı bar: ker nomlaydaysan-u yosuyar бүтүгегед: narin үчүгүкен gem eregüs-i kičiyen simtal-iyar üiledütkün:	/thos nas drang srong chen po yis/ /ji skad gsungs bzhin bsgrub bya zhing / //kha na ma tho phra rnams la/ rtun cing byed pa nyid du gyis/

nasuda kičiyejü büged üldegçi : jiluyadqui-a berke sedkil-ün mören-tür jokilduqui jayun qurča qadayasu-tu: qajiyar kemebesü ene brati mokša bolai::	nasuda kičiyejü büged üiledügçi : jiluyadqaqui-a berke sedkil-ün moran-dur: jokilduqui jayun qurča qadayasu-du: qajiyar kemebesü ene brati mogša bolai::	nasuda kičiyejü büged üldegçi : jiluyadqaqui-a berke sed/kil-ün mörin-dür jokilduqui jayun qurča qadayasu-du: qajiyar kemebesü ene brati mokš-a bolai::	nasuda kečiyei-iyer nögčiyejü: jiluyadqui-a berke sedkil-ün morin-dur: jokilduqui jayun qurča qadayasu-tu: qajiyar kemebesü ene brati mokča bolai:	/rtag du 'bad bas 'da' ba yi/ /sems rta kha blan dka' ba la/ 'thun pa gzer rnon brgya ba yi/ /srab ni so sor thar 'di yin/
alimad yakin niyalıan-u tedüiken-iyer: ničuyad jabsar-ača ülü dabayçi: tedeger sayin kümün mören buyu:	alimad jekes ayalıun tedüiken-iyer: ničuyad jabsar-ača ülü dabaqui: tedeger sayin kümün morin buyu:	alimad yakin ayalıunu tedüiken-iyer: ničuyad jabsar-ača ülü debegçi: tedeger sayin kümün mörin buyu:	alimad yeke ayalıun-u tedüyiken-iyer: ničuyad jabsar-ača ülü dabayçi: tedeger sayin kümün-ü morin buyu:	/tshe ba gang dag dag tsam gyis/ /ldog cing 'tshams las mi 'da' ba/ /de dag mi rta bzang po ste/
nisvanis-un bayilduyan-i mayad ilayuyu:: ken-tür ene qoyar ügei boluyad: keb kejiy-e ber ülü küsegçi bolbasu: tedeger nisvanis-un bayilduyan-i ebdegdeyü: ayulqui-ača qayačaju mayad dügürüyü:: : ::	nisvanis-un bayilduyan-i mayad ilayuyu:: ken-dür ele qoyar ügei boluyad: keb kejiy-e ber ülü küsegçi bolbasu: tedeger nisvanis-un bayilduyan-a ebdegdeyü: ayulqui-ača qayačaju mayad dügürüyü : ::	nisvanis-un bayilduyan-i mayad ilayuyu kendür ene qoyar ügei boluyad: keb kejiy-e ber ülü küsegçi bolbasu: tedeger nisvanis-un bayilduyan-i ebdegdeyü: ayulqui-ača qayačaju mayad dügürüyü:: : ::	nisvanis-un bayilduyan-i mayad ilayuyu: ken-dür ene qajiyar ügei boluyad ked kejiy-e ber ülü küsegçi bolbasu: tedeger nisvanis-un bayilduyan-a ebdegdeyü: ayulaqui-ača qayačaju mayad dügürüyü: ::	nyon mongs g.yul las nges rgyal 'gyur/ /su la srab 'di med pa dang / /nam du'ang 'dod par mi 'gyur ba/ /de dag nyon mongs g.yul gyis dkrugs/ /brjod bral rnam par 'khyam par 'gyur/
quvaray-un toyid sonosun soyurq-a: edüge quvaray-ud-un arban dödüger ba: arban tabdayar-un tejiyen arilyaqui buyu:	quvaray-un dayun sonosun soyurq-a: edüge quvaray-ud-un arban dödüger ba: arban tabdayar-un tejiyen arilyaqui buyu:	quvaray-un toyid sonosun soyurq-a:: edüge quvaray-ud-un arban dödüger ba arban tabdayar-un tejiyen arilyaqui buyu:	toyin quvaray-ud sonosun soyurq-a: edüge quvaray-ud-un arban dördüger ba arban tabdayar-un selbin arilyaqui buyu:	/dge 'dun btsun pa rnams gsan du gsol/ /deng dge 'dun gyis gso sbyong bcu bzhi ba 'am bcwa lnga pa ste/

ker be quvaray-ud çay-tayan küliçebesü ele quvaray-ud jöbsiyen soyurqayad: edüge quvarag-ud-un tejigen arilyaquyi üiledüged: anggida tonilyayçi sudur-un ungsily-a-yi ungsimui: ene kemebesü üjeküi bolai:	ker be quvaray-ud çay-dayan küliçebesü ele: quvaray-ud jöbsiyen soyurqayad: edüge quvarag-ud-un tejigen arilyaquyi üiledüged: anggida tonilyayçi sudur-un ungsily-a-yi ungsimui: ene kemebesü üjeküi bolai:	kerbe quva/ray-ud çay-dayan küliçebesü ele quvaray-ud jöbsiyen soyurqayad: edüge quvaray-ud-un tejigen arilyaquyi üiledüged: anggida tonil/yayçi sudur-un ungsily-a-yi ungsimui: ene kemebesü üjeküi bolai:	ker be quvaray-ud çay-tayan kürüged küliçebesü ele quvaray-ud jöbsiyen soyurqayad: edüge quvaray-ud-un selbin arilyaquyi üiledüged anggida tonilyayçi sudur-un ungsily-a-yi ungsimui: ene kemebesü öçiküi bolai:	gal te dge 'dun gyi dus la bab cing bthod na dge 'dun gyis nang bar mdzod cig dang / deng dge 'dun gso sbyong mdzad de so sor thar pa'i mdo gdon pa gdon to/ /'di ni gsol ba'o/
amin qabiy-a tan-a ba bürin-ü tejigen arilyaquyi üiledüged: anggida tonilyayçi sudur-un ungsily-a ungsimui:	amin qabiy-a dan-a ba bürin-ü tejigen arilyaquyi üiledüged: anggida tonilyayçi sudur-un ungsily-a-yi ungsimui:	amin qabiy-a-tu tan-a ba bürin-ü tejigen arilyaquyi üiledüged: (332a) anggida tonilyayçi sudur-un ungsily-a-yi ungsimui:	amin qabiy-a tan-a ba bürin-ü (4a) selbin arilyaquyi üiledüged: anggida tonilyayçi sudur-un ungsily-a-yi ungsimui:	/tshe dang ldan pa dag bdag cag gso sbyong bya ste/ so sor thar ba'i mdo gdon pa gdon gyis/
dan-u ken-tür aldal bui: bolbasu mön tere arilyatuyai: aldal ügei bolbasu yayuba buu ügüledkün: yayuba ese ügülebesü: amin qabiy-a tan-i oyooyata ariyun kemen uqasuyai bi: (108b)	tan-u ken-dür aldal bui bolbasu: mön tere arilyatuyai: aldal ügei bolbasu yayum-a buu ügüledkün: yayuba ese ügülebesü: amin qabiy-a dan-i oyooyata ariyun kemen uqasuyai bi:	tan-u kendür al/dal bui bolbasu mön tere arilyatuyai: aldal ügei bolbasu yayu ba buu üiledkün: yayuba ese ügülebesü: amin qabiy-a tan-i oyooyata ariyun kemen uqasuyai bi	tan-u ken-dür unal bui bolbasu mön tegüber arilyatuyai: unal ügei bolbasu yayuba buu ügüledkün: yayuba ese ügülebesü: amin qabiy-a tan-i oyooyata ariyun kemen uqasuyai bi:	khyed cag su la ltung ba yod pa des mthol cig/ ltung ba med na cang mi smra shig /cang mi smra na bdag gis tshe dang ldan pa dag yongs su dag par rig par bya'o/
yambar öber-e öber-e asyaju ayay-qa tegimlig	yambar öber-e öber-e asyaju ayay-qa tegimlig	yambar öbere öbere asyaju ayay-q-a tegimlig	yambar öber-e öber-e asyaju ayay-q-a tegimlig	/'ji ltar so sor dris nas dge slong gis lan btab

	qariyu ügülegsen tegünçilen kü ayay-qa tegimlig-ün ene metü nügüd-tür ber yurban da toyaytala :	qariyu ügülegsen: tegünçilen kü ayay-qa tegimlig-ün ene metü nügüd-dür ber yurban da toyaytala bolai:	qariyu ügülegsen tegünçilenkü ayay-q-a tegimlig-ün ene metü nügüd-tür ber yurban da toyaytala bolai:	qariyu ügülegsen tegünçilen kü ayay-q-a tegimlig-ün ene metü nügüd-tür ber yurban da kürtele dayurisqan üiledku bolai:	pa de bzhin du dge slong gi 'khor 'di lta bur yang lan gsum gyi bar du sgrag par bya ba yin no/
	aldal bui bügetele duraduysayar kü ülü arilyaqu bügesü: tere medeged bügetele qudal ügüleküi bolai:	basa ali ba ayay-qa tegimlig-ün ene metü nügüd-dür yurban da toyaytala: aldal bui bügetele duraduysayar kü ülü arilyaqu bügesü: tere medeged bügetele qudal ügülekü bolai:	basa ali ba ayay-q-a tegimlig-ün ene metü nügüd-dür yurbanta toyaytala: aldal bui bügetele duraduysayar kü ülü arilyaqu bügesü: tere medeged bügetele qudal ügülekü bolai:	basa ali ba ayay-q-a tegimlig ayay-q-a tegimlig-ün ene metü nügüd-tür yurban ta kürtele ber dayurisqabasu aldal bui bügetele duraduysayar kü ese namançilabasu: tere medegseger bügetele qudal ügülekü bolai:	/yang dge slong gang dge slong gi 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin mi mthol na de shes bzhin du brdzun du smra ba yin no/
	amin qabiy-a dan medeged bügetele qudal ügüleküi kemebesü: todqoriduyçi nom kemen ilaju tegüs nögçigsen nom kemen nomlabai:	amin qabiy-a dan-a medeged bügetele qudal ügüleküi kemebesü: todqoriduyçi nom kemen (369b) ilaju tegüs nögçigsen burqan nomlabai:	amin qabiy-a tan-a medeged bügetele qudal ügüleküi kemebesü: todqoriduyçi nom kemen ilaju tegüs nögçigsen nom kemen nomlabai:	amin qabiy-a tan-a medegseger bügetele qudal ügüleküi kemebesü todqoriduyçi nom kemen ilaju tegüs nögçigsen ber nomlabai:	/tshe dang ldan pa dag shes bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/
	ayay-qa tegimlig aldal boluysad-i teyin büged arilyasuyai kemen küsegçid: aldal bui bükün-i	tegüber ayay-qa tegimlig aldal boluysad- i teyin büged arilyasuyai kemen küsegçid: aldal bui bükün-i	tedeger ayay-q-a tegimlig aldal boluysad- i teyin büged arilyasuyai kemen küsegçid: aldal bui bükün-i	tegüber ayay-q-a tegimlig unal boluysad-i teyin büged arilyasuyai kemen küsegçid ber: unal bui bükün-i	/de bas na dge slong ltung ba byung ba rnam par dag par 'dod pas ltung ba yod dran bzhin

	duradču öčigsen-iyen arilyaydaqui:	duradču üjegen-iyen arilyaydaqui:	duradču öčigsen-iyen arilyaydaqui:	duradču öčigsen-iyen arilyaydaqui:	mthong ba mthol ngar bya'o/
	arilyabasu tere amuyulang-tur kürčü aqu boluyu: ese arilyayad ese namančilabasu ese ülu boluyu:	arilyabasu tere amuyulang-dur kürčü aqu boluyu: ese arilyayad ese namančilabasu ele ülu boluyu:	arilyabasu tere amuyulang-tur kürčü aqu boluyu: ese arilyayad ese namančilabasu ele ülu boluyu:	arilyabasu tere amuyulang-dur kürčü aqu boluyu: ese arilyayad ese namančilabasu ele ülu boluyu:	/mthol na de bde ba la reg par gnas par 'gyur ro/ / ma mthol ma bshags na ni mi 'gyur ro/
	amin qabiy-a tan-a anggida tonilyayči sudur-un unsily-a terigülen ügülekü-yi ungsin barabai bi: ::	amin qabiy-a dan-a anggida tonilyayči sudur-un unsily-a terigülen ügülekü-yi ungsin barabai bi: ::	amin qabiy-a tan-a anggida tonilyayči sudur-un unsily-a terigülen ügülekü-yi ungsin baribai bi: : ::	amin qabiy-a tan-a bi ber anggida tonilyayči sudur-un ungsily-a terigülen ügülekü-yi ungsin baribai: ::	/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon ba'i gleng bzhi bton zin to/
	tegün-tür bi amin qabiy- a tan-a egün-tür ta ooyata arilbasu yayun kemen asayumui: egün-tür ta ooyata arilbasu yayun kemen qoyar da yurban da asayumui: egün-tür amin qabiy-a tan-a ooyata arilbasu ele : ene metü yayuba ülü ügüleküi ber tere tegünčilen kü toytayayu::	tegün-dür amin qabiy-a dan-a egün-dür ta ooyata arilbasu yayun kemen asayumui: egün-dür ta ooyata arilbasu yayun kemen qoyar da yurban da asayumui: egün-tür amin qabiy-a dan-a ooyata arilbasu ele : ene metü yayuba ülü ügüleküi ber tere tegünčilen kü toytayayu::	tegündür bi amin qabiy- a tan-i egündür tan ooyata arilbasu yayun kemen asayumui: egündür ta oyo/yata arilbasu yayun kemen qoyar ta yurbanta asayumui: egündür amin qabiy-a tan-a ooyata arilbasu ele : ene metü yayuba ülü ügüleküi ber tere tegünčilen kü toytayayu::	tegün-dür bi ber amin qabiy-a tan-a ker egun- dür ta ooyata ariyun buyu kemen asayumui: ker egün-dür ta ooyata ariyun buyu kemen qoyar ta yurban ta asayumui: egün-dür amin qabiy-a tan-a ooyata arilbasu ele ene metu yayuba ülü ügüleküi ber: tere tegünčilen kü toytayayu::	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas / de de bzhin du 'dzin (3a) /to//
FOUR PĀRĀJIKĀ DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	janggi inu:	janggi inu:	janggi inu:	tobči inu:	sdom la/

	ariyun busu yabudal kiged qulayaqui: kümü-i nitul-un ülü üiledéküi: qudal ügüleküi-lüge nigen-e: dörben nom-i ende nomlaysan bui:	ariyun busu yabudal kiged qulayaqui: kümün-i nitul-un ülü üiledéküi: qudal ügüleküi-lüge nigen-e: dörben nom-i ende nomlaysan bui::	ariyun busu yabudal kiged qulayaqui kümü-i nitul-un ülü üiledéküi: qudal ügüleküi-lüge nigen-e: dörben nom-i ende nomlaysan bui::	ariyun busu yabudal kiged (4b) qulayaqui: kümün-i nitul-un ülü üiledéküi: qudal ügüleküi-lüge nigen-e: dörben nom-i ende nomlaysan bui::	mi tshangs spyod dang rku ba dang / /mi la gsad par mi bya ba/ /brdzun du smra dang bcas (pa) yis/ /chos bzhi 'dir ni gsungs pa yin/
	amin qabiy-a tan-a ilaydayuluyçi edeger dörben nom kemebesü: jarim jarim sara boluyad anggida tonilyayçi sudur-i ungsiqui-aça yarumui:	amin qabiy-a dan-a ilaydayuluyçi edeger dörben nom kemebesü: jarim jarim saras boluyad: anggida tonilyayçi sudur-i ungsiqui-aça yarumui:	amin qabiy-a tan-a ilay/dayuluyçi edeger dörben nom kemebesü: jarim saran boluyad anggida tonilyayçi sudur-i ungsiqui-aça yarumui:	amin qabiy-a tan-a doroyidal-un edeger dörben nom kemebesü jarim jarim saras boluyad anggida tonilyayçi sudur-i ungsiqui-aça yarumui:	/tshe dang ldan pa dag pham par 'gyur ba'i chos bzhi po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
Prj.1	basa ali ba ayay-qa tegimlig-üd-luy-a qamtu nigen-e: adali surtaqui- tu boluysad: surtayun- iyan öggün ese üjeced surtayun-iyan ese ebderegülün bügetele: ariyun busu yabudal quriçaqui-aça ese boluysan nom-i dulduyidbasu ele: bal aduyusun-u töröl oron-tur törögsen-luy-a qamtu nigen-e ber bolqu: tere ayay-qa tegimlig ilaydaysan bükü-yin	basa ali ba ayay-qa tegimlig-üd-luy-a qamtu nigen-e adali surtaqui- du boluysad: surtayun- iyan öggün ese üjeced: surtayun-iyan ese ebderegül ün bügetele: ariyun busu yabudal quriçaqui-aça ese boluysan nom-i dulduyidbasu ele: bal aduyusun-u töröl oron-dur törögsen-luge qamtu nigen-e ber bolqu: tere ayay-qa tegimlig ilaydaysan bükü-yin tula	basa aliba ayay-q-a tegimlig-üd qamtu nigen-e: adali surtaqui- tu boluysad: surtayun- iyan öggün ese üjeced surtayun-iyan ese ebderegül-ün bügetele: ariyun busu yabudal quriçaqui-aça ese boluysan nom-i dulduyidbasu ele: bal aduyusun-u töröl oron-tur törögsen-luy-a qamtu nigen-e ber bolqu: tere ayay-q-a tegimlig ilaydaysan bükü-yin	basa ali ba ayay-q-a tegimlig-üd ayay-q-a tegimlig-üd-luy-a qamtu nigen-e adali surtaqui-tu boluysad surtayun-iyan ülü ergün: surtayun-iyan ese ebderegül-ün bügetele ariyun busu yabudal quriçaqui nom-i dulduyidbasu ele: bal aduyusun-u töröl oron-dur törögsed-lüge qamtu nigen-e ber bolqu: tere ayay-q-a tegimlig doroyidal boluysan-u	yang dge slong gang dge slong rnamdang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa'i chos bsten na /tha na dud 'gro'i skye gnas su skyes pa dang lhan cig kyang rung ste/ bolqu: dge slong de pham par gyur pa yin gyis gnas

	tula: ülü uytaqui ba:	ülü aydaqui ba:	tula: ülü uyta/qui ba:	tula ülü aydaqui bui:	par mi bya'o/
Prj.2	<p>aranyatan-tur sayuqui dayan ese ögdegsen-i qulayaqui-yin toyan-tur qariy-a-tu-yi abubasu ele:</p> <p>kedüi činegen ese ögdegsen-i abuysan-iyar: tegüni qayan ba yeke noyad baraju tegün-tür eyin kemen: ai kümün či qulayayiči buyu:</p> <p>köbegüked buyu: mungqay buyu: qulayuyči buyu: kemen ügülejü alabasu ba külebesü ba: jönggegebesü ber bolqu:</p> <p>ayaq-qa tegimlig tere metü ese ögdegsen-i abubasu ele:</p> <p>ayaq-qa tegimlig ber ilaydaysan bükü-yin tula ülü aydaqui::</p>	<p>aranyatan-tur sayuqui dayan ese ögdegsen-i qulyaqu-yin toyan-tur qariy-a-du-yi abubasu ele:</p> <p>kedüi činegen ese ögdegsen-i abuysan-iyar: tegüni qayan ba yeke noyad bariju: tegün-dür eyin kemen: ai kümün či qulayayiči buyu:</p> <p>köbegüked buyu: mungqay buyu: qulayuyči buyu: kemen ügülejü alabasu ba: külibesü ba: jönggegebesü ber (370a) bolqu:</p> <p>ayaq-qa tegimlig tere metü ese ögdegsen-i abubasu ele:</p> <p>ayaq-qa tegimlig ber ilaydaysan bükü-yin tula ülü aydaqui::</p>	<p>aranyatan-tur sayuqui dayan ese ögdegsen-i qulyaqu-yin doyan toyan-dur qariy-a-tu-yi abubasu ele:</p> <p>kedüi činegen ese ögdegsen-i abuysan-iyar: tegüni qayan ba yeke noyad bariju: tegün-tür eyin kemen: ai kümün či qulayayiči buyu:</p> <p>köbegüked buyu: mungqay buyu: qulayuyči buyu: kemen ügülejü alabasu ba külebesü ba: jögegebesü ber bolqu:</p> <p>ayaq-q-a tegimlig tere metü ese ögdegsen-i abubasu ele:</p> <p>ayaq-q-a tegim/lig ber ilaydaysan bükü-yin tulan ülü aydaqui::</p>	<p>basa ali ayaq-q-a tegimlig busud-un balyasun-a aqui ba:</p> <p>aranyatan-dur sayuqui-dayan ese ögdegsen-i qulyaqu-yin toyan-dur qariy-a-tu-yi abubasu ele:</p> <p>kedüi činegen ese ögdegsen-i abuysan-iyar tegün-i qayan ba: yeke noyad bariju tegün-dür eyin kemen: ai kümün či qulayayiči buyu:</p> <p>köbegüked buyu: mungqay buyu: qulayuyči buyu: kemen ügülejü: alaqu ba: külükü ba: üldebesü ber bolqu:</p> <p>ayaq-q-a tegimlig tere metü ese ögdegsen-i abubasu ele</p> <p>tere ayaq-q-a tegimlig-ün doroyidal bolqu mön-ü tula ülü aydaqui::</p>	<p>/yang dge slong gang gzhan dag gi grong na 'dug pa 'am/</p> <p>dgon pa na 'dug pa ma byin par rku ba'i grangs su gtogs pa slang na/</p> <p>ji tsam ma byin par blangs pas de rgyal po 'am/ blon po chen pos bzung nas de la 'di skad ces/ kye mi khyod ni rkun ma'o/</p> <p>/byis pa'o/ blun pa'o/ /rku pa'o zhes zer zhing gsong ngam/ 'chid dam/ sbyugs kyang rung ste/</p> <p>dge slong de ltar ma byin par len na</p> <p>dge slong de yang pham par gyur pa yin gyis gnas par mi bya'o/</p>
Prj.3	<p>basa ali ba ayaq-qa tegimlig-üd kümün ba sai kümün bolun</p>	<p>basa ali ba ayaq-qa tegimlig-üd kümün ba sai kümün bolun</p>	<p>basa aliba ayaq-q-a tegimlig-üd kümün ba ai kümün bolun toytaysan-</p>	<p>basa ali ayaq-q-a tegimlig-üd kümün ba sai kümün bolun</p>	<p>/yang dge slong gang mi 'am mir chags pa la bsam bzhin du rang gi</p>

	<p>toytaysan-i sedkigseger kü öber-ün yar-iyar-iyar amin nitulbasu ba: tegün-tür ese ögbesü ba tegüni mese jegügsed-tür qadayalayulbasu ba: ükügülbesü ba:</p> <p>tegün-tür ükül-i sayisiyan ügülebesü ber bolqu: tegün-tür eyin kemen: ai kümün čimada ene kilinče-tü tejigel mayui burtay-iyar yayun kereg: ai kümün či amitu aysan-ača ükügsen sayin kemen ügüleged sedkil-ün küsel kiged: sedkil-ün adqay-ud-iyar neng olan jüil den-iyer: tegüni ükügülbesü ba:</p> <p>tegün-tür ükül-i sayisiyan ügüleged tere ber tere tuyurbil-iyar čay-ača nögčibesü ele tere ayay-qa tegimlig ber ilaydaysan bükü-yin tula: ülü aydaqui::</p>	<p>toytaysan-i sedkigseger kü öber-ün yar-iyar-iyar amin nitulbasu ba: tegün-dür ese ögbesü : tegüni mese jegügsed-dür qadayalayulbasu busu ba: ükügülbesü ba:</p> <p>tegün-dür ükül-i sayisiyan ügülebesü ber bolqu: tegün-dür eyin kemen ai kümün čimada ene kilinče-dü tejigel mayui burtay-iyar yayun kereg: ai kümün či amitu aysan-ača ükügsen sayin kemen ügüleged: sedkil-ün küsel kiged: sedkil-ün adqay-ud-iyar neng olan jüil den-iyer: tegüni ükügülbesü ba:</p> <p>tegün-dür ükül-i sayisiyan ügüleged tere ber tere tuyurbil-iyar čay-ača nögčibesü ele tere ayay-qa tegimlig ber ilaydaysan bükü-yin tula ülü aydaqui::</p>	<p>i sedkigseger kü (332b) öber-ün yar-iyar-iyar amin nitulbasu ülü ba: tegün-tür ese ögbe/sü ba: tegüni mese jegügsed-dür qadayalayulbasu ba: ükügülbesü ba:</p> <p>tegün-dür üküli sayisiyan ügülebesü ber bolqu: tegün-tür eyin kemen: ai kümün čimada ene kilinče-tü tejigel mayui burtay-iyar yayun kereg: ai kümün či amitu aysan-ača öggügsen sayin kemen ügüleged sedkil-ün küsel kiged: sedkil-ün adqay-ud-un-iyar neng olan jüil ten-iyer: tegüni ükügülbesü ba:</p> <p>tegün-dür üküli sayisiyan ügüleged tere ber tere tuyurbil-iyar čay-ača nögčibesü ele: tere ayay-q-a tegimlig ber ilaydaysan bükü-yin tula ülü aydaqui::</p>	<p>toytaysan-i sedkigseger kü öber-ün yar-iyar-iyar amin nitulbasu ba: tegün-dür mese ogbesü ba: tegün-i mese jegügsed-tür qadayalayulbasu ba: tegün-i ükügülbesü ba: tegün-dür ükül-i (5a) sayisiyan ügülebesü ber bolqu: tegün-dür eyin kemen ai kümün čimada ene kilinče-tü tejigel mayui burtay-iyar yayun kereg: ai kümün či amitu aysan-ača ükügsen sayin kemen ügüleged: sedkil-ün küsel kiged: sedkil-ün bükü adqay-un neng olan jüil-iyer tegün-i ükügülbesü ba:</p> <p>tegün-dür ükül-i sayisiyan ügüleged: tere ber tere tuyurbaqui ber čay-i üiledbesu ele: tere ayay-q-a tegimlig-ün doroyidal bükü-yin tula ülü aydaqui::</p>	<p>lag dar te srog bcad dam/ de la mtshon byin nam/ de la mtshon thogs pa gnyer tam/ da 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod kyang rung ste/ de la 'di skad ces kye mi khyod 'tsho ba sdig pa mi gtsang ba ngan pa 'dis ci zhig bya / kye mi khyod gson pa pas shi bla'o // zer zhing / sems kyi 'dod pa dang / sems kyi kun du rtog pa dag gis rnam grangs du mas de 'chir gcug gam/ de la 'chi ba'i bsngags pa brjod de/ de yang rtsom pa des dus byas na/ dge slong de yang pham par gyur pa yin gyis gnas par mi bya'o/</p>
Prj.4	basa ali ba ayay-qa	basa ali ba ayay-qa	basa aliba ayay-q-a	basa ali ba ayay-q-a	/yang dge slong gang

<p>tegimlig ilete ülü medeged: oyooyata ülü meden: kümün-ü nom lam-a sun kijayar kiged:</p> <p>qutuy tanu ilyal-i olqui medeküi kiged üjeküi: kürteküi yabudal ülü bolun: ügei bügetele egüni medebe: egüni üjebei: kemen aman aldaysan-aça:</p> <p>tere aldal boluysan-i teyin büged arilyasuylai: kemen küsejü: busu nigen çay-tur asyabasu ber daki ese asyabasu ber eyin kemen amin qabiy-a tan-a bi ülü meden bügetele medebe: kemen ügüelüge: ese üjged bügetele üjebe kemen ügüelüge: kündeı keberg qudal-i ügülebe kemen kelelebesü ele ülemjireküi omoy tan- aça anggida tere ayay-qa tegimlig</p>	<p>tegimlig ilete ülü medeged: oyooyata ülü meden: kümün-ü nom lamas-un kijayar kiged:</p> <p>qutuy dan-u ilyal-i olqui medeküi kiged üjeküi: kürteküi yabudal ülü bolun: ügei bügetele egüni medebe: egüni üjebei kemen aman aldaysan-aça:</p> <p>tere aldal boluysan-i teyin büged arilyasuylai: kemen küsejü: busu nigen çay-tur asyabasu ber daki ese asyabasu ber eyin kemen amin qabiy-a dan-a bi ülü meden bügetele medebe kemen ügüelüge: ese üjged bügetele üjebe kemen ügüelüge: kündeı keberg qudal-i ügülebe kemen kelelebesü ele: ülemji/reküi omoy dan- aça anggida tere ayay-qa tegimlig</p>	<p>tegimlig ilete ülü medeged: oyooyata ülü meden: kümün-ü nom blamas-un kijayar kiged:</p> <p>qutuy tan-u ilyal-i olqui medeküi kiged üjeküi: kürteküi yabudal ülü bol-un: ügei bügetele egüni medebe: egüni üjebei kemen aman aldaysan-aça:</p> <p>tere aldal boluysan-i teyin büged arilyasuylai: kemen küsejü: busu nigen çay-tur asyabasu ber daki ese asyabasu ber eyin kemen amin qabiy-a tan-a bi ülü meden bügetele medebe: kemen ügüelüdübe: ese üjged bügetele üjebe kemen ügüelüge: kündeı keberg qudali ügülebe kemen keleldübesü ele: ülemjireküi omoy tan- aça anggida tere ayay-q-a tegimlig</p>	<p>tegimlig iledte ülü medeged oyooyata ülü meden qudal ügülekü kiged:</p> <p>qutuy tan kiged: ilyal-i olqui megeküi kiged: üjeküi: kürteküi yabudal ügei bügetele ügei metü egün-i medebe: egün-i üjebei kemen aman aldaysan-aça:</p> <p>tere unal boluysan-i teyin büged arilyasuylai: kemen küsejü busu nigen çay-tur asyabasu ber bolqu: ese asyabasu ber bolqu: eyin kemen amin qabiy-a tan-a bi ber ülü meden bügetele medebe kemen ügüelüge: ese üjgsen bügetele üjebe kemen ügüelüge: kündeı keberg qudal-i ügülebe kemen kelelebesü ele: ülemjireküi omoy tan- aça anggida: tere ayay-q-a tegimlig</p>	<p>mngon par mi shes shing yongs su mi shes la mi'i chos bla ma mtha' dang/</p> <p>'phags pa dang / bye brag thob pa dang / shes pa dang / mthong ba dang / reg par spyod pa med la med bzhin du 'di shes so/ /'di mthong ngo zhes khas 'ches pa las/</p> <p>de ltung ba byung ba rnam par dag par 'dod nas dus gzhan zhig nas dris kyang rung/</p> <p>ma dris kyang rung / 'di skad ces tshe dang ldan pa dag bdag gis ni m-i shes par shes so zhes smras/ ma mthong bar mthong ngo zhes smras te/</p> <p>gsob gsog brdzun du smras so zhes zer na/</p> <p>mngon pa'i nga rgyal ma gtogs te/ dge slong (3b) /de yang</p>
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	ber ilaydaysan бүкү-yin tula үлү айдаqui::	ber ilaydaysan бүкү-yin tula үлү айдаqui::	ber ilay/daysan-ača бүкү-yin tula үлү айдаqui::	ber doroyidal bolqu-yin tula үлү айдаqui::	pham par gyur pa yin gyis gnas par mi bya'o/
	amin qabiy-a tan-a ilaydaqu boluysan dörben nom-ud-i ungsin barabai::	amin qabiy-a tan-a ilaydaqu boluysan dörben nom-ud-i ungsin barabai bi::	amin qabiy-a tan-a ilaydaqu boluysan dörben nom-ud-i ungsin baribai::	amin qabiy-a tan-a bi ber doroyidal boluysan dörben nom-ud-i ungsin barabai::	/tshe dang ldan pa dag bdag gis pham par gyur pa'i chos bzhi po dag bton zin to/
	ayay-qa tegimlig-üd tendeče ali ba nigen aldal-i üiledbesü ele: urida yambar бүgesü qoyina bar tegünčilen ilaydaqui bolumui: ayay-qa tegimlig-üd- luy-a qamtu nigen-e orosiqui kiged edleküi-e ülü erkesikü-yin tula үлү айдаqui::	ayay-qa tegimlig-üd tendeče ali ba nigen aldal-i üiledbesü ele: urida yambar бүgesü qoyina bar (370b) tegünčilen ilaydaqu bolumui: ayay-qa tegimlig-üd- luy-a qamtu nigen-e orosiqui kiged edleküi-e ülü erkesikü-yin tula үлү айдаqui::	ayay-q-a tegimlig-üd tendeče aliba nigen nigen aldali üiledbesü ele: urida yambar бүge/sü quy-a bar tegünčilen ilaydaqu bolumui: ayay-q-a tegimlig-üd- luy-a qamtu nigen-e orosiqui kiged edleküi-e ülü erkesikü-yin tula үлү айдаqui::	ayay-q-a tegimlig-üd tedeger-eče nib nigen unal-i üiledbesü ele urida yambar бүgesü qoyina bar tegünčilen doroyidal bolumui: ayay-q-a tegimlig-üd- luy-a qamtu nigen-e orosiqui kiged edleküi-e ulu erkesikü-yin tula үлү айдаqui::	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas na thog ma ji lta bar phyis kyang de bzhin du pham par gyur pa yin te dge slong rnams dang lhan cig gnas pa dang longs spyod du mi dbang gis gnas par mi bya'o/
	tegün-tür bi amin qabiy- a tan-a egün-tür da oɣoyata arilbasu yayun kemen asayayumui:: egün-tür da qoyar da ɣurban da asayayumui: egün-tür amin qabiy-a	tegün-dür bi amin qabiy- a tan-a egün-dür ta oɣoyata arilbasu yayun kemen asayayumui:: egün-dür ta oɣoyata arilbasu yayun kemen qoyar da ɣurban da asayayumui: egün-dür amin qabiy-a	tegündür bi amin qabiy- a tan-a egündür ta oɣoyata aril/basu yayun kemen qoyar ta asayayumui:: egündür ta oɣoyata arilbasu yayun kemen qoyar ta ɣurbanta asayayumui: egün-tür amin qabiy-a	tegün-dür bi ber amin qabiy-a tan-a ker (5b) egün-dür ta oɣoyata arilbasu yayun kemen asayayumui:: ker egün-dür ta oɣoyata arilbasu yayun kemen qoyiar ta ɣurban ta asayayumui: egün-dür amin qabiya	/de la bdag gis tshe dang ldan pa dag la ci 'di la khyod yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa

	dan-a arilbasu ele: ele metü yayuba ülü ügüleküi ber tere tegünçilen kü toytayayu::	tan-a arilbasu ele: ele metü yayuba ülü ügüleküi ber tere tegünçilen kü toytayayu::	tan-a arilbasu ele: ene metü yayuba ülü ügüleküi ber tere tegün/çilen kü toytayayu::	tan-a oyojata arilbasu ele ene metü yayuba ülü ügüleküi ber tere tegünçilen kü toytayayu::	dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/
THIRTEEN SAṂGHĀVĀŚEṢA DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	janggi inu sukar-a bariqui quriçal- tu üge kündülel qudalayayulqui: ger yeke ger kiged sitügen ögkü: üçügüken quvaray-(ud- i) olgiqui kiged tegüni jöbsiyeküi: ger-i oroyaqui kiged oyun-ıyan ülü amuqu bolai:	janggi inu süker-e bariqui quriçal- du üge kündülel qudalayayulqui: ger yeke ger kiged sitügen ögkü: üçügüken quvaray-ud-i olgiqui kiged tegüni jöbsiyeküi: ger-i oroyaqui kiged oyun-ıyan ülü amuqu bolai:	janggi sukar-a bariqui quriçal- tu üge kündü/lel qudalayayulqui: ger yeke ger kiged sitügen ögkü: üçügüken quva/ray-ud-i olgiqui kiged tegüni jöbsiyeküi ger-i oroyaqui kiged oyun-ıyan ülü amuqu bolai:	tobçi inu: şukar-a bariqui quriçal- tu üge kündülel qudalayayulaqui: ger yeke ger kiged sitügen ügei: abiyas-un tedüi quvaray-ud-i olgiqui kiged tegün-i jöbsiyeküi: ger ten-a sonjiydaqu kiged oyun-ıyan ülü amuqu bolai:	/sdom la/ khu ba 'dzin pa 'khrig tshig bsnyen bkur smyan/ / khang ba khang chen dang ni gzhi med pa/ /bag tsam dge 'dun dbyen dang de rjes phyogs/ /khyim sun 'byin dang bka' blo mi bde ba'o/
	amin qabiy-a tan-a quvaray-ud-un ülejü qoçoruysan edeger arban yurban nom kemebesü jarim saran boluyad anggida tonilyayçi sudur-i ungsiqui-aça yarumui::	amin qabiy-a dan-a quvaray-ud-un ülejü qoçoruysan edeger arban yurban nom kemebesü: jarim saras boluyad anggida tonilyayçi sudur-i ungsiqui-aça yarumui::	amin qabiy-a tan-a quvaray-ud-un ülejü qoçoruysan edeger arban yurban nom kemebesü: jarim sara boluyad anggida tonilyayçi sudur-i ungsiqui-aça yarumui::	amin qabiy-a tan-a quvaray-ud-un üleju qoçoruysan edeger arban yurban nom kemebesü jarim saras boluyad anggida tonilyayçi sudur-i ungsiqui-aça yarumui::	/tshe dang ldan pa dag dge 'dun lhag ma'i chos bcu gsum po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
Sṃh.1	sedkigseger kü süker-e- yi yaryabasu jegüdün- eçe anggida quvaray-ud	sedkigseger kü sukira-yi yaryabasu jegüdün-eçe anggida quvaray-ud	sedkig/segerkü sukar-a yaryabasu jegüdün-eçe anggida quvaray-ud-un	sedkigseger şukar-a-yi yaryabasu jegüdün-eçe anggida bolbasu	/bsams bzhin du khu ba phyung na rmi lam gyi ma gtogs te dge 'dun

	ülemji bolai:	ülemji bolai:	ülemji bolai:	quvaray-ud-un ülegsen bolai:	lhag ma'o/
Sṃh.2	<p>basa ali ba ayay-qa tegimlig tamturaju qubiluy-san sedkil-iyer qatuy-dai-yin iyar-luy-a qamtu nigen-e bey-e kürülčebesü ba:</p> <p>γar-ača baribasü ba:</p> <p>čarbayun-ača baribasü ba:</p> <p>_____</p> <p>daki üy-e gesigün-ü ab alin-dur tamturaju boltaju: öber-ün bolyabasu: quvaray-un ülemji bolai::</p>	<p>basa ali ba ayay-qa tegimlig tamturaju qubiluy-san sedkil-iyer qatuytai-yin junai-luy-a qamtu nigen-e bey-e kürülčebesü ba:</p> <p>γar-ača baribasü ba:</p> <p>čarbayun-ača baribasü ba:</p> <p>_____</p> <p>daki üy-e gesigün-ü ab alin-tur tamturaju boltaju: öber-ün bolyabasu quvaray-ud ülemji bolai::</p>	<p>basa aliba ayay-q-a tegimlig tamturaju qubiluy-san sedkil-iyer qatuytai-yin jiqu-luy-a qamtu nigen-e bey-e kürülčebesü ba</p> <p>γar-un (333a) baribasü ba:</p> <p>čarbayun-ača baribasü ba:</p> <p>_____</p> <p>daki üy-e gesigün-ü ab alin-tur tamtaraju boltaju: öber-ün bolyabasu: quvaray-un ülemji bolai::</p>	<p>basa ali ba ayay-q-a tegimlig tamturaju qubiluy-san sedkil-iyer qataytai-yin oron-luy-a qamtu nigen-e bey-e kürülčebesü ba:</p> <p>γar-ača baribasü ba:</p> <p>čarbayun-ača baribasü ba:</p> <p>kükül-eče baribasü ba:</p> <p>üy-e gesigün-u eng alin-dur ünüskü nočoqui-yi bi ber üiledbesü quvaray-un ülegsen bolai::</p>	<p>/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul dang lhan cig lus reg par byed dam/ lag pa nas bzung ngam/ dpung pa nas bzung ngam/</p> <p>lan bu nas bzung ngam/ yan lag dang nying lag gang yang rung ba la nom pa dang nyug pa bdag gir byed na dge 'dun lhag ma'o/</p>
Sṃh.3	_____	_____	_____	<p>basa ali ba ayay-q-a tegimlig tamturaju qubiluy-san sedkil-iyer qatuytai-yin oron-luy-a qamtu nigen-e mayui oron-i abqui nigül-tü üges-ün ayimay-a ülü γarqui quričaqui-ača bolqui-luy-a tegüsügen er-e ber ökid-tür yambar kü yosuyar ügülebesü quvaray-ud-un ülegsen bolai::</p>	<p>/yang dge slong gang dral cing gyur pa'i sems kyis bud med kyi yul dang lhan cig gnas ngan len gyi tshig sdig pa can tshogs par mi dbyung ba 'khrig pa las byung ba dang ldan pa dag skyes bus na chung la ji lta ba bzhin du smras na dge 'dun lhag ma'o/</p>
Sṃh.4	basa ali ba ayay-qa	basa ali ba ayay-qa	basa aliba ayay-q-a	basa ali ba ayay-q-a	/yang dge slong gang

	<p>tegimlig tamtuqaju qubilıysan sedkil-iyer qutuy-dai-yin vinai-tur emüne öber-ün bey-e-tür kündülegülkü-yin tulada eyin uqaydaqui: minu metü ayay-qa tegimlig tegüs saysabad-tu buyan-tu nom-tu ariyun yabudal-da ta: ene metü quričaqui tegüsügsen ene nom-iyar kündülebesü ele:</p> <p>berigen-e ene kemebesü kündülel-nügüd-ün manglai бүкү: kemen sayisiyan ügülebesü quvaray-un ülemji bolai::</p>	<p>tegimlig tamturaaju qubilıysan sedkil-iyer qutuytai-yin vinai-tur emüne öber-ün bey-e-dür kündülegülkü-yin tulada eyin uqaydaqui: minu metü ayay-qa tegimlig tegüs saysabad-du buyan-u nom-du ariyun-u yabudal-du da: ene metü quričaqui tegüsügsen ene nom-iyar kündülebesü ele:</p> <p>berigen-e ene kemebesü kündülel-nügüd-ün manglai buyu kemen sayisiyan ügülebesü quvaray-ud ülemji bolai::</p>	<p>tegimlig tamtaraju qubilıysan sedkil-iyer qutuy-daiyin jisü-dür emüne öber-ün bey-e-tür kündülegülküi-yin tulada eyin uqaydaqui: minu metü ayay-q-a tegimlig tegüs saysabad-tu buyan-u nom nom-tu ariyun yabudal-du ta ene metü quričaqui tegüsügsen ene nom-iyar kündülebesü ele:</p> <p>berigen-i ene kemebesü kündülel-nügüd-ün manglai buyu kemen sayisiyan ügülebesü quvaray-un ülemji bolai::</p>	<p>tegimlig tamturaaju qubilıysan sedkil-iyer qatuytai-yin bey-e-yin emün-e öber-ün bey-e-dur kündülegülkü-yin tulada eyin uqaydaqui: tere metü ayay-q-a tegimlig (6a) tegüs şayşabad-tu: buyan-u nom-tu: ariyun yabudal-tu ede ene metü quričaqui-ača boluysan-luy-a tegüsügsen ene nom-iyar ergün kündülen üiledbesü ele bergen-e ene kemebesü kündülel-nügüd-ün dotur-a manglai buyu kemen sayisiyan ügülebesü quvaray-ud-un ülegsən bolai:</p>	<p>dral cing gyur pa'i sems kyis bud med kyi lus kyi mdun du bdag nyid kyi lus kyi bsnyen bkur bya ba'i phyir 'di lta ste/ de lta bu'i dge slong tshul khirms dang ldan pa/</p> <p>dge ba'i chos can/ tshangs par spyod pa la 'di ltar 'khrig pa las byung ba dang ldan pa'i chos 'dis bsnyen bkur byas na/</p> <p>/sru 'di ni bsnyen bkur byas pa rnams kyi nang na mchog yin no zhes bsngags pa brjod na dge 'dun lhag ma'o/</p>
Smp.5	<p>basa ali ba ayay-qa tegimlig ekener-tür eres-ün üge eres-tür ekener-ün ügen-iyer gergii бүгед ba amaray бүгед болан qudayayulbasu ele bal nigen kedün jolyaldubasu ber quvaray-un üileči bolai:</p>	<p>basa ali ba ayay-qa tegimlig ekener-dür eres-ün üge eres-dür ekener-ün üges-iyer gergeri бүгед ba: (371a) amaray бүгед болан qudalayulbasu ele: bal nigen kedün jolyaldubasu ber</p>	<p>basa aliba ayay-q-a tegimlig ekener-dür eres-ün üge eres-tür ekener-ün üges-iyer gergeri бүгед ba amaray бүгед болан qudayayulbasu ele bal nigen kedüi jolyal/dubasu ber quvaray-un ülemji</p>	<p>basa ali ba ayay-q-a tegimlig ekener-tür eres-ün üge eres-tür ekener-ün üges-iyer gergeri бүгед ba amaray болан qudalayulbasu ele bal nigen kedün jolyalduqu tutum-dur quvaray-un ülegsən bolai::</p>	<p>/yang dge slong gang bud med la skyes pa'i tshig dang / skyes pa la bud med kyi tshig gis chung ma nyid dam/ mdza' na mo nyid du smyen byed na tha (4a) // na thang 'ga' phrad pa la yang rung ste dge slong 'dun lhag ma'o/</p>

		quvaray-ud üileçi bolai::	bolai::		
Smh.6	<p>ayay-qa tegimlig-üd öber-iyen qoçoruysan ejen ügegün-i öber-ün tulada ger barayulqu bügesü: tere ayay-qa tegimlig ger-ün yosuvar bayiyluyad: tegün-tür ger-ün činege kemebesü ene buyu:</p> <p>dotor-a unduyulin inu sayibar oduysan-u tegüber arban qoyar töge boluyad:</p> <p>örigen inu doloyan töge bolai:: sitügen-i üjekü-yin tulada tere ayay-qa tegimlig-üd-i uduriddaqui: uduridduysan ayay-qa tegimlig-üd ber sitügen jokiqui kiged: temečel ügegü: tuyurbibası bolquyi (109a) üjegdeküi: ker be ayay-qa tegimlig sitügen ülü bolqui ba: temečel-tü ba: tuyurbiju ülü bolqui</p>	<p>ayay-qa tegimlig-üd öber-iyen qoçoruysan-ača egegün-i öber-ün tulada ger-i bariylulqu busu: tere ayay-qa tegimlig ger-ün yosuvar bayiyluyad: tegün-dür ger-ün činege kemebesü ene buyu:</p> <p>dotor-a unduyuliy inu sayibar oduysan-u tegüber (tögeber) arban qoyar töge boluyad:</p> <p>örigen inu doloyan töge bolai:: sitügen-i üjekü-yin tulada tere ayay-qa tegimlig-üd-i uduriddaqui: uduriduysan ayay-qa tegimlig-üd ber sitügen jokiqui kiged: temečel ügegü: tuyurbibası bolqu-yi üjegdeküi: ker be ayay-qa tegimlig sitügen ülü bolqui ba: temečel-dü ba: tuyurbiju ülü bolqui</p>	<p>ayay-q-a tegimlig-üd öber-iyen qoçoruysan-ača ügegün-i öber-ün tulada ger-i bariylulqu bügesü: tere ayay-q-a tegimlig ger-ün yosuvar bayiyluyad: tegün-dür ger-ün činege kemebesü ene metü buyu:</p> <p>dötör-e ündüsün inu sayibar oduysan-i tegüber arban qoyar töge boluyad:</p> <p>örigen inu doloyan töge bolai:: sitügen-i üjekü-yin tulada tere ayay-q-a tegimlig-üd-i uduriddaqui: udu/ridduysan ayay-q-a tegimlig-üd ber sitügen jokiqui kiged: temečel ügegü: tuyurbibası bolqu-yi üjegdeküi: ker be ayay-q-a tegimlig sitü/gen ülü bolqu ba: temečel-tü ba: tuyurbiju ülü bolqui</p>	<p>ayay-q-a tegimlig-üd öber-iyen yuyilinčılaysan ejen ügegun: öber-ün tulada ger-i bariylulqu bügesu tere ayay-q-a tegimlig ger-ün yosuvar bayiyluyad tegün-dür ger-ün činege kemebesü ene buyu:</p> <p>dotor-a urtuyluliy inu sayibar oduysan-u tögeber arban qoyar töge boluyad:</p> <p>örigen anu doloyan töge bolai:: yajar-i üjekü-yin tulada tere ayay-q-a tegimlig ber ayay-q-a tegimlig-üd-i uduriddaqui: uduriduysan ayay-q-a tegimlig-üd ber yajar jokiqui kiged: temečel ügegü: tuyurbibası bolqu-yi üjegdeküi: ker be ayay-q-a tegimlig ber yajar ülü bolqu ba: temečel-tü ba: tuyurbiju ülü bolqui</p>	<p>/dge slong gis bdag gis bslangs pa bdag po med pa/ bdag gis phyir khang pa rtsig tu 'jug na dge slong des khang pa tshad bzhin du rtsig tu chug cig / de la khang pa'i tshad ni 'di yin te</p> <p>nang gi srid du bde bar gshegs pa'i mtho'i mtho bcu gnyis/</p> <p>zheng du mtho bdun no/</p> <p>/gzhi ba lta ba'i phyir dge slong des dge slong dag dkri bar bya'o/</p> <p>/khrid pa'i dge slong dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / rtsam du rung bar blta bar bya'o/</p> <p>/gal te dge slong gi gzhi mi rung ba 'am/ rtsod pa dang bcas pa 'am/ brtsam du mi rung</p>

	<p>bügetele öber-iyen yunuysan ejen ügegü öber-ün tulada ger-i bariyulbasu ba:</p> <p>sitügen-i üjekü-yin tulada quvaray-ud-i ber ülü uduridqui ba: uduriduysan ayay-qa tegimlig-üd-tür sitügen-iyen üjegülküi ba: činegen-eče dababasu quvaray-un ülemji bolai:</p>	<p>bügetele öber-iyen yuyuysan ejen ügegü öber-ün tulada ger-i bariyulbasu ba:</p> <p>sitügen-i üjekü-yin tulada quvaray-ud-i ber ülü uduridqui ba: uduriduysan ayay-qa tegimlig-üd-tür sitügen-iyen ülü üjegülküi ba: činegen-eče dababasu quvaray-ud ülemji bolai::</p>	<p>bügetele öber-iyen yuyuysan-eče ügegü öber-ün tulada ger-i bariyulbasu ba:</p> <p>sitügen-i üjeküyin tulada quvaray-ud-i ber ülü uduridqui ba: uduriduysan ayay-q-a tegimlig-üd-tür sitügen-iyen ülü üjegülküi ba: činegen-eče dabasu quvaray-un ülemji bolai:</p>	<p>bügetele öber-iyen yuyuysan ejen ügegü öber-ün tulada ger-i bariyulbasu ba:</p> <p>yajar-i üjekü-yin tulada ayay-q-a tegimlig-i ber ülü uduridqui ba: uduriduysan ayay-q-a tegimlig-üd-tür yajar-iyen ülü üjegülküi ba: kemjiy-e-eče dababasu quvaray-ud-un ülegsən bolai::</p>	<p>bar bdag gis bslangs pa bdag po med pa bdag gi phyir khang pa rtsig du 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston tam/ tshad las 'das na dge 'dun lhag ma'o/</p>
Sṃh.7	<p>ayay-qa tegimlig eyetü quvaray-ud-un tulada yeke buqar keyid-i bariyulbasu ele: sitügen-i üjekü-yin tere ayay-qa tegimlig-üd-i uduriddaqui::</p> <p>uduridduysan ayay-qa tegmig-üd ber sitügen bolqui kiged: temečel ügegü: tuurbibasus bolquyi üjegdeküi: ker be ayay-qa tegimlig- ün sitügen ülü bolqu ba: temečel-tü bolquyi ba:</p>	<p>ayay-qa tegimlig ečitü quvaray-ud-un tulada yeke buqar keyid-i bariyulbasu ele: sitügen-i üjekü-yin tulada tere ayay-qa tegmig-üd-i uduriddaqui::</p> <p>uduriduysan ayay-qa tegmig-üd ber sitügen bolqui kiged: temečel ügegü tuurbibasus bolqu-yi üjegdeküi: ker be ayay-qa tegimlig sitügen ülü bolqu ba: temečel-dü bolqu ba:</p>	<p>ayay-q-a tegimlig eyetü quvaray-ud-un tulada yeke buqar keyid-i bariyulbasu ele: sitügen-i üjekü-yin tere ayay-q-a tegimlig-üd-i uduriddaqui::</p> <p>uduridduysan ayay-q-a tegmig-üd ber sitügen bolqui kiged: temečel ügegü: tuurbibasus bolqu-yi üjegdeküi: ker be ayay-q-a tegimlig sitügen ülü bolqu ba: temečel-dü bolqu ba:</p>	<p>ayay-q-a tegimlig ejitü yajar-a quvaray-ud-un tulada yeke buqar keyid-i bariyulbasu ele (6b) yajar-i üjekü-yin tula ayay-q-a tegimlig tere ayay-q-a tegimlig- üd-i uduriddaqui:</p> <p>uduriduysan ayay-q-a tegmig-üd ber yajar bolqui kiged: temečel ügegü tuurbibasus bolqu-yi üjegdeküi: ker be ayay-q-a tegimlig yajar ülü bolqu ba: temečel-tü bolqu ba:</p>	<p>/dge slong gis bdag po yod pa dge 'dun gyi phyir gtsug lag khang chen po rtsig tu 'jug na gzhi blta ba'i phyir dge slong des dge slong dag bkri bar bya'o/ /khrid pa'i dge slong dag gis kyang gzhi rung ba dang / rtsod pa med pa dang / brtsam du rung bar blta bar bya'o/ /gal te dge slong gis gzhi mi rung ba 'am/ rtsod pa dang bcas pa</p>

	<p>tuyurbibasü: ülü bolqui-tur eçitü quvaray-un tulada yeke buqar keyid-i bariyulbasu ba: sitügen-i üjekü-yin tulada ayay-qa tegimlig-(üd-i) ber ülü uduridqui ba: uduriduysan ayay-qa tegimlig-üd-tür sitügen-iyen ese üjügülbesü quvaray-un ülemji bolai::</p>	<p>tuyurbibasü ülü bolqui-dur ejitü quvaray-un tulada yeke buqar keyid-i bariyulbasu ba: sitügen-i üjekü-yin tulada ayay-qa tegimlig-üd-i ber ülü uduridqui ba: uduriduysan ayay-qa tegimlig-üd-dür sitügen-iyen ese üjügülbesü quvaray-un ülemji bolai::</p>	<p>tuyurbibasü ülü bolqui-dur ejitü quvaray-un tulada yeke buqar keyid-i bariyulbasu ba: sitü/gen-i üjeküi-yin tulada ayay-q-a tegimlig-üd-i ber ülü udurid/qui ba: uduridduysan ayay-q-a tegimlig-üd-dür sitügen-iyen üjü/gülbesü quvaray-un ülemji bolai::</p>	<p>tuyurbibasü ülü bolqui-dur ejitü yajar-a qavaray-un tulada yeke buqar keyid-i bariyulbasu ba: yajar-i üjekü-yin tulada ayay-q-a tegimlig-üd-i ber ülü uduridqui ba: uduriduysan ayay-q-a tegimlig-üd-tür yajar-iyen ese üjügülbesü quvaray-ud-un ülegsén bolai::</p>	<p>'am/ rtsam du mi rung bar bdag po yod pa dge 'dun gyi phyar gtsug lag khang chen po rtsig tu 'jug gam/ gzhi blta ba'i phyir dge slong dag kyang mi khrid dam/ dge slong khrid pa dag la gzhi mi ston na dge 'dun lhag ma'o/</p>
Sṃh.8	<p>basa ali ba ayay-qa tegimlig kilinglen urilaqu bolju: ker ken ber egüni ariyun yabudal-aça qayaçaŷulsuyai kemen sedkijü bür-ün: aldal ügei ayay-qa tegimlig-üd-tür sitügen ügegüi-e ilaydayulqui nom-iyar dayariysan-aça tere busu nigen çay-tur asyabasu ber daki</p> <p>tere temeçel ber sitügen ügei boluyad: ayay-qa tegimlig ber urin-iyar aysan-u tula</p>	<p>basa ali ba ayay-qa tegimlig kilinglen urilaqu bolju: (371b) kerken ber egüni ariyun yabudal-aça qayaçaŷulsuyai kemen sedkijü bür-ün: aldal ügei ayay-qa tegimlig-üd-dür sitügen ügegüi-e ilaydayulqui nom-iyar dayariysan-aça: tere busu nigen çay-dur asyabasu ber daki</p> <p>tere temeçel ber sitügen ügei boluyad: ayay-qa tegimlig ber urin-iyar aysan-u tula</p>	<p>basa aliba ayay-q-a tegimlig kilinglen urilaqu bolju: kerken ber egüni ariyun yabudal-aça qayaçaŷulsuyai kemen sedkijü bür-ün: aldal ügei ayay-q-a tegimlig-üd-dür sitügen ügegü ilaydayulqui nom-iyar dayariysan-aça tere busu nigen çay-tur asyabasu ber daki</p> <p>tere temeçel ber sitügen ügei boluyad: ayay-q-a tegimlig ber urin-iyar (333b) ber urin-iyar</p>	<p>basa ali ba ayay-q-a tegimlig kilinglen urilaqu bolju: kerken ber egün-i ariyun yabudal-aça qayaçaŷulsuyai kemen sedkijü bür-ün : unal ügei ayay-q-a tegimlig-üd-tür sitügen ügegüi-e doroyidal boluysan nom-iyar dayariysan-aça tere busu nigen çay-tur asyabasu ber bolqu: ese asyabasu ber bolqu: tere temeçel ber sitügen ügei boluyad: ayay-q-a tegimlig ber urin-dur aysan-u tula urin-iyar</p>	<p>/yang dge slong gang khros shing zhe sdang bar gyur nas/ ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la / gzhi med par pham par gyur pa'i chos kyis skur pa las de dus gzhan zhig na dris kyang rung / ma dris kyang rung / rtsod pa de yang gzhi med pa yin la/ dge slong yang zhe sdang la gnas pas zhe</p>

	urin-iyar ügüleküi: kemebesü quvaray-un ülemji bolai::	urin-iyar ügüleküi kemebesü quvaray-ud ülemji bolai::	aysan-u tula urin-iyar ügüleküi kemebesü quvaray-un ülemji bolai:	ügüleküi kemebesü quvaray-ud-un ülegsən bolai::	sdang gis smras so zhe na dge 'dun lhag ma'o/ bolai::
Smh.9	<p>basa ali ba ayay-qa tegmilig kilinglen urilaqu bolju: ker ken ber egüni ariyun yabudal-ača qayačayulsuyai kemen sedkijü bür-ün: aldal ügei ayay-qa tegmilig-tür qubi busud- un qubi busud-luy-a jokilduqui ilaydayulqui nom-iyar dayariysan-ača</p> <p>tere busu nigen čay-tur asyabasu daki</p> <p>tere temečel ber busud- un qubi busud-luy-a jokilduqui boluyad: tere temečel busud-un qubi busud-luy-a jokilduqui-yin tula üčügüken-eče sedkigsen-ü tedüi ken nigen kedün nom-i abqu boluyad: ayay-qa tegmilig ber urin-tur aysan-u tula urin-iyar ügülebei</p>	<p>basa ali ba ayay-qa tegmilig kilinglen urilaqu bolju: kerken ber egüni ariyun yabudal-ača qayačayulsuyai kemen sedkijü bür-ün: aldal ügei ayay-qa tegmilig-dür qubi busud-un qubi busud- luy-a jokilduqui ilaydayulqui nom-iyar dayariysan-ača</p> <p>tere busu nigen čay-tur asyabasu daki</p> <p>tere temečel ber busud- un qubi busud-luy-a jokilduqui boluyad: tere temečel busud-un qubi busud-luy-a jokilduqui-yin tula üčügüken-eče sedkigsen-ü tedüiken nigen kedün nom-i abqu boluyad: ayay-qa tegmilig ber urin-dur aysan-u tula urin-iyar ügülebei</p>	<p>basa aliba ayay-q-a tegmilig kilinglen urilaqu bolju: kerken ber egüni ariyun yabudal-ača qayačayulsuyai kemen sedkijü bür-ün: aldal ügei ayay-q-a tegmilig-tür qubi busud- un qubi busud-luy-a jokilduqui ilaydayulqui nom-iyar dayariysan-ača</p> <p>tere busu nigen čaytur asyabasu taki</p> <p>tere temečel ber busud- un qubi busud-luy-a jokilduqui boluyad: tere temečel busud-un qubi busud-luy-a jokilduqu-yin tula üčüken-eče sedkigsen-ü tedüiken nigen kedün nom-i abqu boluyad: ayay-q-a tegmilig ber urin-dur aysan-u tula urin-iyar ügülebei kemebesü: quvaray-un</p>	<p>basa ali ba ayay-q-a tegmilig kilinglen urilaqu bolju kerken ber egün-i ariyun yabudal- ača qayačayusuyai kemen sedkijü bür-ün :</p> <p>unal ügei ayay-q-a tegmilig-tür busud-un qubi busud-luy-a jokilduqui doroyidal boluysan nom-iyar dayariysan-ača: tere busu nigen čay-tur asyabasu ber bolqu: ese asyabasu ber bolqu: tere temečel ber busud- un qubi busud-luy-a jokilduqui boluyad: tere temečel busud-un qubi busud-luy-a jokilduqui-yin tula abiyas-u tedüyiken-eče (7a) sayaysan nigen kedün nom-i abqu boluyad: ayay-q-a tegmilig ber urin-dur aysan-u tula urin-iyar ügüleküi</p>	<p>/yang dge slong gang khros shing zhe sdang bar gyur nas ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas/ dge slong dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang 'thun pa pham par gyur pa'i chos kyis skur ba las /de dus gzhan zhig na dris kyang rung / ma dris kyang rung / rtsod pa de yang gzhan gyi cha ma yin pa dang 'thun pa yin la/ rtsod (4b) pa de gzhan gyi cha ma yin pa dang 'thun pas bag tsam las bsams pa tsam gyi chos 'ga' zhig blangs par gyur la/ dge slong yang zhe sdang la gnas pas zhe sdang gis smras so zhe</p>

	kemebesü: quvaray-un ülemji bolai:	kemebesü: quvaray-ud ülemji bolai::	ülemji bolai:	kemebesü quvaray-ud- un ülegsen bolai::	na dge 'dun lhag ma'o/ un ülegsen bolai::
Smh.10	<p>basa ali ba ayay-qa tegimlig jokilduysan quvarag-ud-i qayačayulqu-yin tula da kičiyen olgiqui temečel-i üneker abču asuru baran ele:</p> <p>tere ayay-qa tegimlig-tür ayay-qa tegimlig-üd eyin kemen amin qabiy-a-tu či jokilduysan quvaray-ud-i qayačayulqu-yin tulada bükü kečiy-e: olgiqui temečel-i üneker abču asuru bariyad buu sayutuıai:</p> <p>amin qabiy-a-tu-a quvarag-ud-i jokilduyultuyai: jokilduysan quvaray-ud-i ülü qayačayul-un qamuy-a bayasqulang-iyar ülü temečen ıayčakü degedü nigen ungsily-a-tu boluyad: usun-luy-a sün nigen-e neyileldügsen metü</p>	<p>basa ali ba ayay-qa tegimlig jokilduysan quvarag-ud-i qayačayulqu-yin tulada kičiyen olgiqui temečel-i üneker abču asuru barin ele:</p> <p>tere ayay-qa tegimlig-tür ayay-qa tegimlig-üd eyin kemen amin qabiy-a-du či jokilduysan quvaray-ud-i qayačayulqu-yin tulada buu kičiy-e: olgiqui temečel-i üneker abču asuru bariyad buu sayutuıai:</p> <p>amin qabiy-a du-a quvarag-ud-i jokilduyultuyai: jokilduysan quvaray-ud-i ülü qayačayul-un qamuy-a bayasqulang-iyar ülü temečen ıayčakü degedü nigen ungsily-a-du boluyad: usun-luy-a sün nigen-e neyileldügsen metü</p>	<p>basa aliba ayay-q-a tegimlig jokilduysan quvaray-ud-i qayačayulqu-yin tulada kičiyen olgiqui temečel-i üneker abču asuru barin ele:</p> <p>tere ayay-q-a tegimlig-tür ayay-q-a tegimlig-üd eyin kemen amin qabiy-a-tu či jokilduysan quvaray-ud-i qayačayulqu-yin tulada buu kečiy-e: olgiqui temečel-i üneker abču asuru bariyad buu sayutuıai:</p> <p>amin qabiy-a-tu-a quvaray-ud-i jokilduyultuyai: jokilduysan quva/ıay-ud-i ülü qayačayul-un qamuy-a bayasqulang-iyar ülü temečen ıayčakü degedü nigen ungsily-a-tu boluyad: usun-luy-a sün nigen-e neyilel/dügsen metü</p>	<p>basa ali ba ayay-q-a tegimlig jokilduysan quvaray-ud-i qayačayulqu-yin tulada kečiyen üiledüged olgiqui temečel-i üneker abču sayitur barin abasu:</p> <p>tere ayay-q-a tegimlig-tür ayay-q-a tegimlig-üd eyin kemen: amin qabiy-a-tu či jokilduysan quvaray-ud-i qayačayulqu-yin tulada buu kičiyegtün: olgiqui temečel-i üneker abču asuru bariyad buu sayuytun:</p> <p>amin qabiy-a-tu-a quvaray-ud-i qamtu nigen-e jokilduyuluytun: jokilduysan quvaray-ud-i ülü qayačayul-un: qamuy-a bayasqulang-iyar ülü temečen: ıayča kü degedü nigen ungsily-a-tu boluyad usun-luy-a sün nigen-e neyileldügsen metü</p>	<p>/yang dge slong gang dge 'dun 'thun pa dbye ba'i phyir rtul bar byed cing dbyen byed par 'gyur pa'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug na/</p> <p>dge slong de la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa khyod dge 'dun 'thun ba dbye ba'i phyir rtul bar ma byed cig / dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug cig /tshe dang ldan pa dge 'dun dang lhan cig 'thun par gyis shig /dge 'dun 'thun mi phyed /</p> <p>kun tu dga' mi rtsod/</p> <p>/mchog gcig 'don pa gcig cing chu dang 'o ma 'dres pa lta bur gyur la</p>

<p>bolju: burqan-u sasin-i geyigülbesü ele: jiryalang-tur kürçü ungsiqu boluyu-j-a: amin qabiy-a-tu či quvaray-ud-i qayaçayulqui ene metü sitügen-i talbituyai kemen soyuydaqui::</p> <p>tere ayay-qa tegimlig ber ayay-qa tegimlig teyin kemen soyiqui-tur: ker be tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqu bügesü tere sitügen-i talbiyulqu-yin tulada qoyar da yurban da üneker soyuydaqui: üneker uqayuluйдаqui::</p> <p>qoyar da yurban da üneker soyun üneker uqayulqui-tur tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqu bügesü quvaray-un ülemji bolai:</p>	<p>bolju: burqan-u sasin-i geyigülbesü ele: jiryalang-dur kürçü ungsiqu boluyu-j-a: amin qabiy-a du či quvaray-ud-i qayaçayulqui ene metü sitügen-i talbituyai (372a) kemen soyuydaqui::</p> <p>tere ayay-qa tegimlig ber ayay-qa tegimlig teyin kemen soyiqui-dur: ker be tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqu bügesü tere sitügen-i talbiyulqu-yin tulada qoyar da yurban da üneker soyuydaqui: üneker uqayu/луйдаqui:</p> <p>qoyar da yurban da üneker soyun üneker uqayulqui-dur tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqu bügesü quvaray-ud ülemji bolai::</p>	<p>bolju: burqan-u sasin-i geyigülbesü ele: jiryalang-dur kürçü ungsiqu boluyu-j-a: amin qabiy-a-tu či quvaray-ud-i qayaçayulqui ene metü sitügen-i talbituyai kemen soyuydaqui::</p> <p>tere ayay-q-a tegimlig ber ayay-q-a tegimlig teyin kemen</p> <p>—————</p> <p>ele sayin : kerbe ülü talbiqu bügesü: tere sitügen-i talbiyulqu-yin tulada qoyar da yurban da üneker surtaqui soyuydaqui: üneker uqayuluйдаqui:: qoyar yurbanta</p> <p>—————</p> <p>üneker uqayulqui-dur tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqu bügesü quvaray-un ülemji bolai::</p>	<p>bolju: burqan-u šašin-i ber geyigülbesü ele jiryalang-dur kürçü orosiqu boluyu-j-a: amin qabiy-a-tu či quvaray-ud-i qayaçayulqui ene metü sitügen-i talbituyai kemen soyuydaqui ::</p> <p>tere ayay-q-a tegimlig- tür ayay-q-a tegimlig-üd teyin kemen soyubasu: ker be tere sitügen-i talbibasu tere metü sayin: ker be ülü talbiqu bügesü tere sitügen-i talbiyulqu-yin tulada qoyar ta yurban ta üneker soyuydaqui: üneker uqayuluйдаqui::</p> <p>qoyar ta yurban ta üneker soyun: üneker uqayulqui-dur tere sitügen-i talbibasu tere metü sayin: ker be ülü talbiqu bügesü quvaray-un ülegsen bolai::</p>	<p>ston pa'i bstan pa yang gsal bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa khyod dge 'dun 'byed par byed pa'i gzhi 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong de la dge slong rnams kyis de skad bsgo ba na / gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi te gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya'o/ /yang dag par bstan par bya'o/</p> <p>/lan gnyis lan gsum du yang dag par sgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/</p>
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<p>Smp.h.11</p>	<p>tere ayay-qa tegimlig-ün nökör boluyçı ayay-qa tegmilig ülü jokilduqun- i ügülekü-yi büged dayan jöbsiyegçi nigen- e ba qoyar ba olan bui: boluyad ker be tedeger ayay-qa tegmilig-üd-tür eyin kemen amin qabiy-a tan-a ta jöp ber bügesü</p> <p>buruyü bar bügesü ene ayay-qa tegimlig-tür yayüqan bar buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ene ayay-qa kemebesü: nom-i kelegçi : vinai-yi kelegçi: ene ayay-qa tegimlig kemebesü nom kiged vinai-yi üneker abçu sayitur bariyad: tere ügeber nereidügçi:</p> <p>ene kemebesü ayay-qa tegmilig kemebesü medeged bügetele</p>	<p>tere ayay-qa tegimlig-ün nökör boluyçı ayay-qa tegmilig ülü jokilduqun- i ügülekü-yi büged dayan jöbsiyegçi nigen- e ba qoyar ba olan bui boluyad: ker be tedeger ayay-qa tegmilig-üd-dür eyin kemen: amin qabiy-a dan-a ta jöp ber bügesü</p> <p>buruyü bar bügesü ene ayay-qa tegimlig- dür yayüqan bar buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ene ayay-qa kemebesü: nom-i kelegçi : vinai-yi kelegçi: ene ayay-qa tegimlig kemebesü nom kiged vinai-yi üneker abçu sayitur bariyad: tere ügeber nereidügçi:</p> <p>ene kemebesü ayay-qa tegmilig kemebesü medeged bügetele</p>	<p>tere ayay-q-a tegimlig- ün nökor boluyçı ayay- q-a tegimlig ülü jokilduqun-i ügülekü büged dayan jöb/siyegçi nigen-e ba qoyar ba olan bui: boluyad kerbe : tedeger ayay-q-a tegmilig-üd-dür eyin kemen: amin qabiy-a tan-a ta jöp ber bügesü</p> <p>buruyü bar bügesü ene ayay-q-a tegimlig- tür yayüqan bar buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ayay-q-a tegimlig kemebesü: nom-i kelegçi vinai-yi kelegçi ene ayay-q-a tegmilig kemebesü nom kiged vinai-yi üneker abçu sayitur bariyad: tere üge ber nereidügçi: ene kemebesü ayay-q-a tegmilig kemebesü medeged bügetele</p>	<p>tere ayay-q-a tegimlig- ün nökor boluyçı ayay- q-a tegimlig ülü jokilduqun-i ügülekü-yi büged dayan jöbsiyegçi nigen-e ba (7b) qoyar ba olan bui boluyad: ker be tedeger ayay-q-a tegmilig-üd-tür eyin kemen: amin qabiy-a tan-a sayin bolbasu bolqu:</p> <p>mayu bolbasu bolqu: ayay-q-a tegimlig egün- tür yayüqan bar buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ayay-q-a tegimlig ene kemebesü nom-i kelegçi: vinai-yi kelegçi: ayay-q-a tegmilig ene kemebesü nom kiged vinai-yi üneker abçu sayitur bariyad dayan ügeber nereidügçi: ayay-q-a tegimlig ene kemebesü medeged bügetele ügüleyü-j-e</p>	<p>/dge slong de'i grogs byed pa'i dge slong mi mthun par smra ba nyid kyi rjes su phyogs pa gcig gam gnyis sam mang po dag yod cing /</p> <p>gal te de dag dge slong rnams la 'di skad ces/ kemen: tshe dang ldan pa dag khye(d) cag dge yang rung/ /sdig kyang rung / dge slong 'di la ci yang ma smra shig /</p> <p>de ci'-i phyir zhe na tshe dang ldan pa dag dge slong 'di n-i chos smra pa/ 'dul ba smra ba/ dge slong 'di na chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/</p> <p>dge slong 'di ni shes bzhin du smra'i mi shes par</p>
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<p>ügüleyü-j-e: ülü medekü busu-yin tulada busu: ene ayay-qa tegimlig alin-i küsejü külichekü bugesü bide ber tegüni küsejü külichemüi: kemen kelelebesü:ele:</p> <p>tedeger _____ ayay-qa tegimlig-üd eyin kemen _____</p> <p>qubiytan jöb ber bügesü buruyu ber ene ayay-qa tegimlig-tür yayuyan bar buu ügüledkün:</p> <p>tere yayun-u tulada kemebesü: _____ ene ayay-qa tegimlig kemebesü: nom-i kelelegçi vinai-yi kelelegçi: ayay-qa tegimlig kemebesü nom kiged vinai-yi abçu sayitur</p>	<p>ügüleyü-j-e: ülü medekü busu-yin tulada buyu: ene ayay-qa tegimlig alin-i küsejü külichekü bugesü bide ber tegüni küsejü külichemüi: kemen kelelebesü ele:</p> <p>tedeger ayay-qa tegimlig-dür ayay-qa tegimlig-üd eyin kemen _____</p> <p>amin qabiy-a dan jöb ber bügesü buruyu ber bügesü ene ayay-qa tegimlig- dür yayuyan bar buu ügüledkün: tere yayun-u tulada kemebesü: _____ ene ayay-qa tegimlig kemebesü: nom kelelegçi vinai-yi kelelegçi: ene ayay-qa tegimlig kemebesü: nom kiged vinai-yi üneker abçu</p>	<p>ügüleyü-j-e: ülü medekü busu-yin tulada buyu: ene ayay-q-a tegimlig alin-i küsejü külichekü bugesü bide ber tegüni küsejü külichemüi: kemen kelelebesü ele:</p> <p>tede/ger ayay-q-a tegimlig-dür ayay-q-a tegimlig-üd eyin kemen _____</p> <p>amin qabiy-a (334a) tan jöb ber bolbasu buruyu ber bügesü ene ayay-q-a tegimlig- tür yayuyan bar buu ügüledkün: tere yayunu tulada kemebesü: _____ ayay-q-a tegimlig kemebe/sü: nom-i kelelegçi vinai-yi kelelegçi: ene ayay-q-a tegimlig kemebesü nom kiged vinai-yi üneker abçu</p>	<p>ülü medekü busu-yin tulada buyu:: ayay-q-a tegimlig egün- dür alin-i küsejü külichekü bügesü bide ber tegün-i küsejü külichemüi kemen kelelebesü ele: tedeger ayay-q-a tegimlig-tür ayay-q-a tegimlig-üd ber eyin kemer-ün: amin qabiy-a tan-a teyin kemen</p> <p>amin qabiy-a tan tan-u jöb ber bügesü: buruyu ber bügesü ayay-q-a tegimlig egün- tür yayuyan bar buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a-tu-a ene ayay-q-a tegimlig kemebesü nom-i keleleçi: vinai-yi kelelegçi: ene ayay-q-a tegimlig kemebesü nom kiged vinai-yi üneker abçu</p>	<p>ma yin pa'i phyir te/ dge slong 'di gang la 'dod pa'i cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyed c(d)ag de skad ces tshe (5a) //dang ldan pa dag khyed cag dge yang rung / sdig kyang rung/ dge slong 'di la ci yang ma smra shig / de ci'i phyir zhe na/ tshe dang ldan pa dag dge slong 'di n-i chos smra ba/ 'dul ba smra ba/ dge slong 'di n-i chos dang 'dul ba yang dag par blangs nas rab tu</p>
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<p>bariyad: dayan ügeber nereyidügçi: ene ayay-qa tegimlig kemebesü medeged bügetele ügüleyü-j-e: ülü medeküi busu-yin tulada бүкү:</p> <p>ene ayay-qa tegimlig alin-i күсөжү күлiчөкү бүгөсү биде бер тегүни күсөжү күлiчөмүи: kemen buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ayay-qa tegimlig kemebesü nom-i kekelegçi busu: vinayi kekelegçi busu buyu: amin qabiy-a tan-a ene ayay-qa tegimlig kemebesü: nom busu-yi kekelegçi: vinai busu-yi kekelegçi:</p> <p>ene ayay-qa tegimlig nom busu-yi</p> <p>_____</p> <p>üneker abču sayitur bariyad: dayan üge ber</p>	<p>sayitur bariyad: dayan ügeber nereyidügçi ene ayay-qa tegimlig kemebesü: (372b) medeged bügetele ügüleyü-j-e: ülü medeküi busu-yin tulada buyu:</p> <p>ene ayay-qa tegimlig alin-i күсөжү күлiчөкү бүгөсү биде бер тегүни күсөжү күлiчөмүи: kemen buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a dan-a ayay-qa tegimlig kemebesü nom-i kekelegçi busu: vinai-yi kekelegçi busu buyu: amin qabiy-a dan-a ene ayay-qa tegimlig kemebesü: nom busu-yi kekelegçi: _____</p> <p>ene ayay-qa tegimlig kemebesü nom busu-yi</p> <p>_____</p> <p>üneker abču sayitur bariyad: dayan üge ber</p>	<p>sayitur bariyad: dayan ügeber nereyidügçi: ene ayay-q-a tegimlig kemebesü medeged bügetele ügüleyü: ülü medekü busuyin tulada buyu:</p> <p>ene ayay-q-a tegimlig alin-i күсөжү күлiчөкү бүгөсү биде бер тегүни күсөжү күлiчөмүи: kemen buu ügüledkün tere yayun-u tulada kemebesü: amin qabiy-a tan-a ayay-q-a tegimlig kemebesü nom-i kekelegçi busu vinai kekelegçi busu buyu: amin qabiy-a tan-a ene ayay-q-a tegimlig kemebesü: nom busu-yi kekelegçi: vinai busu-yi kekelegçi:</p> <p>ene ayay-q-a tegimlig kemebesü nom busu-yi</p> <p>_____</p> <p>üneker abču sayitur bariyad: dayan ügeber</p>	<p>sayitur bariyad: dayan ügeber nereyidügçi: ayay-q-a tegimlig ene kemebesü medegseger bügetele ügüleyü-j-e ülü medeküi busu-yin tulada buyu</p> <p>ene ayay-q-a tegimlig alin-i күсөжү күлiчөкү бүгөсү биде бер тегүн-i күсөжү күлiчөмүи kemen buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ayay-q-a tegimlig ene kemebesü nom kekelegçi busu: vinai-yi kekelegçi busu buyu: amin qabiy-a tan-a ene ayay-q-a tegimlig kemebesü (8a) nom busu-yi kekelegçi: vinai busu-yi kekelegçi:</p> <p>ene ayay-q-a tegimlig kemebesü nom busu kiged vinai busu-yi üneker abču sayitur bariyad: dayan ügeber</p>	<p>bzung ste rjes su tha snyad 'dogs par byed la/ dge slong 'di n-i shes bzhin du smra'i mi shes par ma yin pa'i phyir te/</p> <p>dge slong 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig/ de ci'-i phyir zhe na/</p> <p>tshe dang ldan pa dag dge slong 'di ni chos smra ba ma yin/ 'dul ba smra ba ma yin gyi/ tshe dang ldan pa dag dge slong 'di ni chos ma yin pa smra ba/</p> <p>'dul ba ma yin pa smra pa/ dge slong 'di na chos ma yin pa dang</p> <p>'dul ba ma yin pa yang dag par blangs nas rab tu bzung ste rjes su tha</p>
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<p>nereyidügçi:</p> <p>ene ayay-tan tegimlig kemebesü ülü meden bügetele keleleyü-j-e: medekü busu-yin tulada buyu:</p> <p>ene ayay-qa tegimlig alin-i küsejü küliçekü bügesü: tegüni amin qabiy-a tan-a küsejü buu küliçedkün:</p> <p>amin qabiy-a tan-a quvaray-ud-i ülü qayaçayul un amin qabiy-a tan-a quvaray-ud-i jokilduqui büged küsedkün:</p> <p>amin qabiy-a tan-a quvaray-ud-i jokilduyulqui:</p> <p>jokilduysan quvaray-ud-i ülü qayaçayul un qamuy-a bayasqulang-iyar ülü temeçen:</p> <p>yaççakü degedü nigen ungsily-a-tu boluyad: usun-luy-a sün neyileldügsen metü bolju:</p> <p>burqan-u sasin:</p>	<p>nereyidügçi:</p> <p>ene ayay-qa tegimlig kemebesü ülü meden bügetele keleleyü-j-e: medekü busu-yin tulada buyu:</p> <p>ene ayay-qa tegimlig alin-i küsejü küliçekü bügesü: tegüni amin qabiy-a dan-a küsejü buu küliçedkün:</p> <p>amin qabiy-a tan-a quvaray-ud-i ülü qayaçayul-un amin qabiy-a tan-a quvaray-ud-i jokilduqu-yi büged küsedkün:</p> <p>amin qabiy-a dan-a quvaray-ud-i jokilduyultuyai:</p> <p>jokilduysan quvaray-ud-i ülü qayaçayul-un qamuy-a bayasqulang-iyar ülü temeçen:</p> <p>yaççakü degedü nigen ungsily-a-du boluyad: usun-luy-a sün neyileldügsen metü bolju:</p> <p>burqan-u sasin</p>	<p>nereyidügçi:</p> <p>ene ayay-q-a tegimlig kemebesü ülü meden bügetele keleyü-j-e: medekü busu-yin tulada buyu:</p> <p>ene ayay-q-a tegimlig alin-i küsejü küliçekü bügesü: tegüni amin qabiy-a tan-a küsejü buu küliçedkün:</p> <p>amin qabiy-a tan-a quvaray-ud-i ülü qayaçayul un amin qabiy-a tan-a quvaray-ud-i jokilduqu-yi büged küsedkün:</p> <p>amin qabiy-a tan-a quvaray-ud-i jokilduyultuyai:</p> <p>jokilduy/san quvaray-ud-i ülü qayaçayul un qamuy-a bayasqulang-iyar ülü temeçen:</p> <p>yaççakü degedü nigen ungsily-a-tu boluyad: usun-luy-a sün neyileldügsen metü bolju:</p> <p>burqan-u sasin-i</p>	<p>nereyidügçi:</p> <p>ene ayay-q-a tegimlig kemebesü ülü meden bügetele keleleyü-j-e: medejü kelelekü busu-yin tulada buyu:</p> <p>ene ayay-q-a tegimlig alin-i küsejü küliçekü bügesü tegün-i amin qabiy-a tan-a küsejü küliçen buu üiledügtün:</p> <p>amin qabiy-a tan-a ta quvaray-ud-i qayaçayulqui küsejü buu üiledügtün amin qabiy-a tan-a quvaray-ud-i jokilduqu-yi büged küsedkün:</p> <p>amin qabiy-a tan-a quvaray-ud-i jokilduyuluytun:</p> <p>jokilduysan quvaray-ud-i ülü qayaçayul-un: qamuy-a bayasqulang-iyar ülü temeçen</p> <p>yaçça kü degedü nigen ungsily-a-tu boluyad usun-luy-a sün nigen-e neyileldügsen metü bolju:</p> <p>burqan-u şasin-i</p>	<p>snyad 'dogs par byed pa/</p> <p>dge slong 'di ni mi shes bzhin du smra'i shes par smra ba ma yin pa'i phyir te</p> <p>dge slong 'di gang la 'dod gcing bzod pa de la tshe dang ldan pa dag 'dod cing bzod par ma byed ma cig /tshe dang ldan pa dag khyed dge 'dun 'byed 'dod par ma byed par tshe dang ldan pa dag dge 'dun 'thun pa nyad du 'dod par gyis shig</p> <p>/tshe dang ldan pa dag dge 'dun dang 'thun par gyis shig/ dge 'dun 'thun mi phyed/ kun du dga' mi rtsod /</p> <p>mchog gcig 'don pa gcig cing chu dang 'o ma gcig tu 'dres pa lta bur gyur la/</p> <p>ston pa'i bstan pa gsal</p>
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geyigülbesü ele: jiryalang-tur kürçü:: orosiqu boluyu-j-a: amin qabiy-a tan-a quvaray-ud qayaçayulqui dayan jöbsiyejü qarsi ügüleküi ene metü egüni talbidqun kemen soyuydaqui:: tede ayay-qa tegimlig- tür ayay-qa tegimlig-üd teyin kemen soyuqui- tur: ker be tere sitügen-i talbilbasu teyin ele sayin: ker be ülü talbiqu tere sitügen-i tulada qoyar da yurban da üneker soyuydaqui: üneker uqayuluşdaqui: qoyar da yurban da üneker soyun üneker uqayulqui-tur: tere sitügen-i talbibasu teyin sayin: ker be ülü talbiqui bügesü quvaray-ud	geyigülbesü ele: jiryalang-tur kürçü orosiqu boluyu-j-a: amin qabiy-a dan-a quvaray-ud-i qayaçayulqu-yi dayan jöbsiyejü qarsi ügüleküi ene metü egüni talbidqun kemen soyuydaqui:: tede ayay-qa tegimlig-üd teyin kemen soyuqui- dur: ker be tere sitügen-i talbilbasu teyin ele sayin: ker be ülü talbiqu tere sitügen-i talbişulqu-yin tulada qoyar da yurban da üneker soyuydaqui: üneker uqayuluşdaqui: qoyar da yurban da üneker soyun üneker uqayulqui-tur: tere sitügen-i talbibasu teyin sayin: ker be ülü talbiqui bügesü quvaray-ud	geyigülbesü ele: jiryalang-dur kürçü orosiqu boluyu-j-a: amin qabiy-a tan-a quvaray-ud-i qayaçayulqu-yi dayan jöbsiyejü qarsi ügüleküi ene metü egüni talbidqun kemen soyuydaqui:: tede ayay-q-a tegimlig- tür ayay-q-a tegimlig-üd teyin kemen soyuqui- tur: kerbe tere sitügen-i talbilbasu teyin ele sayin: kerbe talbiqu tere sitügen-i talbişulqu-yin tula da qoyar ta yurbanta üneker soyuydaqui üneker uqayuluşdaqui: qoyar da yurbanta üneker soyun üneker uqayul/qui-dur: tere sitügen-i talbibasu teyin sayin: kerbe ülü talbiqu-i bügesü quvaray-ud	geyigülbesü ele jiryalang-dur kürçü orosiqu boloyu-j-a: amin qabiy-a tan-a quvaray-ud-i qayaçayulqu-yi dayan jöbsiyejü qarsi ügüleküi ene metü egün-i talbidqun kemen soyuydaqui:: tede ayay-q-a tegimlig- tür ayay-q-a tegimlig-üd teyin kemen soyubasu: ker be tere sitügen-i talbibasu tere metü sayin: ker be ülü talbiqu bügesü tere sitügen-i talbişulqu-yin tulada qoyar ta yurban ta üneker soyuydaqui: üneker uqayuluşdaqui: qoyar ta yurban ta üneker soyun üneker uqayulqui-dur tere sitügen-i talbibasu tere metü sayin: ker be ülü talbiqui bügesü quvaray-ud-un	bar byed na bde ba la reg par gnas par 'gyur gyis/ tshe dang ldan pa dag dge 'dun 'byed pa'i rjes su phyogs shing mi mthun par smra ba 'di lta bu 'di mthong ces bsgo bar bya'o/ / dge slong de dag la dge slong de rnam kyis de skad ces bsgo ba na/ gal te gzhi de gtong na/ de lta na legs gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par sgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na dge 'dun lhag ma'o/
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	ülemji bolai::	ülemji bolai::	ülemji bolai::	ülegsen bolai::	
Smh.12	masi olan ayay-qa tegimlig-üd qotan ba siltegen-tür čiqula dulduyidču orosiqu boluyad: tede ber ger-i uyidqui nigül-tü nom-iyar qamuy-ača yabuqui boluyad: (109b) tedeger ger-üd-i uyidqaysan-i üjebesü ba sonosbasu ba sayitur medebesü ba: tedeger nigül-iyer qamuy-ača yabuqu-yi üjebesü ba: sonosbasu ba: sayitur medebesü ele: tedeger ayay-qa tegimlig-tür ayay-qa tegimlig-üd eyin kemen: amin qabiy-a tan-a ger-i uyidqaqui nigül-tü nom- iyar qamuy-ača yabuyčid buyu: ta ger-üd-i uyidqaysan-i ber üjeced sonosču sayitur medebe:	masi olan ayay-qa tegimlig-üd qotan ba: siltegen-dür (373a) čiqula dulduyidču orosiqu boluyad: tede ber ger-i uyidqui nigül-dü nom-iyar qamuy-ača yabuqui boluyad: tedeger ger-üd-i uyidqaysan-i üjebesü ba: sonosbasu ba: sayitur medebesü ba: tedeger nigül-iyer qamuy-ača yabuqu-yi üjebesü ba: sonosbasu ba: sayitur medebesü ele: tedeger ayay-qa tegimlig-dür ayay-qa tegimlig-üd eyin kemen: amin qabiy-a dan-a ger-i uyidqaqui nigül-dü nom-iyar qamuy-ača yabuyčid buyu: ta ger-üd-i uyidqaysan-i ber üjeced sonosču sayitur medebe:	masi olan ayay-q-a tegimlig-üd qotan ba siltegen-tür čiqula dulduyidču orosiqu boluyad: tede ber ger nigül-tü nom-iyar qamuy-ača yabuqui boluyad tedeger ger-üd-i uyidqay/san üjebesü ba: sonosbasu ba: sayitur medebesü ba: tedeger nigül-iyer qamuy-ača yabuqui-yi üje besü ba sonosbasu ba: sayitur medebesü ele tede/ger ayay-q-a tegimlig-dür ayay-q-a tegimlig-üd eyin kemen: amin qabiyatan-a ger uyidqu-i nigültü nom- iyar qamuy-ača yabuyčid buyu: ta gerüd-i uyid/qaysan-i ber üjeced sonosču sayitur medebe:	masi olan ayay-q-a tegimlig-üd qotan ba: siltegen-dür čiqula dulduyidču orosiqu boluyad: (8b) tede ber gergeri ten- e sonjiydaqui nigül-tü nom-iyar qamuy-ača yabuqui boluyad : tedeger-iyer gergeri ten-e sügügen yaryaqui-yi üjebeü: sonosbau: sayitur medejü tedeger nigül-iyer qamuy-ača yabuqu-yi üjebeü: sonosbau sayitur medebesü ele tedeger ayay-q-a tegimlig-tür ayay-q-a tegimlig-üd ber eyin kemen: amin qabiy-a tan-a ger ten-e sonjiydaqui nigül- tü nom-iyar qamuy-ača yabuyčid buyu: ta ber ger ten-e sonjin yarqui-yi ber üjeced sonosču sayitur medegdeküi:	/dge slong rab tu mang po dag grong ngam grong rdal zhig na nye bar rten cing gnas par gyur la/ de dag kyang khyim sun 'byin pa sdig pa'i chos kun du spyod par gyur cing / de dag gis khyim dag sun phyung bar mthong ngam/ thos sam rab tu shes (5b) sam/ de dag sdig pa kun du spyod pa mthong ngam/ thos sam/ rab tu shes na dge slong de dag la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa dag khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/ khyid gyis khyim dag sun phyung bar yang mthong zhing thos la rab tu shes

<p>ta nigül-iyer qamuγ-a yabuqu-yi ber üjeced sonosçu sayitur medelüge:</p> <p>amin qabiy-a tan-a ta ende aγsan-iyar bolai:</p> <p>ene oron-ača oduγad kemen soyurqatuyai:: ker be tedeger ayay-qa tegimlig-üd-e eyin kemen</p> <p>amin qabiyatan-a ende jarim ayay-qa tegimlig küseküi ber yabuγčin</p> <p>mungqay-iyar yabuγči ayul-iyar yabuγčid buyu:</p> <p>ene metü imayta adali aldal tan bügetele jarim ayay-qa tegimlig-i inu üldemüi:</p> <p>jarim-i inu ülü üldemüi kemen ügülebesü ele: tede ayay-qa tegimlig-tür ayay-qa tegimlig-üd eyin kemen</p> <p>amin qabiy-a dan-a ta teyin kemen amin qabiy-a dan ende jarim ayay-qa tegimlig</p>	<p>ta nigül-iyer qamuγ-a yabuqu-yi ber üjeced sonosçu sayitur medebe:</p> <p>amin qabiy-a dan-a ta ende aγsan-iyar bolai:</p> <p>ene oron-ača oduγad kemen soyuydaqui:: ker be tedeger ayay-qa tegimlig-üd-e eyin kemen</p> <p>amin qabiy-a dan-a ende jarim ayay-qa tegimlig küseküi ber yabuγčin</p> <p>mungqay-iyar yabuγči ayul-iyar yabuγčin buyu:</p> <p>ene metü imayta adali aldal tan bügetele jarim ayay-qa tegimlig-i inu üldemüi:</p> <p>jarim-i inu ülü üldemüi kemen ügülebesü ele: tede ayay-qa tegimlig-dür ayay-qa tegimlig-üd eyin kemen</p> <p>amin qabiy-a dan-a ta teyin kemen amin qabiy-a dan ende jarim ayay-qa tegimlig</p>	<p>ta nigül-iyer qamuγ-a yabuqu-yi ber üjeced sonosçu medelüge:</p> <p>amin qabiy-a tan-a ta ende aγsan-iyar bolai:</p> <p>ene oron-ača oduγad kemen soyuydaqui:: kerbe tedeger (334b) ayay-q-a tegimlig-üd-e eyin kemen</p> <p>amin qabiyatan-a ende jarim ayay-q-a küseküi ber yabuγčin</p> <p>mungqay-iyar yabuqui ayul-iyar yabuγčid buyu:</p> <p>ene metü imayta adali aldal tan bügetele jarim ayay-q-a tegimlig-i inu üldemüi:</p> <p>jarim-i inu ülü üldemüi kemen ügülebesü ele: tede ayay-q-a tegimlig-dür ayay-q-a tegimlig-üd eyin kemen</p> <p>amin qabiy-a tan-a tan teyin kemen amin qabiy-a tan ende jarim ayay-q-a tegimlig</p>	<p>ta nigül-iyer qamuγ-a yabuqu-yi ber üjeced sonosçu sayitur medegsen-iyer:</p> <p>amin qabiy-a tan-a ta ende aγsan-iyar bolqu-bar</p> <p>ene oron-ača oduytun kemen soyuydaqui:: ker be tedeger ayay-q-a tegimlig-üd-tür eyin kemen:</p> <p>amin qabiy-a tan-a ende jarim ayay-q-a tegimlig durabar yabuγčin :</p> <p>urin-iyar yabuγči: mungqay-iyar yabuγči: ayul-iyar yabuγčid buyu:</p> <p>ene metü imayta adali unal-tu bügetele jarim ayay-q-a tegimlig-i inu üldemüi:</p> <p>jarim-i inu ülü üldemüi kemen ügülebesü ele : tede ayay-q-a tegimlig-tür ayay-q-a tegimlig-üd ber eyin kemen:</p> <p>amin qabiy-a tan-a ta teyin kemen amin qabiy-a tan-a ende jarim ayay-q-a tegimlig dura-</p>	<p>khyed sdig pa kun tu spyod par yang mthong zhing thos la rab tu shes kyis/</p> <p>tshe dang ldan pa dag khyed 'di na gnas pas chog gis</p> <p>gnas 'di nas deng shig ces bsgo bar bya'o/ /gal te de dag dge slong rnams la 'di skad ces/</p> <p>tshe dang ldan pa dag 'di ni dge slong kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p> <p>'di ltar ltung ba 'gro ba kho na las dge slong kha cig ni skrod par byed/</p> <p>kha cig ni skrod bar mi byed do/ zhes zer na/ dge slong de dag la dge slong rnams kyis 'di skad ces/</p> <p>tshe dang ldan pa dag khyed de skad ces tshe dang ldan pa dag 'di na dge slong kha cig 'dun</p>
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<p>küseküi ber yabuɣçi urin-iyar yabuɣçi mungqay-iyar yabuɣçi: ayul-iyar yabuɣčid buyu: ene metü imayta adali aldal tan bügetel-e jarim ayay-qa tegimlig-(yi) inu üldümüi: jarim-i üldemüi kemen buu ügüledkün: tere yayun-u tulada kemebesü: tede ayay-qa tegimlig inu küseküi ber yabuɣçi busu: urin-iyar yabuɣçi busu:</p> <p>mungqay-(iyar) yabuɣçi busu: ayul-iyar yabuɣci busu: ayul-iyar yabuqui busu buyu-j-a: ene metü amin qabiyatan ger-i uyidqaqui nigül-tü nom- iyar qamuɣ-aça yabuɣčid buyu: ta bürger gerüd-i uyidqaysan-i ber üjeged sonosçu sayitur medebe:</p>	<p>küseküi ber yabuɣçi: urin-iyar yabuɣçi. mungqay-iyar yabuɣçi: ayul-iyar yabuɣčid buyu: ene metü imayta adali aldal dan bügetele jarim ayay-qa tegimlig-i inu üldemüi: jarim inu (ülü) üldemüi kemen buu ügüledkün: tere yayun-u tulada kemebesü: tede ayay-qa tegimlig inu küseküi ber yabuɣçi busu: urin-iyar yabuɣçi busu:</p> <p>mungqay-iyar yabuɣçi busu: _____ ayul-iyar yabuɣçi busu buyu-j-a: ene metü amin qabiy-a dan ger-i uyidqaqui nigül-dü nom-iyar qamuɣ-aça yabuɣčid buyu: (373b) ta bürger gerüd-i uyidqaysan-i ber üjeged sonosçu medebe:</p>	<p>küseküi ber yabuɣçi urin-iyar yabuɣçi mungqay-iyar yabuɣçi: ayul-iyar yabuɣčid buyu: ene metü imayta adali aldal tan bügetele jarim ayay-q-a tegimlig-yi inu üldemüi: jarim-i inu üldemüi kemen buu ügüledkün: tere yayun-u tulada kemebesü: tede ayay-q-a tegimlig inu küseküi ber yabuɣçi busu: urin-iyar yabuɣçi busu</p> <p>mungqay-iyar yabuɣçi busu: _____ ayul-iyar yabuqui busu buyu-j-a: ene kemebesü metü amin qabiyatu ger-i uyidqui nigül-dü nom- iyar qamuɣ-aça yabuɣčid: ta bürger gerüd-i uyidqaysan-i ber üjeged sayitur medebe:</p>	<p>bar yabuɣçi: urin-iyar yabuɣçi: mungqay-iyar yabuɣçi: ayul-iyar yabuɣčid buyu: ene metü imayta adali unal tan bügetele jarim ayay-q-a tegimlig-i inu üldemüi: jarim-i inu ülü üldemüi kemen buu ügüledkün: tere yayun-u tulada kemebesü: tede ayay-q-a tegimlig inu: durabar yabuɣçi busu: urin-iyar yabuɣçi busu:</p> <p>mungqay-iyar (9a) yabuɣçi busu: _____ ayul-iyar yabuɣçi busu buyu-j-a: ene metü amin qabiy-a tan-a ger ten-e sonjiydaqui nigül-tü nom-iyar qamuɣ-aça yabuɣčid buyu: ta bürger ger ten-e sonjin yaryaqui-yi üjeged sonosçu sayitur meden:</p>	<p>pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na las dge slong kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes ma zer cig /de ci'i phyir zhe na/ dge slong de dag ni 'dun pas 'gro ba ma yin/ zhe sdang gis 'gro ba ma yin/ gti mug gis 'gro ba ma yin/ _____</p> <p>'jigs pas 'gro ba ma yin gyi/ 'di ltar tshe dang ldan pa dag nyid khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/ khyed nyid kyis khyim dag sun phyung bar mthong zhing thos la rab tu shes/</p>
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<p>ta nigül-iyer qamuγ-ača yabuγci ber üjeced sonosçu sayitur medebe:</p> <p>ta qamuγ-ača nigül ten _____</p> <p>küseküi-ber yabuqui kemekü üges-ün mör kiged: _____ urin</p> <p>mungqay-iyar yabuγci ayul-iyar yabuqui kemekü üges-ün mör ene metü egün-i talbiyad kemen soyuydaqui:: _____</p> <p>ayay-qa tegimlig-(üd) teyin kemen soyuqui-tur ker be tere sitügen-i talbibasu teyin ele sayin: _____ ker be ülü</p>	<p>ta nigül-iyer qamuγ-ača yabuγci ber üjeced sonosçu sayitur medebe:</p> <p>tere qamuγ-ača nigül den _____</p> <p>küseküi-ber yabuγci kemekü üges-ün mör kiged: _____ urin</p> <p>mungqay-iyar yabuγci: ayul-iyar yabuγci kemekü üges-ün mör ene metü egüni talbidqun kemen soyuydaqui:: _____</p> <p>ayay-qa tegimlig-üd teyin kemen soyuqui-dur ker be tere sitügen-i talbibasu teyin ele sayin: _____ ker be ülü talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada qoyar da γurban da üneker soyuydaqui: üneker uqayuluγdaqui:: qoyar da γurban da üneker soyun</p>	<p>ta nigül-iyer qamuγ-ača yabuγci ber üjeced sonosçu sayitur medebe:</p> <p>ta qamuγ-ača nigül ten _____</p> <p>küse/küi-ber yabuγci kemekü üges-ün mör kiged: _____ urin</p> <p>mungqay-iyar yabuγci ayul-iyar yabuγci yabuγci kemekü üges-ün mör ene metü egüni talbiyad kemen soyuydaqui:: _____</p> <p>ayay-q-a tegimlig-üd teyin kemen soyuqui-dur kerbe tere sitügen-i talbibasu teyin ele sayin: _____ kerbe ülü talbiqui bügesü tere sitü/gen-i talbiyulqu-yin tulada qoyar da γurbanda üneker soyuydaqui: üne/ker uqayuluγdaqui:: qoyar da γurbanda: üneker soyun</p>	<p>ta nigül-iyer qamuγ-ača yabuγcin-i üjeced sonosçu sayitur medekü-yin tula: _____</p> <p>amin qabiy-a tan-a dura-bar yabuγci kemekü üges-ün mör kiged: _____ urin-iyar yabuγci: mungqay-iyar yabuγci: ayul-iyar yabuγci kemekü üges-ün mör ene metü egün-i talbiytun kemen soyuydaqui:: tedeger ayay-q-a tegimlig-tür</p> <p>ayay-q-a tegimlig-üd teyin kemen soyuqui-dur ker be tere sitügen-i talbibasu tere metü sayin: ker be ülü talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada qoyir ta γurban ta üneker soyuydaqui: _____</p> <p>üneker uqayuluγdaqui: qoyar ta γurban ta üneker soyun:</p>	<p>khyed sdig pa kun du spyod par yang mthong zhing thos la rab tu shes pa'i phyir te/ _____</p> <p>tshe dang ldan pa dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang / zhe sdang gis 'gro ba gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i cha gi gi lam 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge slong de dag la</p> <p>dge slong rnam kyis de skad ces bsgo ba na gal te gzhi te gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par</p>
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		uqayulqui-dur tere sitügen-i talbibasu teyin ele sayin:	uqayulqui-dur tere sitügen-i talbibasu tere ele: sayin:	üneker uqayulqui-dur tere sitügen-i talbibasu tere metü sayin:	bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na lag ga gal te mi gtong na dge 'dun lhag ma'o// (6a)
asayumui: egün-tür amin qabiy-a tan-a arilbasu ele: ene metü yayuba ülü ügüleküi ber tere tegünčilen kü toytayayu::		ker be ülü talbiqui bügesü quvaray-ud ülemji bolai: _____	ker be ülü talbiqui bügesü quva/raγ-un ülemji bolai: _____	ker be ülü talbiqui bügesü quvaray-un ülegsen bolai: _____	_____

⁴janggi inu sukar-a bariqui quričal-tu kündülel qudalyayulqui: ger yeke ger kiged sitügen ügegü: üçügüken quvaray-ud-i olgiqui kiged tegüni jöbsiyeküi: ger-i oroyaqui kiged oyun-ıyan ülü amuqu bolai: amin qabiy-a tan-a quvaray-ud-un ülejü qoçoruysan edeger arban γurban nom kemebesü jarim saras boluyad: anggida tonilyayči sudur-i ungsiqui-ača γarumui:: sedkigseger kü sukar-a-yi γaryabasu jegüden-eče anggida quvaray-ud ülemji bolai: basa aliba ayay-qa tegimlig tamturiyu qubiluyısan sedkil-ıyer qatuγtai-yin vinai-luy-a qamtu nigen-e bey-e kürülčebesü ba γar-ača baribası ba čarbayun-ača baribası ba taki üy-e gesigün-ü ab alin-tur tamturiyu boltaju: öber-ün bolyabasu: quvaray-un ülemji bolai: basa aliba ayay-qa tegimlig tamturiyu qubiluyısan sedkil-ıyer qatuγtai-yin vinai-tur emüne öber-ün bey-e-tür kündülegülkü-yin tulada eyin uqaydaqui minu metü ayay-qa tegimlig tegüs saysabad-tu buyan-u ülü ariγun yabudaltu ta: ene metü quričaqui tegüsügsen ene nom-ıyar kündülebesü ele: berigen-e ene kemebesü kündülel-nügüd-ün manglai buyu: kemen sayisiyan ügülebesü quvaray-un ülemji bolai:: basa ali ba ayay-qa tegimlig ekener-tür eres-ün üge eres-tür ekener-ün üges-ıyer gergei büged ba amaray büged bolıan qudalyayulbasu ele bal nigen kedün jolyaldubasu ber quvaray-un ülemji bolai:: ayay-qa tegimlig-üd öber-ıyen qoçoruysan-ača ügegün-i öber-ün tulada geri bariyulqu bügesü: tere ayay-qa tegimlig ger-ün yosuγar bayiγuluyad tegün-tür ger-ün činege kemebesü ene buyu: dotor-a unduyulin inu sayıbar oduysan-u tegüber arban qoyar töge boluyad: örgen inu doloγan töge bolai:: sitügen-i üjekü-yin tulada tere ayay-qa tegimlig-üd-i uduriddaqui: udurıdduysan ayay-qa tegimlig-üd ber sitügen jokiqui kiged: temečel ügegü tuyurbıbasu bolqu-yi üjegdeküi: ker be ayay-qa tegimlig sitügen ülü bolqui ba: temečeltü ba: tuyurbıju ülü bolqui bügetele öber-ıyen γuyuyısan-ača ügegü öber-ün tulada ger-i bariyulbasu ba: sitügen-i üjekü-yin tulada quvaray-ud-i ber ülü udurıdqui ba udurıduysan ayay-qa tegimlig-üd-tür sitügen-ıyen ülü üjügülküi ba: činegen-eče dababasu quvaray-un ülemji bolai: ayay-qa tegimlig eyetü quvaray-ud-un tulada yeke buqar keyid-i bayiγulbasu ele sitügen-i üjeküyın tere ayay-qa tegimlig-üd-i uduriddaqui:: udurıdusan ayay-qa tegimlig-üd ber sitügen bolqui kiged: temečel ügegü: tuyurbıbasu bolquyi üjegdeküi ker be ayay-qa tegimlig

⁴ The following fragment is included only in the version found in the Saint-Petersburg Kanjur manuscript. It repeats the texts of the first 12 *saṃghāvaśeṣa dharmas*.

sitügen ülü bolqu: ba: temeçel-tü bolqui ba: tuyurbibasü ülü bolqui-tur: eyetü quvaray-un tulada ber ülü uduqidqui ba: uduqidquysan ayay-qa tegimlig-üd-tür sitügen-iyen ese üjügülbesü quvaray-un ülemji bolai:: basa aliba ayay-qa tegimlig kilinglen uriyalaqu bolju: ker ken ber egüni ariyun yabudal-aça qayaçayulsuyai kemen sedkijü bür-ün: aldal ügei ayay-qa tegimlig-üd-tür sitügen ügegüi-e ilaydayulqui nom-iyar dayariysan-aça tere busu nigen çay-tur asyabasu ber taki tere temeçel ber sitügen ügei boluyad: ayay-qa tegimlig ber urun-iyar aysan-u tula urin-iyar ügüleküi kemebesü quvaray-un ülemji bolai:: basa aliba ayay-qa tegimlig kilinglen uriyalaqu bolju: ker ken ber egüni ariyun yabudal-aça qayaçayulsuyai kemen sedkijü bür-ün: aldal ügei ayay-qa tegimlig-tür qubi busud-un qubi busud-luy-a jokilduqui ilaydayulqui nom-iyar dayariysan-aça tere busu nigen çay-(tur) **(110a)** asyabasu taki tere temeçel ber busud-un qubi busud-luy-a jokilduqui boluyad: temeçel busud-un qubi busud-luy-a jokilduqui-yin tulada üçügüken-eçe sedkigsen-ü tedüyiken nigen kedün nom-i abqu boluyad: ayay-qa tegimlig ber urin-tur aysan-u tula urin-iyar ügülebei kemebesü: quvaray-un ülemji bolai: basa aliba ayay-qa tegimlig jokilduysan quvaray-ud-i qayaçayulqu-yin tulada kiçiyen olgiqui temeçel-i üneker abçu asuru barin ele: tere ayay-qa tegimlig-tür ayay-qa tegimlig-üd eyin kemen amin qabiy-a-tu çi jokilduysan quvaray-ud qayaçayulqu-yin tulada buu keçiy-e: olgiqui temeçel üneker abçu asuru bariyad buu sayutuyai: amin qabiy-a-tu-a quvaray-ud-i jokilduyultuyai: jokilduysan quvaray-ud ülü qayaçayulun qamuy-a bayasqulang-iyar ülü temeçen yaççakü degedü nigen unsily-a-tu boluyad: usun-luy-a sün nigen-e neyileldügsen metü bolju: burqan-u sasin-i geyigülbesü ele: jiryalang-tur kürçü ungsiqu boluyu-j-a: amin qabiy-a-tu çi quvaray-ud-i qayaçayulqui ene metü sitügen-i talbituyai kemen soyuydaqui:: tere ayay-qa tegimlig ber teyin kemen soyuqui-tur: ker be tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqu bügesü tere sitügen-i talbiyulquyin tulada qoyar da yurban da üneker soyuydaqui: üneker uqayuluydaqui:: qoyar da yurban da üneker soyun üneker uqayulqui-tur tere sitügen-i talbibasu teyin ele: sayin: ker be ülü talbiqu bügesü quvaray-un ülemji bolai:: tere ayay-qa tegimlig-ün nökor boluyçi ayay-qa tegimlig ülü jokilduyad-i ügülekü-yi büged dayan jöbsiyeküi nigen-e ba qoyar ba olan bui: boluyad: ker be tedeger ayay-qa tegimlig-üd-tür eyin kemen: amin qabiy-a tan-a ta jöb ber bügesü buruyü (ber) bügesü ene ayay-qa tegimlig-tür yayuqan bar buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ene ayay-qa kemebesü: nom-i kelegçi vinai-yi kelegçi: ayay-qa tegimlig kemebesü nom kiged vinai-yi üneker abçu sayitur bariyad: tere ügeber nereyidügçi: ene kemebesü ayay-qa tegimlig kemebesü medeged bügetele ügüleyü-y-e: ülü medeküyin busuyin tulada buyu: ene ayay-qa tegimlig alin-i küsejü küliçekü bügesü bide ber tegüni küsejü küliçemüi: kemen kelelebesü ele: tedeger ayay-qa tegimlig-üd eyin kemen (amin) qabiy-a tan jöb ber bügesü ene ayay-qa tegimlig-tür yayuqan bar ülü ügüledkün: tere yayun-u tulada kemebesü: nom kiged vinai üneker abçu sayitur bariyad: tayan ügeber nereyidügçi: ene ayay-qa tegimlig kemebesü medeged bügetele ügüleyü-(j-e): ülü medeküi busu-yin tulada buyu: ene ayay-qa tegimlig alin-i küsejü küliçekü bügesü bide ber tegüni küsejü küliçemüi: kemen buu ügüledkün: tere yayun-u tulada kemebesü: amin qabiy-a tan-a ayay-qa tegimlig kemebesü nom-i kelegçi busu: vinai busu buyu: amin qabiy-a tan-a ene ayay-qa tegimlig kemebesü nom-i kelegçi: vinai busu-yi kelegçi: ene ayay-qa tegimlig kemebesü nom busu-yi üneker abçu sayitur bariyad: tere ügeber nereyidügçi: ene ayay-qa tegimlig kemebesü ülü meden bügetele keleleyü-j-e: medekü busu-yin tulada buyu: ene ayay-qa tegimlig alin-i küsejü küliçekü bügesü: tegüni amin qabiy-a tan-a küsejü buu küliçedkün amin qabiy-a tan-a quvaray-ud-i ülü qayaçayul-un amin qabiy-a tan-a quvaray-ud-i jokilduqu-yi büged küsedkün: amin qabiyatan-a quvaray-ud-i jokilduyultuyai: jokilduysan quvaray-ud-i ülü qayaçayulun qamuy-a bayasqulang-iyar ülü temeçen: yaççakü degedü nigen ungsily-a-tu boluyad: usun-luy-a sün: neyileldügsen metü bolju: burqan-u sasin-i geyigülbesü ele: jiryalang-tur kürçü: orosiqu boluyu-y-a: amin qabiy-a dan-a quvaray-ud-i qayaçayulqui dayan jöbsiyejü: qarsi ügüleküi ene metü egüni

talbidqun kemen soyuydaqui:: tende ayay-qa tegimlig-tür ayay-qa tegimlig-üd teyin kemen soyuqui-tur: ker be ter sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqu tere sitügen-i talbiyulqu-yin tulada qoyar da yurban da üneker soyuydaqui üneker uqayuluqdaqui: qoyar da yurban da üneker soyun üneker uqayulqui-tur sitügen-i teyin sayin: ker be ülü talbiqui bügesü quvaray-ud ülemji bolai:: masi olan ayay-qa tegimlig-üd qotan ba siltegen-tür çiqula dulduyidçu orosiqu boluyad: tedeger ger-i uyidqui nigül-tü nom-iyar qamuγ-aça yabuqui boluyad: tedeger ger-üd-i uyidqaysan-i üjebesü ba: sonosbasu ba: sayitur medebesü ba : tedeger nigül-iyer qamuγ-aça yabuqu-yi üjebesü ba: sonosbasu ba: sayitur medebesü ele: tedeger ayay-qa tegimlig-tür ayay-qa tegimlig-üd eyin kemen: amin qabiy-a tan-a ger-i uyidqaqui nigül-tü nom-iyar qamuγ-aça yabuçid buyu: ta ger-üd-i uyidqaysan-i ber üjeced sonosçu sayitur medebe: ta nigül-iyer qamuγ-a yabuqu-yi ber üjeced sonosçu sayitur medelüge: amin qabiy-a tan-a ta ende aysan-iyar bolai: ene oron-aça odudqun kemen soyuydaqui:: ker be tedeger ayay-qa tegimlig-üd-e eyin kemen amin qabiy-a tan-a ende jarim ayay-qa tegimlig küseküi ber yabuçin mungqay-iyar yabuçi ayuliyar yabuçin buyu: ene metü imayta adali aldal dan bügetele jarim ayay-qa tegimlig-i inu üldemüi: jarim-i inu ülü üldemüi kemen ügülebesü ele: tede ayay-qa tegimlig-tür ayay-qa tegimlig-üd eyin kemen qabiy-a tan-a ta teyin kemen amin qabiy-a tan jarim ayay-qa tegimlig küseküi ber yabuçi urin-iyar **(110b)** yabuçi mungqay-iyar yabuçi: ayul-iyar yabuçid buyu: ene metü imayta adali aldal dan bügetele jarim ayay-qa tegimlig-i inu üldemüi: jarim-i inu üldemüi: kemen buu ügüledkün: tere yayun-u tulada kemebesü tede ayay-qa tegimlig inu küseküi ber yabuçid busu: urin-iyar yabuçi busu: mungqay-iyar yabuçi busu: ayul ügei yabuçi busu buyu-y-a: ene metü amin qabuy-a dan ger-i uyidqaqui nigül-tü nom-iyar qamuγ-aça yabuçid buyu: ta büged ger-üd-i uyidqaysan-i ber üjeced sonosçu sayitur medebe: ta nigül-iyer qamuγ-aça yabuçi ber üjeced sonosçu sayitur medebe: ta qamuγ-aça nigül ten küseküi ber yabuçi kemekü üges-ün mör kiged: urin mungqay-iyar yabuçi: kemekü üges-ün mör ene metü egün-i talbiyad kemen soyuydaqui:: ayay-qa tegimlig-üd teyin kemen soyuqui-tur ker be tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada qoyar da yurban da üneker soyuydaqui: üneker uqayuluqdaqui:: qoyar da yurban da üneker soyun uqayulqui-tur tere sitügen-i talbibasu teyin ele: sayin ker be ülü talbiqui bügesü quvaray-un ülemji bolai

Sṃh.13	ende nigen nigen ayay-qa tegimlig oyun ülü amuqui çinar-tu bolju: tegün-tür ayay-qa tegimlig-üd ungsiqui-tur qariy-a-tu: surtayun-u sitügen kiged: sayibar oduysan-u sudur-tur qariyatan-iyar nom-tur adali	ende nigen nigen ayay-qa tegimlig oyun ülü amuqui çinar-du bolju: tegün-dür ayay-qa tegimlig-üd ungsiqui-dur qariy-a-du surtayun-u sitügen kiged: sayibar oduysan-u sudur-dur qariy-a dan-iyar nom-tur adali	ende nigen nigen ayay-q-a tegimlig oyun ülü amuqui çinar-du bolju: tegün-dür ayay-q-a tegimlig-üd ungsiqui-tur qariy-a-tu: surtayun-u sitügen kiged: sayibar oduysan-u sudur-dur ariyatan-iyar nom-dur adali	ende nigen nigen ayay-q-a tegimlig oyun ülü amuqui mön çinar-tu bolju: tegün-dür ayay-q-a tegimlig-üd ungsiqui-dur qariy-a-tu surtayun-u sitügen kiged: sayibar oduysan-u sudur-tur qariy-a tan-iyar nom-luy-a jokilduqu:	//’di na dge slong ’ga’ zhig bka’ blo mi bde ba’i rang bzhin can du gyur la/ de la dge slong rnams kyis gdon par gtogs pa bslab pa’i gzhi rnams dang / bde bar gshegs pa’i mdor gtogs pa rnams kyis chos dang ’thun pa dang /
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<p>vinai-tur adali-iyar ügülebesü ele: amin qabiy-a tan-a buyan-tu ber bügesü nigül-tü ber bügesü nadur yayuba buu ügüledkün: bi ču buyan-tu ber bügesü nigül-tü bügesü amin qabiy-a tan-tur yayuyan bar ülü ügülemüi: amin qabiyatan-a nadur üges-ün talbiyad: tan-tur ber bi ügülejü yayun kereg kemen öber-iyen ügüledeküi: busu-yi üiledbesü ele: ————— tere ayay-qa tegimlig-üd eyin kemen amin qabiy-a-tu či ayay- qa tegimlig-tür ungsiqui-tur qariy-a-tu surtayun-u sitügen kiged: sayibar oduysan-u sudur-tur qatiyatan-iyar</p>	<p>(vinai)-dur adali-iyar ügülebesü ele: amin qabiy-a tan-a ta buyan du ber bügesü nigül-dü ber bügesü ————— amin qabiy-a dan-dur yayuyan bar ülü ügülemüi: amin qabiy-a dan-a nadur üges-ün mör-i talbiyad: tan-tur bar bi ügülejü yayun kereg kemen öber-iyen ügüledeküi: busu-yi üiledbesü ele tere ayay-qa tegimlig- dür ayay-qa tegimlig-üd eyin kemen amin qabiy-a du či ayay- qa tegimlig-üd ungsiqui- tur qariy-a-du surtayun- u sitügen kiged: sayibar oduysan-u sudur-dur qatiyatan-iyar</p>	<p>iyar-tur adali-iyar ügülebesü ele: amin qabiyatan-a ta buyantu ber bügesü nigül-tü ber bügesü nadur yayuba buu ügüledkün: bi ču buyantu ber bügesü nigül-tü bügesü amin qabiyatan-dur yayuyan bar ülü ügülemüi: amin qabiyatan-a nadur üges-ün mör talbiyad: tan-dur ber bi ügülejü yayun kereg kemen öber-iyen ügüledeküi: busu-yi üiledbesü ele: tere ayay-q-a tegimlig- tür ayay-q-a tegimlig-üd eyin kemen amin qabiyatu či ayay-q- a tegimlig-üd ungsiqui- tur qariyatan surtayunu sitügen kiged: sayibar oduysan-u sudur-dur qatiyatan-iyar</p>	<p>vinai-luy-a jokilduqui ügülebesü ele: amin qabiy-a tan-a ta buyan-tu ber bügesü nigül-tü ber bügesü: nadur yayuba buu ügüledkün: bi ču buyan-tu ber bügesü: nigül-tü ber bügesü: amin qabiy-a tan-dur yayuyan ber ülü ügülemüi: amin qabiy-a tan ber nadur üges-ün mör-i talbiytun: tan-dur ber bi (9b) ügülekü yayun kereg kemen öber-iyen büged ügüledeküi busu-yi üiledbesü ele: tere ayay-q-a tegimlig- tür ayay-q-a tegimlig-üd eyin kemen: amin qabiy-a-tu či ayay- q-a tegimlig-üd ungsiqui-dur qariy-a-tu surtayun-u sitügen kiged: sayibar oduysan-u sudur-tur qariyatan-iyar</p>	<p>'dul ba dang 'thun par smras pa na/ tshe dang ldan pa dag khyed cag dge yang rung/ sdig kyang rung / bdag la ci yang ma smra shig /bdag kyang dge yang rung/ sdig kyang rung / tshe dang ldan pa dag la ci'ang mi smra'o/ /tshe dang ldan pa bdag gis bdag la tshig gi lam thong shig /khyed la yang bdag gis smras pas ci zhid bya zhes bdag nyid brjod par bya ba ma yin par byed na/ dge slong de la dge slong rnams kyis 'di skad ces/ tshe dang ldan pa khyod dge slong rnams kyis gdon par gtogs pa bslab pa'i gzhi rnams dang / bde bar gshegs pa'i mdor gtogs pa rnams</p>
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<p>nom-tur adali</p> <p>vinai-tur adali ügülebesü ele: öber-iyen ügülegdeküi busu kemen</p> <p>amin qabiy-a-tu über-iyen büged imayta ügületügei ayay-qa tegimlig-üd amin qabiy-a-tu da nom-tur adali vinai-tur adali-yi ügülebesü ele: amin qabiy-a-tu ber ayay-qa tegimlig-üd-da nom-tur adali vinai-tur adali-yi ügületügei::</p> <p>eyin uqaydaqui: nigen nigen tegen ügülegdekün-i büged üiledküi: nigen nigen tegen soyuju dayan üjügülküi: nigen nigen-iyen aldalaça bosyaqui kiged: tere metüs-iyer ilaju tegüs nögçigsen</p>	<p>nom-dur adali</p> <p>vinai-dur adali-iyar ügülebesü ele: öber-iyen ügülegdeküi busu kemen</p> <p>amin qabiy-a du über-iyen büged imayta ügületügei: ayay-qa tegimlig-üd amin qabiy-a du da (374a) nom-dur adali vinai-dur adali-yi ügülebesü ele: amin qabiy-a du ber ayay-qa tegimlig-üd-ün nom-tur adali vinai-dur adali-yi ügületügei::</p> <p>eyin uqaydaqui: nigen nigen degen ügülegdekün-i büged üiledküi: nigen nigen degen soyuju dayan üjegülküi: nigen nigen-iyen aldalaça bosyaqui kiged: tere metüs-iyer ilaju tegüs nögçigsen</p>	<p>nom-dur adali</p> <p>vinai-dur adali ügülebesü ele: öber-iyen gülegdeküi busu kemen</p> <p>amin qabiyatu über-iyen büged imayta ügületügei: ayay-q-a tegimlig-üd amin qabiyatu da nom-dur adali vinai-dur adali-yi ügülebesü ele: amin qabiyatu ber ayay-q-a tegimlig-üd ta nom-dur (335a) adali vinai-dur adali-yi ügületügei::</p> <p>eyin uqaydaqui nigen nigen degen ügülegdekün-i büged üiledküi: nigen nigen degen soyuju dayan üjügülküi: nigen nigen-iyen aldalaça bosyaqui kiged: tere metüs-iyer ilaju tegüs nögçigsen</p>	<p>nom-luy-a jokilduqui:</p> <p>vinai-luy-a jokilduqui ügülebesü ele: öber-iyen ügülegdeküi busu kemen ese üiledbesü amin qabiy-a-tu öber-iyen büged imayta ügülegtün : ayay-q-a tegimlig-üd amin qabiy-a-tu-da nom-luy-a jokilduqui: vinai-luy-a jokilduqui-yi ügülebesü ele: amin qabiy-a-tu ber ayay-q-a tegimlig-üd ta nom-luy-a jokilduqui: vinai-luy-a jokilduqui-yi ügülegtün: tere yayun-u tula kemebesü: eyin uqaydaqui: nigen nigen-degen ügülegdekün-i büged üiledküi: nigen nigen-degen nomlayad dayan üjügülküi: nigen nigen-iyen unal-aça bosyaqui kiged tere metüs-iyer ilaju tegüs nögçigsen</p>	<p>kyis chos dang 'thun pa dang 'dul ba dang 'thun par smras pa na/ bdag nyid brjod par bya ba ma yin par ma byed par tshe dang ldan pas bdag nyid brjod par bya ba kho nar gyis shig / dge slong rnams tshe dang ldan pa la chos dang 'thun pa dang / 'dul ba dang 'thun par smra ba na/ tshe dang ldan pa yang dge slong rnams la chos dang 'thun pa dang / 'dul ba dang 'thun par smros shig /de ci'i phyir zhe na/ 'di lta ste/ gcig la gcig brjod par bya ba nyid du byed pa dang / gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba las slong ba nyid de lta bus bcom ldan 'das de bzhin gshegs pa dgra</p>
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<p>tegünčilen iregsen dayini daruysan üneker tuyluysan tere burqan-u ene nügüd unduraqu boluyu-j-a: amin qabiy-a-tu či ügülegdeküi busu-yi üiledküi ene metü üiles- ün kijayar egüni talbituyai kemen soyuydaqui::</p> <p>tere ayay-qa tegimlig-tür ayay-qa tegimlig-üd teyin kemen soyuqui- tur: ker be tere sitügen-i talbibasu teyin ele sayin:</p> <p>ker be ülü talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada: qoyar da yurban da üneker soyun üneker uqayulqui-tur</p> <hr/> <p>tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqui bügesü quvaray-ud ülemji bolai::</p>	<p>tegünčilen iregsen dayini daruysan üneker tuyluysan tere burqan-u ene nügüd undurqu boluyu-j-a: amin qabiy-a du či ügülegdekü busu-yi üiledküi: ene metü üiles- ün kijayar egüni talbituyai kemen soyuydaqui::</p> <p>tere ayay-qa tegimlig-tür ayay-qa tegimlig-üd teyin kemen soyuqui- dur: ker be tere sitügen-i talbibasu teyin ele sayin:</p> <p>ker be ülü talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada: qoyar da yurban da üneker soyun üneker uqayulqui-tur:</p> <hr/> <p>tere sitügen-i talbibasu teyin ele sayin: ker be ülü talbiqui bügesü quvaray-ud ülemji bolai::</p>	<p>tegünčilen iregsen dayini daruysan üneker tuyluysan tere burqan- u ene nügüd undurqu boluyu-j-a: amin qabiy-a-tu či ügülegdekü busu-yi üiledküi ene metü üiles- ün kijayar egüni talbitu/yai kemen soyuydaqui::</p> <p>tere ayay-q-a tegimlig- dür ayay-q-a tegimlig-üd teyin kemen soyuqui- tur: kerbe tere sitügen-i talbibasu teyin ele: sayin:</p> <p>kerbe ülü talbiqui bügesü tere sitügen-i talbiyulqui-yin tulada: qoyar da yurbanta üneker soyun üneker uqayulqui-tur:</p> <hr/> <p>tere sitügen-i talbibasu teyin ele sayin: kerbe ülü talbiqui bügesü quvaray-ud-un ülemji bolai::</p>	<p>tegünčilen iregsen dayini daruysan üneker tuyluysan tere burqan-u ene nügüd unduraqu boluyu-j-a: amin qabiy-a-tu či öber- iyen büged ügülegdekü busu-yi üiledküi ene metü üiles-ün kijayar egün-i talbituyai kemen soyuydaqui::</p> <p>tere ayay-q-a tegimlig- tür ayay-q-a tegimlig-üd ber teyin kemen soyuqui-dur ker be tere sitügen-i talbibasu tere metü sayin:</p> <p>ker be ülü talbiqui bügesü tere sitügen-i talbiyulqu-yin tulada qoyar ta yurban ta üneker soyuydaqui: üneker uqayulqui-dur: qoyar ta yurban ta üneker soyuqui:</p> <p>üneker uqayulbasu ele: tere (10a) sitügen-i talbibasu tere metü sayin: ker be ülü talbiqui bügesü quvaray-un ülegsen bolai::</p>	<p>bcom pa yang dag par rdzogs pa'i sangs rgyas de'i 'khor 'di 'phel bar gyur gyis/</p> <p>tshe dang ldan pa khyod bdag nyid brjod par bya ba ma yin par byed pa'i las kyi mtha' 'di lta bu 'di thong shig ces bsgo bar bya'o//</p> <p>dge slong de la dge slong rnam kyis de skad ces bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir la na gnyis lan gsum du yang dag par bsgo bar bya//</p> <p>yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/</p> <p>yang dag par bstan pa na gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na dge 'dun lhag ma'o/</p>
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	amin qabiy-a tan-a quvaray-ud-un ülemji sitügen arban yurban nom-ud-i ungsin baribai:	amin qabiy-a dan-a quvaray-ud-un ülemji arban yurban nom-ud-i ungsin barabai bi:	amin qabiy-a tan-a quvaray-ud-un ülemji arban yurban nom-ud-i ungsin baribai bi:	amin qabiy-a tan-a bi ber quvaray-ud-un ülegsen arban yurban nom-ud-i ungsin barabai:	/tshe dang ldan pa dag bdag gis dge 'dun lhag ma'i chos bcu gsum po dag bton zin to/
	tende-eče yayun kemebesü uridu aldal- nuγud-iyar büged bolai: dorban inu yurbanta boltala bolai::	tendeeče yisün kemebesü uridu aldal- nuγud-iyar büged bolai: dörben inu yurban da boltala bolai::	tende-eče yosun kemebesü uridu aldal- nuγud-iyar büged bolai: dörben anu yurbanta boltala bolai::	tedeger-eče yisün kemebesü uridu unal- nuγud bolai: dörben inu yurban ta kürtele ber bolai::	/de dag las dgu ni ltung ba dang po (6b) dag nyid kyis so/ /bzhi ni lan gsum gyi par gyis so/
	ayay-qa tegimlig-üd tedeger-eče aliban nigen aldal-i üiledčü kejiyede buyan üiledbesü tejiyede tegünü tayalaqui yosuγar ulariydaqui: ayay-qa tegimlig-üd ülü tayalaquyin yosuγar ulariju bür-ün qoyina jiryuyan qonoy boltala quvaray-ud bisiregülkü- yi üiledeküi::	ayay-qa tegimlig-üd tedeger-eče aliba nigen aldal-i üiledčü kejiy-e de buyan üiledbesü tejiyede tegünü tayalaqui yosuγar ulariydaqui: ayay-qa tegimlig-üd ülü tayalaqu-yin yosuγar ulariju bür-ün: qoyina jiryuyan qonoy boltala quvaray-ud bisiregülkü- yi üiledeküi::	ayay-q-a tegimlig-üd tedeger-eče aliba nigen aldal-i üiledčü kejiy-e te buyan üiledbesü tejiy-e te tegünü tayalaqui yosuγar ulariydaqui: ayay-q-a tegimlig-üd ülü tayalaqu-yin yosuγar ulariju bür-ün: qoyina jiryuyan qonoy bol/tala quvaray-ud bisiregülkü- i üiledeküi::	ayay-q-a tegimlig-üd tedeger-eče ali ba nigen unal-i üiledbesü: kejiy-e-de medegseger kü bučan üiledbesü tejiy-e-de tegün-i ülü tayalaqui-yin yosuγar ulariydaqui: ayay-q-a tegimlig-üd ülü tayalaqu-yin yosuγar ulariju bür-ün: tegün-ü qoyina jiryuyan qonoy boltala quvaray-ud-i bisiregülküi üiles-i üiledeküi::	/dge slong gis de dag las ltung ba gang yang rung ba zhig byas la/ ji srid du shes bzhin du 'chab par byed pa de srid du des mi 'dod bzhin du spro ba bya'o/ /dge slong gis mi 'dod bzhin du spro ba byas nas de'i 'og tu zhag drug gi bar du dge 'dun mgu bar bya ba spyad par bya'o/
	ayay-qa tegimlig bisiregülküi üiledčü γaryaqui-tur oduγad-luγ- a jokilduγulju ayay-qa tegimlig-ün	ayay-qa tegimlig bisiregülkü-yi üiledčü γaryaqui-dur oduγad- luγ-a jokilduγulju: ayay-qa tegimlig-ün	ayay-q-a tegimlig bisiregül/küi-yi üiledčü γaryaqui-tur oduγad:- luγ-a jokilduγulju ayay/-q-a tegimlig-ün	ayay-q-a tegimlig bisiregülküi üiledčü γaryaqui-dur odayad: nom-luγ-a jokilduγulju: ayay-q-a tegimlig-ün	/dge slong gis mgu par bya ba spyad nas/ dbyung bar bya ba la thogs te chos dang 'thun par byas la/ dge slong gi dge 'dun

<p>quvaray-ud-un sedkil-i bisiregülbesü ele:</p> <p>_____</p> <p>qorin ayay-qa tegimlig čiyuluysad quvaray-ud бүкү tende tere ayay-qa tegimlig-i yaryaydaqui::</p>	<p>quvaray-ud-un sedkil-i bisiregülbesü ele:</p> <p>_____</p> <p>qorin ayay-qa tegimlig čiyuluysad quvaray-ud бүкү tende tere ayay-qa tegimlig-i (374b) yaryaydaqui::</p>	<p>quvaray-ud-un sedkil-i bisiregülbesü ele:</p> <p>_____</p> <p>qorin ayay-q-a tegimlig čiyuluysad quvaray-ud бүкү tende tere ayay-q-a tegimlig yaryaydaqui::</p>	<p>quvaray-ud-un sedkil-i bisiregülbesü ele:</p> <p>ali бүgesü</p> <p>qorin ayay-q-a tegimlig čiyuluysad quvaray-ud бүкү tende tere ayay-q-a tegimlig-i yaryaydaqui::</p>	<p>gyi sems mgu par byas na</p> <p>gang na</p> <p>dge slong nyi shu'i tshogs kyi dge 'dun yod pa der dge slong de dbyung bar bya'o//</p>
<p>qorin ayay-qa tegimlig-ün</p> <p>_____</p> <p>quvaray-ud-iyar tegüni yaryan üiledbesü ele:</p> <p>tere ayay-qa tegimlig ber ese yaryaydayad: tede ayay-qa tegimlig-üd ber mayusiyan üiledkü buyu: tegün-tür tere kemebesü jang üile bolai:</p>	<p>qorin ayay-qa tegimlig-ün</p> <p>_____</p> <p>quvaray-ud-iyar tegüni yaryan üiledbesü ele:</p> <p>tere ayay-qa tegimlig ber ese yaryaydayad: tede ayay-qa tegimlig-üd ber mayusiyan üiledkü buyu: tegün-dür tere kemebesü jang üiles bolai:</p>	<p>qorin ayay-q-a tegimlig-ün</p> <p>_____</p> <p>quvaray-ud-iyar tegüni yaryan üiledbesü ele:</p> <p>tere ayay-q-a tegimlig ber ese yaryaydayad: tede ayay-q-a tegimlig-üd ber mayusiyan üiledkü buyu: tegündür tere kemebesü jang üile bolai:</p>	<p>qorin nigen ayay-q-a tegimlig-ün</p> <p>ese бүridügsen</p> <p>čiyuluysad-un quvaray-ud-iyar ayay-q-a tegimlig tegün-i yaryan üiledbesü ele:</p> <p>tere ayay-q-a tegimlig ber ese yaryaydayad: tede ayay-q-a tegimlig-üd ber mayusiyan üiledkü buyu: tegün-dür tere kemebesü jang üile bolai:</p>	<p>gal te dge slong nyi shur gcig gis</p> <p>ma tshang ba'i tshogs kyi</p> <p>dge 'dun gyis dge slong de 'byin par byed na/</p> <p>dge slong de yang ma phyin la dge slong de dag kyang smad par bya ba yin te/</p> <p>de la de ni cho ga yin no/</p>
<p>tegün-tür bi amin qabiy-a tan-a egüntür ta oyooyata arilbasu yayun kemen asayumui: egüntür oyooyata arilbasu yayun kemen qoyar da yurban da asayumui:</p> <p>egüntür amin qabiy-a-tu oyooyata arilbasu ele:</p>	<p>tegün-dür bi amin qabiy-a dan-a egün-dür ta oyooyata arilbasu yayun kemen asayumui: egün-dür oyooyata arilbasu yayun kemen qoyar da yurban da asayumui:</p> <p>egün-dür amin qabiy-a-du oyooyata arilbasu ele:</p>	<p>tegündür bi amin qabiyatan-a egün ta oyooyata arilbasu yayun kemen asayumui: egündür oyooyata arilbasu yayun kemen qoyar ta yurbanta asayumui:</p> <p>egündür amin qabiyatu oyooyata arilba/su ele:</p>	<p>tegün-dür bi amin qabiy-a tan-a egün-dür ta oyooyata arilbasu yayun kemen asayumui: egün-dür oyooyata arilbasu yayun kemen qoyar ta yurban ta asayumui:</p> <p>egün-dür amin qabiy-a-tu oyooyata arilbasu ele</p>	<p>/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/</p> <p>/ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/</p> <p>/'di la tshe dang ldan pa dag yongs su dag na 'di</p>

	ene metü yayun ülü ügülekü ber tere tegünçilen kü baraju::	ene metü yayun ülü ügülekü ber tere tegünçilen kü baraju::	ene metü yayun ülü ügülekü ber tere tegünçilen kü bariju::	ene metü yayun ülü ügülekü ber tere tegünçilen kü bariju::	ltar cang mi smra bas de de bzhin du 'dzin to//
TWO ANIYATA DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	jang kemebesü aylay abural бүкүи-түр sayuqui bolai:	jang kemebesü aylay abural бүкүи-дүр sayuqui bolai:	jang kemebesü aylay abural бүкүи-түр sayuqui bolai:	küsel-iyer bolqu kiged ülü bolqu-yin tobči anu: aylay abural бүкүи-дүр sayuqui bolai:	sdom la/ 'dod byar rung dang mi rung ba'i/ dben pa skyabs yod 'dug pa'o/
	amin qabiy-a dan-a ese mayaduysan ede qoyar nom kemebesü : jarim jarim sara boluyad anggida tonilquyin sudur-i ungsiysan-ača bolumui:	amin qabiy-a dan-a ese mayaduysan ede qoyar nom kemebesü : jarim jarim boluyad anggida tonilyaqu-yin sudur-i ungsiysan-ača bolumui:	amin qabiy-a tan-a ese mayaduysan ede qoyar nom kemebesü : jarim jarim sara boluyad anggida tonilqu-yin sudur-i ungsiysan-ača bolumui:	amin qabiy-a tan-a (10b) ese mayaduysan ede qoyar nom kemebesü jarim jarim sara boluyad anggida tonilqu-yin sudur-i ungsiysan-ača bolumui:	/tshe dang ldan pa dag ma nges pa'i chos gnyis po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
An.1	basa ayay-qa tegimlig kedba qatunu oron-luy-a qamtu qari yayçayur aylay abural бүкүи-түр küsegdekü bolqu kemen sayurin-tur sayuqui üiledüged tegün-tür ker ber bisirel- tü ubasanča-yin üge ögdegsen-iyer yurban nom ilaydaqu boluyu ba: ülegü quvaray ba	basa ayay-qa tegimlig kedba qatun-u oron-luy- a qamtu qari yayçayar aylay abural бүкүи-дү küsegdekü bolqu: kemen sayurin-dur sayuqui üiledüged: tegün-dür ker ber bisirel-dü ubasanča-yin üge ögdegsen-iyer yurban nom ilaydaqu boluyu ba:	basa ayay-q-a tegim/lig kedba qatunu oron-luy-a qamtu qari yayça yar aylay abural бүкүи-түр küsegdekü bolqu kemen sayurin-tur sayuqui üiledüged tegün-tür ker ber bisirel- tü ubasanča-yin üge ögdegsen-iyer yurban nom ilaydaqu bolqu ba: ülegü quvaray ba	basa ayay-q-a tegimlig kedba qatuytai-yin oron-luy-a qamtu qari yayçayar aylay abural bүкүи-дүр küsegdekü bolqu kemen sayurin- dur sayuqui üiledüged: tegün-dür ker ber ubasanča itegemjileküi üge-lüge tegüsügsen- iyer yurban nom doroyidaqu bolqu ba:	/yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'dod pa byar rung par stan la 'dug par byed cing / de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gsum po pham par 'gyur pa'am/

	<p>aldal-tu-ača ikeken nom-i ber ü(gü)legsén bolbasu:</p> <p>ayay-qa tegimlig sayusu kemen amin aldabasu ele: yurban nom ilaydaqu bolqu ba: ülegü quvaray-(ud) ba: aldal-tu-ača ikeken ber bolbasu: üiledgegülküi boluyad</p> <p>tere ayay-q-a tegimlig-tür bisirel-tü ubasanča-yin üge ögdegsen-iyer ab ali nom ügüleküi boluysan tere tere kü nom-iyar tere ayay-qa tegimlig üiledküi buyu: tere kemebesü ese mayaduysan nom bolai::</p>	<p>ülegü quvaray ba: aldal-du-ača ikeken nom-i ber ügülegsén buyu bolbasu:</p> <p>ayay-qa tegimlig sayusuyai kemen aman aldabasu ele: yurban nom ilaydaqu bolqu ba: ülegü quvaray-ud ba: aldal-du-ača ikeken ber bolbasu üiledgegülküi boluyad:</p> <p>tere ayay-q-a tegimlig-tür bisirel-dü ubasanča-yin üge ögdegsen-iyer ab ali nom ügüleküi boluysan: tere tere kü nom-iyar tere ayay-qa tegimlig üiledküi buyu: tere kemebesü ese mayaduysan nom bolai::</p>	<p>aldal-tu-ača ikeken nom-i ber (335b) ügülegsén bolbasu:</p> <p>ayay-q-a tegimlig sayusuyai kemen aman aldabasu ele: yurban nom ilaydaqu bolqu ba: ülegü quvaray-ud ba: aldal-tu-ača nigen ber bolbasu üiledgegülküi boluyad</p> <p>tere ayay-q-a tegim-tür bisirel-tü ubasanča-yin üge ögdegsen-iyer ab ali nom ügüleküi boluysan tere terekü nom-iyar tere ayay-q-a tegimlig üiledküi buyu: tere kemebesü ese mayaduysan nom bolai::</p>	<p>quvaray-un ülegsén ba: unal üiledügsen-eče ken ber nom-i ügülegsén bolbasu:</p> <p>ayay-q-a tegimlig sayusuyai kemen aman aldabasu ele yurban nom doroyidal bolqu ba: quvaray-ud-un ülegsén ba: unal-tu-ača alimad nigen nom-i üiledgegü-lün oroyad:</p> <p>tere ayay-q-a tegimlig-tür itegemjileküi üges tegüsügsen ubasanča ber ab ali nom ügüleküi boluyad: tere tere kü nom-iyar tere ayay-q-a tegimlig üiledküi buyu: tere kemebesü ese mayaduysan nom bolai::</p>	<p>dge 'dun lhag ma'am/ ltung byed las chos gang yang rung bas smras par gyur la/</p> <p>dge slong gis 'dug par khas blangs na chos gsum po pham par gyur pa'am/ dge 'dun lhag ma 'am ltung byed las chos gang yang rung bas byed du gzhug cing</p> <p>dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par gyur pa'i chos de dang des dge slong de byed du gzhug ste/ de ni ma nges pa'i chos so/</p>
An.2	<p>basa ayay-qa tegimlig aliba qatun-u oron-luy-a qamtu qari yayčayar aylay abural бүкүи-түр күсегдекүи үлү болquitur суурун-тур sayuqui boluyad:</p> <p>tegüntür ker ber bisirel-tü ubasanča-yin üge ögdegsen-iyer qoyar nom-i ülegü</p>	<p>basa ayay-qa tegimlig ali ba qatun-u oron-luy-a qamtu qari yayčayar aylay abural бүкүи-дүр күсегдекүи үлү болquitur суурун-тур sayuqui boluyad:</p> <p>tegün-dür ker ber bisirel-dü ubasanča-yin üge ögdegsen-iyer qoyar nom-i ülegü</p>	<p>basa ayay-q-a tegimlig ali ba qatun-u oron-luy-a qamtu qari yayčayar aylay aburil бүкүи-түр күсегдекүи үлү болquitur sayurin-тур sayuqui boluyad:</p> <p>tegün-dür ker ber bisirel-tü ubasanča ene üge ögdegsen-iyer qoyar nom-i ülegü</p>	<p>basa ayay-q-a tegimlig ali ba qutuytai-yin oron-luy-a qamtu qari yayčayar aylay abural бүкүи-дүр күсегдекүи үлү болquitur sayurin-тур sayuqui boluyad:</p> <p>tegün-dür ker ber ubasanča ber itegemjileküi üges tegüsügsen-iyer</p>	<p>yang dge slong gang bud med kyi yul dang lhan cig gcig bu gcig dang dben pa skyabs yod pa na 'dod pa byar mi rung bar bstan la 'dug par byed cing /</p> <p>de la gal te dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gnyis po dge 'dun lhag</p>

<p>quvaray ba: aldal-tu-ača ikeken nom-i ügüleküi boluyad</p> <p>ayay-qa tegimlig sayuqu-yi aman aldabasu ele qoyar nom-i ülegü quvaray ba aldal-tu-ača nigen nom-iyar üiledgegülküi boluyad:</p> <p>tere ayay-qa tegimlig-tü bisirel-tü ubasanča-yin üge ögdegsen-iyer ab ali nom-i ügüleküi boluyad tere terekü nom-i tere ayay-qa tegimlig üiledgegülküi buyu:</p> <p>tere ber (111a) ese mayadaysan nom bolai::</p>	<p>quvaray ba: (375a) aldal-du-ača ikeken nom-i ügüleküi boluyad</p> <p>ayay-qa tegimlig sayuqu-yi aman aldabasu ele qoyar nom-i ülegü quvaray ba: aldal-du-ača nigen nom-iyar üiledgegülküi boluyad:</p> <p>tere ayay-qa tegimlig-tür bisirel-dü ubasanča-yin üge ögdegsen-iyer: ab ali nom-i ügüleküi boluyad: tere tere kü nom-i tere ayay-qa tegimlig üiledgegülküi buyu:</p> <p>tere ber ese mayaduysan nom bolai::</p>	<p>quvaray ba: aldal-tu-ača ikeken nom-i ügüleküi boluyad</p> <p>ayay-q-a tegimlig sayuqu aman aldabasu ele: qoyar nom-i ülegü quvaray ba: aldal-tu-ača nigen nom-iyar üiledgeküi boluyad:</p> <p>tere ayay-q-a tegimlig-tür bisirel-tü ubasanča-yin üge ögdegsen-iyer ab ali nom-i ügüleküi boluyad tere terekü nom-i tere ayay-q-a tegimlig üiledgeküi buyu:</p> <p>tere ber ese maya/duysan nom bolai::</p>	<p>qoyar nom-tu quvaray-un ülegsən ba: unal-tu-ača ikekes nom-i ügüleküi boluyad:</p> <p>ayay-q-a tegimlig sayuqu-yi aman aldabasu ele qoyar nom-tu quvaray-un ülegsən ba: unal-tu-ača nigen nom-iyar üiledgegülküi boluyad:</p> <p>tere ayay-q-a tegimlig-tür ubasanča ber itegemjileküi üges tegüsügsen alin-iyar nom-i ügüleküi boluyad tere tere kü nom-i tere ayay-q-a tegimlig üiledgegülküi buyu:</p> <p>tere ber ese (11a) mayaduysan nom bolai::</p>	<p>ma 'am/ ltung byed las chos gang yang (7a) // rung bas smras par gyur la/</p> <p>dge slong gis 'dug par khas blangs na chos gnyis po dge 'dun lhag ma 'am/ ltung byed las chos gang yang rung bas byed du gzhug cing /</p> <p>dge slong de la dge bsnyen ma yid ches pa'i tshig dang ldan pas chos gang dang gang gis smras par gyur pa'i chos de dang des dge slong de byed du gzhug ste/</p> <p>de yang ma nges pa'i chos so/</p>
<p>amin qabiy-a tan-a ese mayadaysan qoyar nom-i ungsin barabai:</p> <p>tegün-tür bi amin qabiy-a tan-a egün-(tür) ta oyooyata arilyabasu kemen asayumui:</p> <p>ai egün-tür ta oyooyata</p>	<p>amin qabiy-a dan-a ese mayaduysan qoyar nom-i ungsin barabai:</p> <p>tegün-dür bi amin qabiy-a dan-a egün-dür neyide oyooyata arilyabasu kemen asayumui:</p> <p>ai egün-dür ta oyooyata</p>	<p>amin qabiy-a dan-a ese mayaduysan qoyar nom-i ungsin baribai:</p> <p>tegün-tür bi amin qabiy-a tan-a egün-tür neyide oyooyata arilyabasu kemen asayumui:</p> <p>ai egün-tür ta oyooyata</p>	<p>amin qabiy-a tan-a bi ber ese mayaduysan qoyar nom-i ungsin barabai:</p> <p>tegün-dür bi ber amin qabiy-a tan-a egün-dür ta oyooyata arilyabasu kemen asayumui:</p> <p>yayun egün-dür ta</p>	<p>/tshe dang ldan pa dag bdag gis ma nges pa'i chos gnyis po dag bton zin to/</p> <p>/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/</p> <p>/ci 'di la khyed yongs su</p>

	arilbasu kemen qoyar da yurban ta asayumui egün-tür amin qabiy-a tan oyojata ariluysan bolbasu ene metü yayuba ülü ügüleküi- iyer tere kü tegünçilen kü barimui::	arilbasu kemen qoyar da yurban da asayumui: egün-tür amin qabiy-a dan oyojata ariluysan bolbasu: ene metü yayuba ülü ügüleküi- iyer tere kü tegünçilen kü baramui: ::	arilbasu kemen qoyar ta yurbanta asayumui: egün-dür amin qabiy-a tan oyojata ariluysan bolbasu ene metü yayuba ülü ügüleküi- iyer terekü tegünçilen barimui:: : ::	oyojata arilbasu kemen qoyar ta yurban ta asayumui: egün-dür amin qabiy-a tan oyojata ariluysan bolbasu ene metü yayuba ülü ügüleküi ber tere kü tegünçilen kü barimui: ::	dag gam zhes lan gnyis lan gsum du dri'o/ / 'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/
THIRTY NIḤSARGIKA-PĀYANTIKA DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	jang kemebesü : bariqui qayaçaqui ayulaqui kiged ukiyaylaqui kiged abqui: yuyuqui çegebçi qormoyçi selte ün-e öber-e öber-e abçu: ilegeküi bolai	jang kemebesü bariqui qayaçaqui ayulqui kiged ukiyaylaqui kiged abqui yuyuqui çegebçi qormoyçi selte ün-e öber-e öber-e ögçü ilegekü bolai:	jang kemebe/sü bariqui qayaçaqui ayulqui kiged ukiyayalqui kiged abqui: yuyu/qui çegebçi qormoyçi selte üne öber-e öbere ögçü ilgeküi bolai:	tobçi anu: bariqui qayaçaqui ayulqui kiged: ukiyaylaqui oroçulqui kiged abqui: yuyuqui çegejibçi qormoyçi selte: ün-e öber-e öber-e ögçü öçkü bolai:	/sdom la/ 'chang ba 'phral pa 'jog pa dang / 'khur 'jug pa dang/ len pa dang / slong dang stod g.yogs smad g.yogs bcas/ rin thang so sor bskur ba'o/
	amin qabiy-a tan-a tegüber aldal bolayçi yuçin nom edeger kemebesü: jarim jarim sara boluyad anggida tonilqu-yin sudur ungsiqui-aça bolumui:	amin qabiy-a dan-a tegüber aldal bolayçi yuçin nom edeger kemebesü: jarim jarim sara boluyad anggida tonilqu-yin sudur ungsiqui-aça bolumui:	amin qabiy-a tan-a tegüber aldal bolayçi yuçin nom edeger kemebe/sü: jarim jarim sara boluyad: anggida tonilqu-yin sudur ungsiqui-aça bolumui:	amin qabiy-a tan-a tebçikü-yin unal bolayçi yuçin nom edeger kemebesü jarim jarim sara boluyad anggida tonilqu-yin sudur ungsiqui-aça bolumui:	/tshe dang ldan pa dag spang ba'i ltung byed kyi chos sum cu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
Nih.1	ayay-qa tegimlig karsa degel-i dayusuyad katinastir-a-yi öber-e	ayay-qa tegimlig karš-a degel-i dayusuyad katinastir-a-yi öber-e	ayay-q-a tegimlig karš-a degel-i dayusuyad katinastar-a-yi	ayay-q-a tegimlig nom- tu debel-i dayusuyad qatinastar-a-yi	/dge slong chos gos zin pas sra brkyang phyung na/

	<p>öber-e abçu yaryabasu arban qonoy-tur kürtele ülegü degel boltan edür baraydaqui::</p> <p>tegün-eçe nögçitele baribası : tebçiküi aldai bolai:</p>	<p>öber-e abçu yaryabasu arban qonoy-tur kürtele ülegü degel boluy-a edüi baraydaqui::</p> <p>tegün-eçe nögçitele baribası tebçiküi aldai bolai:</p>	<p>yaryabasu arban qonoy-tur kürtele ülegü degel boluy-a edüi barayda/qui::</p> <p>tegün-eçe nögçitele baribası tebçiküi aldai bolai:</p>	<p>yaryabasu: arban qonoy kürtele ilegüü qubçasun-i (?) ügegüi-e bariydaqui::</p> <p>tegün-eçe dabin baribası tebçigsen unal bolai:</p>	<p>zhag bcu'i bar du gos lhag pa rnam par ma brtags pa bcang bar bya'o/</p> <p>/de las 'das par bcangs na spang pa'i ltung byed do/</p>
Nih.2	<p>ayay-qa tegimlig kars-a degel-i dayusuyad katinastir-a-yi yarubasu ker ber nigen söni ber yurban karsa-aça ikeken ber karsa degel jabsiridqui: yadn-a qayaçaqui bolbası ele bursang quvaray-ud soyurqaysan-aça anggida ber karsa degel tebçiküi aldai bolai:</p>	<p>ayay-qa tegimlig karš-a degel-i dayusuyad katinastira-yi yarbası ker ber nigen söni ber yurban karš-a-aça ikeken ber karš-a degel jabsaridqui: yadan-a qayaçaqu bolbası ele: bursang quvaray-ud soyurqaysan-aça anggida tebçiküi aldai bolai:</p>	<p>ayay-q-a tegimlig karš-a degel-i dayusuyad katinastar-a-yi qaribası ker ber nigen söni ber yurban karš-a-aça ikeken ber karš-a degel jabsaridqui: yadna qayaçaqui bolbası ele bursang quvaray-ud soyurqaysan-aça anggida tebçiküi aldai bolai::</p>	<p>ayay-q-a tegimlig ber nom-tu debel-i dayusuyad qatinastar-a-yi yaryabasu: ker ber nigen söni ber yurban nom-tu debel-eçe ikeken ber nom-tu degel jabsaridqui yadan-a qayaçaqui bolbası ele: bursang quvaray-ud soyurqaysan-aça anggida tebçiküi unal bolai::</p>	<p>/dge slong chos gos zin pas sra brkyang phyung na/ gal te nub gcig kyang chos gos gsum las chos gos gang yang rung ba dang mtshams kyi phyi rol du 'bral bar byed na/ dge 'dun gyis gnang ba ma gtogs te spang ba'i ltung byed do/</p>
Nih.3	<p>ayay-qa tegimlig karsa degel dayusuyad katinastir-a yaryabasu çay busu-yin nigen degel-i oluyad küsebesü ele: tere ayay-qa tegimlig tere degel-i abuydaqui: abçu bür-ün ker ber güiçebesü ele darui-tur imayta degel bolyaju</p>	<p>ayay-qa tegimlig karš-a degel dayusuyad katinastir-a yaryabasu çay busu-yin (375b) nigen degel-i oluyad küsebesü ele: tere ayay-qa tegimlig tere degel-i abuydaqui: abçu bür-ün ker ber güiçebesü ele: darui-dur imayta degel bolyaju</p>	<p>ayay-q-a tegimlig karš-a degel dayusuyad kati/nastar-a yar yabasu çay busu-yin nigen degel-i oluyad küsebesü ele tere ayay-q-a tegimlig tere degel-i abuydaqui: abçu bürin ker ber güiçebesü ele darui-dur imayta degel bolyaju</p>	<p>ayay-q-a tegimlig nom-tu debel dayusuyad qatinastar-a yaryabasu: çay busu-yin nigen degel-i oluyad küsebesü ele: tere ayay-q-a tegimlig tere degel-i abuydaqui: abçu bür-ün ker ber güiçebesü ele: darui-dur imayta degel bolyaju</p>	<p>/dge slong chos gos zin pas sra brkyang phyung na/ dus ma yin pa'i gos shig snyed la 'dod na/ dge slong des gos de blangs par bya'o/</p> <p>/blangs nas gal te langs na myur ba kho nar gos su byas la bcang bar</p>

	<p>bariydaqui: ker ber ülü güiçeged: nigen güiçegsen-i güiçeküi degel egeregsen bui bolbasu</p> <p>tere ayay-qa tegimlig tere degel-i nigen sara- yin ečüs-tür ayuluydaqui:</p> <p>tegün-eče nögčitele ayulbasu ele: tebčiküi aldal bolai::</p>	<p>bariydaqui: ker ber ülü güiçeged: nigen güiçegsen-i güiçeküi degel egeregsen bui bolbasu:</p> <p>tere ayay-qa tegimlig tere degel-i nigen sara- yin ečüs-dür ayuluydaqui:</p> <p>tegün-eče nögčitele ayulbasu ele: tebčiküi aldal bolai:</p>	<p>bariydaqui: ker ber (336a) ülü güiçeged: nigen güiçegsen-i güiçege küi degel egeregsen bui bolbasu</p> <p>tere ayay-q-a tegimlig tere ayay-q-a tegimlig tere degel-i nigen sara- yin ečüs-dür ayuluydaqui::</p> <p>tegün-eče nögčitele ayulbasu ele: tebčiküi aldal bolai::</p>	<p>bariydaqui: ker ber ülü (11b) güiçeged nigen güiçegsen-i güiçeküi degel egeregsen bui bolbasu:</p> <p>tere ayay-q-a tegimlig tere degel-i nigen sara- yin ečüs-tür ayuluydaqui:</p> <p>tegün-eče dabaču ayulbasu ele: tebčiküi unal bolai::</p>	<p>bya'o/ /gal te mi langs la kha ma langs pa kha skong ba'i gos la re ba yod na</p> <p>dge slong des gos de zla ba gcig gi mthar gzhag par bya'o/</p> <p>/de las 'das par 'jog na spang ba'i ltung byed do/</p>
Nih.4	<p>basa ayay-qa tegimlig ali ba simnanča oron busu-ača qayučin degel-i ukiyalyaqui ba</p> <p>arilyayulqui bolbasu ele: tebčiküi aldal bolai:</p>	<p>basa ayay-qa tegimlig ali ba simnanča oron busu-ača qayučin degel-i ukiyalyaqui ba</p> <p>arilyayulqui bolbasu ele: tebčiküi aldal bolai::</p>	<p>basa ayay-q-a tegimlig aliba simnanča oron busu-ača qayučin degel-i ukiyalyaqui ba:</p> <p>arilyayulqui bolbasu ele: tebčiküi aldal bolai:</p>	<p>basa ayay-q-a tegimlig ali ba simnanča uruy busu-dur qayučin degel-i ukiyalyaqui ba: buduy oroyulqui ba: arilyayulqui bolbasu ele: tebčiküi unal bolai::</p>	<p>/yang dge slong gang dge slong ma nye du ma yin pa la gos rnying pa 'khrur 'jug gam/ 'tshod du 'jug gam/ 'chag tu 'jug na spang ba'i ltung byed do/</p>
Nih.5	<p>basa ayay-qa tegimlig ali ba (simnanča) uruy busu-ača nigen degel-i abubasu ele: ariljiysan anggida tebčiküi aldal bolai::</p>	<p>basa ayay-qa tegimlig aliba simnanča uruy busu-ača nigen degel-i abubasu ele: araljiysan anggida tebčiküi aldal bolai::</p>	<p>basa ayay-q-a tegimlig aliba : simnanča uruy busu-ača nigen degel-i abubasu ele: araljiysan anggida tebčiküi aldal bolai::</p>	<p>basa ayay-q-a tegimlig ali ba simnanča uruy busu-ača nigen degel-i abubasu ele: araljiysan anggida tebčiküi unal bolai::</p>	<p>/yang dge slong gang dge slong ma nye du ma yin pa las gos len na/ brjes pa ma gtogs te spang ba'i ltung byed do/</p>
Nih.6	<p>basa ayay-qa tegimlig ali ba ger-ün ejen ba gerün ejen-ü gergei uruy</p>	<p>basa ayay-qa tegimlig aliba ger-ün ejen ba ger-ün ejen-ü gergei uruy busu-</p>	<p>basa ayay-q-a tegimlig aliba ger-ün ejen-ü gergei</p>	<p>basa ayay-q-a tegimlig ali ba ger-ün ejen ba: ger-ün ejen-ü gergei</p>	<p>/yang dge slong gang</p> <p>khyim bdag gam/ (7b) khyim bdag gi chung ma</p>

	busu-yin dergede oduyad degel yuyubasu çay-aça anggida tebçiküi aldal bolai:: tegün-tür çay kemebesü ene buyu: ayay-qa tegimlig degel buliydabasu ba degel samsiyabasu ba: degel tülebesü ba: degel key-e abtabasu ba: degel usun-a abtaqui bolbasu tegün-tür çay inu tere bolai:	yin dergede oduyad degel yuyubasu çay-aça anggida tebçiküi aldal bolai:: tegün-dür çay kemebesü ene bui: ayay-qa tegimlig degel buliydabasu ba: degel samsiyabasu ba: degel tülebesü ba: degel key-e abtabasu ba: degel usun-a abtaqui bolbasu tegün-dür çay inu tere bolai:	uruy busu-yin dergede oduyad degel yuyubasu çay-aça anggida tebçiküi aldal bolai:: tegün-dür çay kemebesü ene buyu: ayay-q-a tegimlig degel buliydabasu ba degel samsiyabasu ba: degel tülebesü ba: degel ker-e abta/basu ba: degel usun-a abtaqui bolbasu egündür çay inu tere bolai:	uruy busu-yin dergede oduyad: degel yuyubasu çay-aça anggida tebçiküi unal bolai:: tegün-dür çay kemebesü ene buyu: ayay-q-a tegimlig degel- iyen buliydabasu ba: degel-iyen samsiyabasu ba: degel-iyen tülebesü ba: degel-iyen kei-e abtabasu ba: degel-iyen usun-a abtaqui bolbasu tegün-ü çay inu tere bolai:	nye du ma yin pa'i gan du song ste/ gos slong na dus ma gtogs te spang ba'i ltung byed do/ /de la dus ni 'di yin te/ dge slong gos phrogs sam/ gos rlag gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na de la de n-i dus yin no//
Nih.7	ayay-qa tegimlig degel buliyaydabasu ba: degel samsiyabasu ba: degel tülebesü ba: degel key-e abtabasu ele ————— ger-ün ejen ba: ger-ün ejen-ü gergei uruy busu-yin dergede oduyad degel yuyuydaqui: ker ber tegün-tür biraman ba	ayay-qa tegimlig degel buliydabasu ba: degel samsiyabasu ba: degel tülebesü ba: degel key-e abtabasu ele: ————— ger-ün ejen ba: ger-ün ejen-ü gergei uruy busu-yin dergede oduyad degel yuyuydaqui: ker ber tegün-dür biraman ba	ayay-q-a tegimlig degel buliyaydabasu ba: degel samsiyabasu ba: degel tülebesü ba: degel key-e abtabasu ele: ————— ger-ün ejen ba: gergei uruy busu-yin dergede oduyad degel yuyuydaqui: kerber tegün-dür bira/man ba	ayay-q-a tegimlig degel- iyen buliyaydabasu ba: degel-iyen samsiyabasu ba: degel-iyen tülebesü ba: degel-iyen kei-e abtabasu ba: degel-iyen usun-a abtabasu ele: ger-ün ejen ba: ger-ün ejen-ü gergei uruy busu-yin dergede oduyad degel yuyuydaqui: ker ber tegün-dür biraman ba:	dge slong gos phrogs sam/ gos rlags gam/ gos tshig gam/ gos rlung gis khyer ram/ gos chus khyer na khyim bdag gam khyim bdag gi chung ma nye du ma yin pa'i gan du song la gos bslang bar bya'o/ /de la gal te bram ze 'am/

	<p>ger-ün ejen nigen süsülügči çaytayan olan degel ögküi küseküi bügetele: tere ayay-qa (tegmilig) tegün-ü çengjibči qormoyči sülde ečüs-tür kürtele abuydaqu:</p> <p>tegüs ilegü abubasu ele tebčiküi aldal bolai:</p>	<p>ger-ün ejen nigen süsülügči çay- dayan olan degel ögküi küseküi bügetele: tere ayay-qa tegmilig tegünü çegejibči qormoyči selte ečüs-tür kürtele abuydaqui:</p> <p>tegüs ilegü abubasu ele tebčiküi aldal bolai:</p>	<p>ger-ün ejen nigen süsülügči çay- dayan olan degel ögküi küseküi bügetele tere ayay-q-a tegmilig tegünü çegejibči qormoyči selte ečüs-tür kürtele abuydaqui:</p> <p>tegüs abubasu ele: tebčiküi aldal bolai:</p>	<p>ger-ün ejen nigen süsülügči çay- tayan alay degel ögküi küseküi bügetele: tere ayay-q-a tegmilig tegün-eçe çegejibči qormoyči selte ečüs-tür kürtele abuydaqui:</p> <p>tegün-eçe ülegüü abubasu ele tebčiküi unal bolai::</p>	<p>khyim bdag dad pa can zhig gis dus kyis gos mang po dag stobs la 'dod na dge slong des de las gos stod g.yogs smad g.yogs dang bcas pa'i mthar thug par blangs par bya'o/ /de las lhag par li na na spang ba'i ltung byed do/</p>
Nih.8	<p>ayay-qa tegmilig-ün tulada</p> <p>ger-ün ejen-ü gergei busu degel-ün ün-e inu ügülejü bür-ün: bi degel ün-e eden-iyer ene kiged ene metü nigen degel-i qudaldju abur-un: ayay-qa tegmilig inu neretü üjemüi tegün-tür degel bolqui çay-tur emüskemüi: kemeküi-tür tede ger ber tere ayay-qa tegmilig-tür urida (ese) ögdegsen aday edüi tedüi bolbasu sayin-i küsekü-yin</p>	<p>ayay-qa tegmilig-üd-ün tulada</p> <p>ger-ün ejen-ü gergei busu degel-ün ün-e inu ügülejü bür-ün: bi degel-ün ün-e eden-iyer ene kiged ene metü nigen degel-i qudaldju abur-un: ayay-qa tegmilig eyimü neretü (376a) iremüi: tegün-dür degel bolqui çay-dur emüskemüi: kemeküi-dür tede ker ber tere ayay-qa tegmilig-dür urida ese ögdegsen adqay edüi tedüi bolbasu: sayin-i küsekü-yin</p>	<p>ayay-q-a tegmilig-üd tulada</p> <p>ger-ün ejenü ger gei busu degel-ün ün-en eden-iyer ene kiged metü nigen degel-i qudaldju aburun:</p> <p>ayay-q-a tegmilig eyimü neretü iremüi tegün-dür degel bolqui çay-dur emüskemüi: kemeküi-dür tedeger ber tere ayay-q-a tegmilig-dür urida ese ögdegsen adqay edüi tedüi bolbasu sayin-i küsekü-yin</p>	<p>ayay-q-a tegmilig-üd-ün tulada</p> <p>ger-ün ejen ba: ger-ün ejen-ü gergei uruy (12a) busu degel- ün ün-e-yi inu kirilejü bür-ün: bi ber degel-ün ün-e eden-iyer ene kiged ene metü nigen degel-i qudaldju abur-a: ayay-q-a tegmilig eyimü neretü iremüi: tegün-dür degel bolqui çay-tur emüskemüi kemeküi-eçe tede ker ber tere ayay-q- a tegmilig-tür urida ese ögdegsen adqay edüi tedüi bolbasu sayin-i küsekü-yin</p>	<p>/dge slong gi phyir</p> <p>khyim bdag gam/ khyim bdag gis chung ma nye du ma yin pas gos kyi rin dag spags nas bdag gis gos kyi rin 'di dag gis gos 'di dang 'di lta bu zhig nyos la</p> <p>dge slong ming 'di zhes bya ba 'ongs na / de la gos rung ba dus su bskon no snyam pa las/ de la gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung ste/ bzang po 'dod pa'i phyir</p>

	<p>tulada</p> <p>ger-ün ejen-ü gergei uruḡ busu tegün-ü dergede odču eyin kemen</p> <p>amin qabiy-a-tu-a minu tulada degel-ün ün-e aliba ügüleḡsen degel-ün ün-e tedeger-iyer amin qabiy-a-tu-(a kiged) minu (metü) degel-i qudalduju abumui:</p> <p>nadur degel bolqui čay-tur sayitur emüsketügei kemen degel bütübesü ele tebčiküi aldal bolai:</p>	<p>tulada</p> <p>ger-ün ejen-ü gergei uruḡ busu tegünü dergede odču eyin kemen</p> <p>amin qabiyatu-a minu degel-ün ün-en aliba ügüleḡsen degel-ün ün-e tedeger-iyer amin qabiy-a-du ene kiged ene metü degel-i qudalduju abumui:</p> <p>nadur degel bolqui čay-tur sayitur emüsketügei kemen degel bütübesü ele tebčiküi aldal bolai:</p>	<p>tulada</p> <p>ger-ün ejenü gergei uruḡ busu tegünü dergede odču eyin kemen</p> <p>amin qabiyatu-a minu degel-ün ün-en aliba ügüleḡsen degel-ün ün-e tedeger-iyer amin qabiy-a-tu ene kiged ene metü degel-i qudalduju abumui:</p> <p>nadur degel bolqui čay-tur sayitur emüsketügei kemen degel bütübesü ele: tebčiküi aldal bolai:</p>	<p>tulada:</p> <p>ger-ün ejen ba: ger-ün ejen-ü gergei uruḡ busu tegün-ü dergede odču eyin kemen:</p> <p>amin qabiy-a-tu-a minu tulada degel-ün ün-e ali ba ügüleḡsen degel-ün ün-e tedeger-iyer amin qabiy-a-tu ene kiged ene metü nigen degel-i qudalduju abumui:</p> <p>nadur degel bolqui čay-tur sayitur emüsketügei kemen ügülejü: qubčasun eskebesü ele tebčiküi unal bolai:</p>	<p>khyim bdag gam/ khyim bdag gis chung ma nye du ma yin pa de'i gan du song nas 'di skad ces /</p> <p>tshe dang ldan pas bdag gi phyir gos kyi rin gang dag spags pa'i gos kyi rin de dag gis tshe dang ldan pa gos 'di dang 'di lta bu zhig nyos la</p> <p>bdag la gos rung ba dus su legs par skon cig ces smras te/ gos grub na spang ba'i ltung byed do/</p>
Nih.9	<p>ayay-qa tegimlig-ün tulada ger-ün ejen kiged: ger-ün ejen-ü gergei uruḡ busu-ača degel-ün ün-e öber-e ügülejü</p> <p>ba bürin qoyayula degel-ün ün-e öber-e öber-e edeger-iyer ene kiged ene metü öber-e öber-e-(yi) qudaldur-un eyimü neretu ayay-qa tegimlig</p>	<p>ayay-qa tegimlig-ün tulada ger-ün ejen kiged: ger-ün ejen-ü gergei uruḡ busu-ača degel-ün ün-e öber-e ügülejü:</p> <p>ba bürin qoyayula degel-ün ün-e öber-e öber-e edeger-iyer ene kiged ene metü degel: öber-e öber-e-yi qudaldur-un eyimü neretu ayay-qa</p>	<p>ayay-q-a tegimlig-ün tulada ger-ün ejen kiged: ger-ün ejen kiged: ger-ün ejen-ü gergei uruḡ busu-ača degel-ün ün-en öbere ügülejü</p> <p>ba bürin qoyayula degel-ün üne öbere öbere edeger-iyer ene kiged metü degel öbere-yi qudaldur-un eyimü neretu ayay-q-a tegimlig</p>	<p>ayay-q-a tegimlig-ün tulada ger-ün ejen kiged ger-ün ejen-ü gergei uruḡ busu-ača degel-ün ün-e öber-e ögčü bür-ün:</p> <p>ba bürin qoyayula degel-ün ün-e öber-e öber-e edeger-iyer ene kiged ene metü degel öber-e öber-e-yi qudaldur-un eyimü neretü ayay-q-a</p>	<p>/dge slong gi phyir khyim bdag dang khyim bdag gi chung ma nye du ma yin pas gos kyi r-in so so de dag spags nas/</p> <p>bdag cag gnyis kyi gos kyi rin so so ba 'di dag gis gos 'di dang 'di lta bu so so ba dag nyos la/ dge slong ming 'di zhes bya ba 'ongs pa dang /</p>

<p>iremüi: ba bürin qoyayula öber-e öber-e-eçe tegün-tür degel bolqui çay-tur emüskemüi kemen sedkigsen-eçe: tedeger ayay-qa tegimlig-tür neng urida ese ögdegsen edüi tedüi adqay bolurun:</p> <p>sayin-i küsekü-yin tulada</p> <p>gerün ejen kiged ger-ün ejen-ü gergei uruy busu tedeger-ün dergede eyin kemen</p> <p>amin qabiy-a-tu-a minu tulada degel-ün ün-e öber-e öber-e ked ba egülegsen degel-ün ün-e öber-e öber-e tedeger-iyer qabiy-a tan ene kiged ene metü degel öber-e öber-e-yi qudalduju abur-un: üy-e qoyar çiyulju</p> <p>nadur degel bolqui: nigen çag-tur sayitur emüskegdeküi kemen</p>	<p>tegitimlig iremüi: ba bürin qoyayula öber-e öber-e-eçe tegün-dür degel bolqui çay-dur emüskemüi kemen sedkigsen-eçe: tedeger ayay-qa tegimlig-dür eng urida ese ögdegsen edüi tedüi adqay bolurun:</p> <p>sayin-i küsekü-yin tulada</p> <p>ger-ün ejen kiged ger-ün ejen-ü gergei uruy busu tedeger-ün dergede eyin kemen</p> <p>amin qabiy-a-du-a minu tulada degel-ün ün-e öber-e öber-e ked ba egülegsen degel-ün ün-e öber-e öber-e tedeger-iyer qabiy-a dan ene ger-ün ejen ene metü degel öber-e öber-e-yi qudalduju abur-un: üy-e qoyar çiyulju</p> <p>nadur degel bolqui: nigen çag-dur sayitur emüskegdeküi kemen ügülejü</p>	<p>iremüi: ba bürin qoyayula öbere öbere-eçe tegün-dür degel bolqui çay-dur emüskemüi kemen sedkigsen-eçe: tedeger ayay-q-a tegimlig-tür eng urida ese ögdegsen edüi tedüi adqay bolurun:</p> <p>sayin-i küseküyin tulada</p> <p>ger-ün ejen kiged gerün (ejen-ü) gergei uruy busu tedeger-ün dergede eyin kemen</p> <p>amin qabiyatu-a minu tulada degelün (336b) üne öbere öbere kedba egülegsen degelün üne öbere öbere tede/ger-iyer qabiy-a tan ene kiged ene metü degel öbere öbere-yi qudal/duju bür-ün: üy-e qoyar çiyulju</p> <p>nadur degel bolqui: nigen çagtur sayitur emüskegdeküi kemen ügülejü</p>	<p>tegitimlig iremüi: ba bürin qoyayula öber-e öber-e-eçe tegün-dür degel bolqui çay-tur emüskemüi kemen sedkigsen-eçe: tedeger ayaya-q-a tegimlig-tür eng urida ese ögdegsen edüi tedüi adqay bolurun:</p> <p>sayin-i küseküi-yin tulada</p> <p>ger-ün ejen kiged ger-ün ejen-ü gergei oruy busu tedeger-ün dergede odçu eyin kemen:</p> <p>amin qabiy-a-tu-a minu tulada degel-ün ün-e öber-e öber-e ked ba kirilejü öggügsen degel-ün ün-e öber-e öber-e (12b) tedeger-iyer amin qabiy-a tan ene kiged ene metü degel öber-e öber-e-yi qudalduju abur-un: üy-e qoyar çiyulju:</p> <p>nadur degel bolqui nigen çay-tur sayitur emüskegdeküi kemen ögükejü:</p>	<p>bdag cag gnyis kyis so so nas de la gos rung ba dus su bskon no snyam pa las/ de na gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung ste/</p> <p>bzang po 'dod pa'i phyir</p> <p>khyim bdag dang / khyim bdag gi chu ma nye du ma yi na pa de dag gi gan du song nas 'di skad ces/</p> <p>tshe dang ldan pa dag gis bdag gi phyir gos kyi rin so so ba gang dag spags pa'i gos kyi rin de dag (8a) //gis tshe dang ldan pa dag gos 'di dang 'di lta bu so so ba dag nyos la gnyi ga 'dus te/</p> <p>bdag la gos rung ba gcig dus su legs par skon cig ces smras te/</p>
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	degel bütübesü ele tebčiküi aldal bolai::	degel bütübesü ele tebčiküi aldal bolai::	degel bütübesü ele tebčikü aldal bolai::	degel esgebesü ele tebčiküi-yin unal bolai::	gos grub na spang ba'i ltung byed do/
Nih.10	ayay-qa tegimlig-ün tulada qayan ba yeke noyan ba: biraman ba: ger-ün ejen ba balyad-(un) kümün ba kümün irgen ba: ed tavar ba qudalqu-yin noyan ba: sartavaki ba jarudasun- (u) yar-tur degel-ün ün-e ögčü ileger-ün tendeçe tere jarudasun degel-ün ün-e öber-e öber-e abču oduyad tere ayay-qa tegimlig qamiy-a бүкү tende oduyad kürčü bür-ün: tere ayay-qa tegimlig-tür eyin kemen qutuγ-tu meden soyurqaydaqui: čimada (111b) qayan ba yeke noyan ba: biraman ba ger-ün ejen ba balyad-un kümün ba: kümün irgen ba: ed tavar tan ba	ayay-qa tegimlig-ün tulada qayan ba yeke noyan ba: biraman ba: ger-ün ejen ba: balyad-un kümün ba: kümün irgen ba: ed tavar dan ba: qudalqu-yin noyan ba: sartavaki ba: jarudasun- u yar-dur degel-ün ün-e ögčü ileger-ün tendeçe tere (376b) jarudasun degel-ün ün-e öber-e öber-e abču oduyad tere ayay-qa tegimlig qamiy-a бүкү tende oduyad kürčü bür-ün: tere ayay-qa tegimlig- tür eyin kemen qutuγ-du meden soyurqatuyai: čimada qayan ba: yeke noyan ba: biraman ba ger-ün ejen ba: balyad-un kümün ba: kümün irgen ba: ed tavar ba:	ayay-q-a tegimlig-ün tulada qayan ba yeke noyan ba biraman ba: gerün ejen ba balyad-un kümün ba: kümün irgen ba: ed tavar tan ba: qudal/du-yin noyan ba sartavaki ba: jaradasun- u yar-dur degel-ün üne ögčü ilger-ün tendeçe tere jarudas-un degel-ün üne öbere öbere ab/ču oduyad tere ayay-q-a tegimlig qamiy-a бүкү tende oduyad kürčü bürün tere ayay-q-a tegimlig- tür eyin kemen qutuγ-tu meden soyurqatu/γai: čimada qayan ba yeke noyan ba biraman ba ger-ün ejen ba bal/γad-un kümün ba: irgen ba: ed tavar ba :	ayay-q-a tegimlig-ün tulada qayan ba: eke tüsimel ba: biraman ba: ger-ün ejen ba: balyad-un kümün ba: kümün irgen ba: ed tavar tan ba: qudaldu-yin noyan ba: sartavaki ba: jarudasun- u yar-tur degel-ün ün-e ögčü ileger-ün: tendeçe tere jarudasun degel-ün ün-e tedeger-i abču oduyad: tere ayay-q-a tegimlig qamiy-a бүкү tende oduyad kürčü bür-ün: tere ayay-q-a tegimlig- tür eyin kemen qutuγ-tu meden soyurqatuyai: čimada qayan ba: yeke tüsimel ba: biraman ba: ger-ün ejen ba: balyad-un kümün ba: kümün irgen ba: ed tavar tan ba:	/dge slong gi phyir rgyal po 'am/ blon po chen po 'am/ bram ze 'am/ khyim bdag gam/ grong rdal gyi mi 'am yul mi 'am/ nor can nam/ tshong dpon nam/ ded dpon gyis pho nya'i lag du gos kyi rin dag bskur bar gyur la/ de nas pho nya de gos kyi rin de dag khyer nas dge slong de ga la (ba) der song ste phyin nas dge slong de la 'di skad ces 'phags pa'i mkhyen par mdzod cig /khyod la rgyal po 'am/ blon po chen po 'am/ bram ze 'am khyim bdag gam/ grong rdal gyi mi 'am/ yul mi 'am/ nor can nam/

<p>qudaldu-yin noyan ba: sartavaki eyimü neretü degel-ün ün-e eden-i ögçü ilegejüki qutuγ-tu nigüleskü-yin tulada eden-i abtuγai kemen ügülebesü ele: tere ayay-q-a tegimlig tere jarudasun- tur eyin kemen qabiy-a tan-a emči ayay- qa tegilig-(ün) kemebesü degel-ün ün-e abu(ba)su ülü bolumui: ba bürin ker be degel bolqui čay-tur emüskebesü abumui: kemen ügülegdeküi:: ker be jarudasun tere ayay-q-a tegimlig-tür eyin kemen qutuγ tan-nuyud-un üile- yi abuyči ked ba бүкү edüi tedüi бүкү buyu: kemen ügülebesü : ele</p> <p>ayay-q-a tegimlig degel küsegčün ene jarudasun kemebesü:</p>	<p>qudaldu-yin noyan ba: sartavaki eyimü neretü degel-ün ün-e eden-i ögçü ilegejüki qutuγ-du nigülesün</p> <p>—————</p> <p>-dür eyin kemen amin qabiy-a dan-a emči ayay-q-a tegimlig-üd kemebesü degel-ün ün-e abubasu ülü bolumui: ba bürin ker be degel bolqui čay-dur emüskebesü abumui kemen ügülegdeküi:: ker be jarudasun tere ayay-q-a tegimlig-tür eyin kemen qutuγ dan-nuyud-un üile-yi abuyči ked ba бүкү edüi tedüi бүкү buyu kemen ügülebesü ele:</p> <p>ayay-q-a tegimlig degel küsegčün ene jarudasun kemebesü:</p>	<p>qudaldu-yin noyan ba: sartavaki eyimü neretü degel-ün üne eden-i ögçü ilge jüküi qutuγ-tu nigülesküi-yin tulada edeni abtuγai kemen ügülebesü ele: tere ayay-q-a tegimlig tere jarudasun- tur eyin kemen amin qabiy-a tan-a emči ayay-q-a tegilig-üd kemebesü degel-ün üne abubasu ülü bolumui: ba bürin ker be degel bolqui čay-dur emüskebesü abumui kemen ügülegdeküi:: ker ber jarudasun tere ayay-q-a tegimlig-dür eyin kemen qutuγ tan noyud-un üile- yi abuyči kedba бүкү edüi tedüi бүкү buyu: kemen ügülebesü ele:</p> <p>ayay-q-a tegimlig küsegčün ene jarudasun kemebesü:</p>	<p>qudaldu-yin noyan ba: sartavaki eyimü neretü degel-ün ün-e eden-i ögçü ilegejüki: qutuγ-tu nigüleskü-yin tulada eden-i abtuγai kemen ügülebesü ele: tere ayay-q-a tegimlig tere jarudasun- dur eyin kemen amin qabiy-a tan-a elči ayay-q-a tegimlig-üd kemebesü degel-ün ün-e abubasu ülü bolumui: ba bürin ker be degel bolqui čay-tur emüskebesü abumui kemen ügülegdeküi:: ker ber jarudasun tere ayay-q-a tegimlig-tür eyin kemen qutuγ tan-nuyud-un üile- yi abqui qutuγ tan noyud-un üile-yi jakiruyči ked ba бүкү edüi tedüi бүкү buyu kemen ügülebesü ele: ayay-q-a tegimlig degel küsegčün ber (13a) jarudasun-dur eyin kemen amin qabiy-a-tu-a ene</p>	<p>tshong dpon nam/ ded dpon che ge mos gos kyi rin 'di dag bskur gyis/ 'phags pas thugs brtse ba'i slad du 'di dag bzhes shig ces zer na dge slong des pho nya de la 'di skad ces/ tshe dang ldan pa pho nya dge slong dag ni gos kyi rin dag len du mi rung ste/ bdag cag gos rung ba dus su rnyed na ni len to zhes brjod par bya'o/ /gal te pho nya de dge slong de la 'di skad ces/ 'phags pa rnams kyi zhal ta bgyid pa 'phags pa rnams kyi zhal ta nyams su len pa gang lags pa 'ga' mchis sam zhes zer na/ dge slong gos 'dod pas pho nya la 'di skad ces tshe dang ldan pa pho</p>
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<p>ayay-qa tegimlig-nuyud-un üile üiledügči-nuyud-ača buyu:</p> <p>ene kemebesü ayay-qa tegimlig-üd-ün üile-yi abuyči bolai: kemen sangram quriyačın ba üile üiledügči übasi-yi üjügüldeküi:</p> <p>tendeče tere jarudasun degel-ün ün-e abču üile üiledügči qamiγ-a бүкү tende odqui boluyad: kürčü tere üile üiledügči-tür eyin kemen (amin) qabiy-a-tu üile üiledügči meden üiledügči činu degel-ün ün-e edeger-iyer ene kiged ene metü degel-i qudalduju ene бүр-үн: eyimü neretü ayay-qa tegimlig iremüi-y-e tegün-tür-i degel bolqui čay-tur emüskegdeküi kemen ügüledeküi:: tendeče tere jarudasun</p>	<p>ayay-qa tegimlig-nuyud-un üile üiledügči-nuyud-ača buyu:</p> <p>ene kemebesü ayay-qa tegimlig-üd-ün üile-yi abuyči bolai: kemen sangram quriyačın ba: üile üiledügči ubasi-yi üjegüldeküi:</p> <p>tendeče tere jarudasun degel-ün ün-e abču üile üiledügči qamiγ-a бүкү tende odqui boluyad: kürčü tere üile üiledügči-dür eyin kemen amin qabiy-a-du üile üiledügči meden üiledügči činu degel-ün ün-e edeger-iyer ene kiged ene metü degel-i qudalduju abuyad: eyimü neretü ayay-qa tegimlig iremüi-y-e: tegün-dür degel bolqui čay-dur emüskegdeküi: kemen ügüledeküi:: tendeče tere jarudasun</p>	<p>ayay-q-a tegimlig nu/γud-un üile üiledügči-nuyud-ača buyu:</p> <p>ene kemebesü ayay-q-a tegimlig-üd-ün üile-yi abuyči bolai: kemen sagram quriyačın ba üile üiledügči ubasi-yi üjügüldeküi:</p> <p>tendeče tere jarudasun degel-ün üne abču üile üiledügči qamiγ-a бүкү tende odqui boluyad: kür/čü tere üile üiledügči-dür eyin kemen qabiyatu üile üiledügči meden üiledügči činu degel-ün üne edeger-iyer ene kiged ene metü degel-i qudalduju бүр-үн: eyimü neretü ayay-q-a tegimlig iremüi-y-e tegün-dür degel bolqui čay-dur emüskegdeküi: kemen ügüledeküi :: tendeče tere jarudasun</p>	<p>jarudasun kemebesü ayay-q-a tegimlig-nuyud-un üile üiledügči buyu:</p> <p>ene kemebesü ayay-q-a tegimlig-üd-ün üile-yi jakiruyči angqar-un abqu bolai: kemen sangram ba: üile jakiruyči ubasi-yi üjügüldeküi:</p> <p>tendeče tere jarudasun degel-ün ün-e tedeger abču üile jakiruyči qamiγ-a бүкү tende odqui boluyad: kürčü tere üile jakiruyči-dur eyin kemen amin qabiy-a-tu üile jakiruyči meden üiledügtün či ber degel-ün ün-e edeger-iyer ene kiged ene metü degel-i qudalduju abur-un eyimü neretü ayay-q-a tegimlig iremüi-y-e: tegün-dür degel bolqui čay-tur emüskegdeküi: kemen ügüledeküi:: tendeče tere jarudasun</p>	<p>nya 'di ni dge slong rnams kyi zhal ta byed pa te/</p> <p>'di ni dge slong rnams kyi zhal ta nyams su len pa'o zhes kun dga'i ra ba ba 'am/ dge bsnyen zhal ta byed pa bstan par bya'o/</p> <p>/de nas pho nya des gos kyi rin de dag khyer nas zhal ta byed pa ga la ba der 'gro bar bya zhing / phyin nas zhal ta byad pa de la 'di skad ces/</p> <p>tshe dang ldan pa zhal ta byed pa shes par gyis shig</p> <p>khyod kyis gos kyi rin 'di dag gis gos 'di lta bu zhis nyos la dge slong ming 'di zhes bya ba 'ongs pa dang/</p> <p>de la gos rung ba dus su skon cig ces brjod par bya'o/</p> <p>/de nas pho nya des zhal</p>
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<p>tere üile üile üiledügçi-tür masi sayitur üneker ügüleged üneker uqayulju bür-ün tere ayay-q-a tegimlig qamiy-a бүкү tende odqui boluyad: kürčü tere ayay-qa tegimlig-tür eyin kemen qutuy-tu-a üile üiledügçi ügüjeldügsen ali bügesü tere ba üneker uqaluysan-u tula: tegün-ü dergede odtuyai:</p> <p>tere čimada degel bolqui degel bolqui čay-tur emüsgeküi boluyu: kemen ügülegedeküi: ayay-qa tegimlig degel küsegčid üile üiledügçi-yin dergede oduyad: amin qabiy-a-tu üile üiledügçi bi degel küsemüi: amin qabiy-a-tu üiledügçi-e bi degel küsemüi kemen qoyar da yurban da duradqaydaqui duradqui qoyar da yurban da</p>	<p>tere üile üiledügçi-dür masi sayitur üneker ügüleged: üneker uqayulju bür-ün: tere ayay-qa tegimlig qamiy-a бүкү tende odqui boluyad: kürčü tere ayay-qa tegimlig-tür eyin kemen qutuy-du-a üile üiledügçi ügüjeldügsen ali bügesü: tere ba üneker uqayuluysan-u tula: (377a) tegünü dergede odtuyai</p> <p>tere čimada degel bolqui čay-tur emüsgeküi boluyu kemen ügülegedeküi: ayay-qa tegimlig degel küsegčid üile üiledügçi-yin dergede oduyad: amin qabiy-a-du üile üiledügçi-e bi degel küsemüi: amin qabiy-a-du üile üiledügçi-e bi degel küsemüi kemen qoyar da yurban da duradqaydaqui: duradqui qoyar da yurban da</p>	<p>tere üile üiledügçi-dür masi sayitur üneker ügüleged üneker uqayulju bür-ün: tere ayay-q-a tegimlig qamiy-a бүкү tende odqui boluyad: kürčü tere ayay-q-a tegimlig-tür eyin kemen qutuytu-a üile üiledügçi ügüjeldügsen ali bügesü tereba üneker uqaluy/san-u tula: tegünü dergede odtuyai</p> <p>tere čimada degel bolqui degel bolqui čay-dur emüsgegedeküi boluyu: kemen ügülegedeküi: ayay-q-a tegimlig degel küsegčid üile üiledügçi-yin dergede oduyad: amin qabiy-a-du üile üile/dügçi-e bi degel küsemüi: amin qabiy-a-tu üile üiledügçi-e bi (337a) degel küsemüi: kemen qoyar da yurbanta duradqaydaqui duradqui qoyar da yurbanta</p>	<p>tere üile jakiruyči-dur masi sayitur üneker sonoyad üneker uqayulju bür-ün: tere ayay-q-a tegimlig qamiy-a бүкү tende odqui boluyad: kürčü tere ayay-q-a tegimlig-tür eyin kemen qutuy-tu-a üile jakiruyči ügügülügsen ali bügesü tere bi ber üneker uqayuluysan-u tula: tegün-ü dergede odtuyai:</p> <p>tere čimada degel bolqui čay-tur emüsgeküi boluyu kemen ügülegedeküi: ayay-q-a tegimlig degel küsegčid üile jakiruyči-yin dergede oduyad: amin qabiy-a-tu üile jakiruyči-a bi degel küsemüi: amin qabiy-a-tu üile jakiruyči-a bi degel küsemüi kemen qoyar ta yurban ta duradqaydaqui: duradqui bolai: qoyar ta yurban ta</p>	<p>ta byed pa de la shin tu legs par yang dag par bsgo zhing/ yang dag par bstan nas/ dge slong de ga la ba der 'gro bar bya zhing phyin nas dge slong de la 'di skad ces/</p> <p>'phags pa zhal ta bgyid pa bstan pa gang lags pa de la bdag gis yang dag par bstan lags kyis de'i gan du bzhud cig dang /</p> <p>des khyod la gos rung ba dus su skon par 'gyur ro/ zhes brjod (8b) par bya'o/ dge slong gos 'dod pas zhal ta byed pa'i gan du song la tshe dang ldan pa zhal ta byed pa bdag gos 'dod do/</p> <p>/tshe dang ldan pa zhal ta byed pa bdag gos 'dod do zhes lan gnyis lan gsum du bskul bar bya/ dran par bya'o/ lan gnyis lan gsum du</p>
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<p>duradqaju duradun üiledbesü ele ker be tere degel bütübesü ele teyimü ele bolbasu sayin: ker ese bütübesü ele dörben te tabun da jiryuyan ta boltala jüg- üd-tür yayun ba ülü ügülejü sayuqui-tur</p> <p>_____</p> <p>ker tere degel bütübesü ele</p> <p>_____</p> <p>qoyin-a degel bütügekü- yin tulada eriküi buyu: degel bütübesü ele tebčiküi aldal bolai::</p> <p>ker ber ese bütübesü ele aliba jüg-eče degel-ün ün-e tedeger ireküi tende öbesüben oduɣdaqui: es-e bügesü itegegsen jarudasun-ača amin qabiy-a dan-a eyimü kemekü ayay-qa tegimlig-ün tulada</p>	<p>duradqaju duradun üiledbesü ele: ker ber tere degel bütübesü ele teyimü ele bolbasu sayin: ker ese bütübesü ele dörben de tabun da jiryuyan da boltala jüg- üd-dür yayuba ülü ügülejü sayuqui-dur</p> <p>_____</p> <p>ker tere degel bütübesü ele</p> <p>_____</p> <p>qoyina degel bütügekü- yin tulada eriküi buyu: degel bütübesü ele tebčiküi aldal bolai::</p> <p>ker ber ese bütübesü ele aliba jüg-eče degel-ün ün-e tedeger ireküi tende öbesüben oduɣdaqui: ese bügesü itegegsen jarudasun-ača amin qabiy-a dan-a eyimü kemekü ayay-qa tegimlig-ün tulada</p>	<p>duradqaju durad-un üiledbesü ele ker ber tere degel bütübesü ele teyimü ele bolbasu sayin: ker ese bütübesü ele dörbende tabun da jiryuyan da boltala jüg- üd-tür yayun ba ülü ügülejü sayuqui-tur</p> <p>_____</p> <p>ber tere degel bütübesü ele</p> <p>_____</p> <p>qoyina degel bütügül/küyin tulada eriküi buyu: degel bütübesü ele tebčiküi aldal bolai::</p> <p>ker ber ese bütübesü ele aliba jüg-eče degel-ün üne tedeger ireküi tende öbesüben oduɣdaqui: ese bügesü itegegsen jarudasun-ača amin qabiy-a tan-a eyimü kemekü ayay-q-a tegimlig-ün tulada</p>	<p>duradqaju duradun üiledbesü ele: ker ber tere degel bütübesü ele (13b) tere metü sayin: ker ese bütübesü ele dörben te tabun ta jiryuyan ta boltala jüg- üd-tür yayun ba ülü ügülejü sayuqui-dur: dörben te tabun ta jiryuyan ta boltala yayun ber ülü ügülen sayubasu ele: ker tere degel bütübesü ele: tere metü sayin ker ber ese bütübesü ele tegün-ü qoyina degel bütügekü-yin tulada eriküi buyu degel bütübesü ele tebčiküi- yin unal bolai:: ker ber ese bütübesü ele ali ba jüg-eče degel-ün ün-e tedeger ireküi tende öbesüben oduɣdaqui: ese bügesü itegegsen jarudasun-ača amin qabiy-a tan-a bi eyimü kemekü ayay-q-a tegimlig-ün tulada</p>	<p>bskul zhing dran par byas pa na gal te gos te grub na de lta na legs/ gal te ma grub na lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad bar bya'o/ /lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad pa na gal ta gos de grub na de lta na legs/ gal te ma grub na de'i 'og tu gos bsgrub pa'i phyir brtsal te gos grub na spang ba'i ltung byed do/ /gal te ma grub na phyogs gang nas gos kyi rin de dag 'ongs pa der bdag 'gro bar bya'o/ /yang na yid bstan pa'i pho nya las tshe dang ldan pa dag gis dge slong che (ge) mo'i phyir gos kyi rin</p>
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	degel-ün üne ali ögçü ilegegsen tedeger kemebei: tere ayay-qa tegimlig-ün tulada jiryuyan ber ese bütügejüküi meden üiletügei: amin qabiy-a tan öber- ün ed tavar qoor qomsa bui boltuyai kemen ügülegdeküi buyu: tegün-tür ene kemebesü jang üile bolai:: : ::	degel-ün ün-e ali ögçü ilegegsen tedeger kemebesü: tedeger ayay- qa tegimlig-ün tulada yayuyan ber ese bütügejüküi: meden üiletügei: amin qabiy-a dan-a öber-ün ed tavar qoor qomsa buu boltuyai kemen ügülegdeküi buyu: tegün-dür ene kemebesü jang üile bolai: ::	degel-ün üne ali ögçü ilegegsen tedeger kemebei: tere ayay-q-a tegimlig-ün tulada yayuyan ber ese bütügejüküi meden üiletügei: amin qabiyatan öber-ün ed tavar qoor qomy-a bui boltuyai kemen ügülegdeküi buyu: tegün-tür ene kemebesü jang üile bolai:: : ::	degel-ün ün-e ali ögçü ilegegsen tedeger-i inu tere ayay-q-a tegimlig- ün tulada yayuyan ber ese bütügsen-i meden üiledküi: amin qabiy-a tan öber- ün ed tavar qoor qomsa bui boltuyai kemen ügülegdeküi buyu: tegün-dür ene kemebesü jang üile bolai: ::	gang dag bskur ba de dag ni dge slong de'i don cir yang ma grub kyis shes par gyis shig /tshe dang ldan pa dag gis rang gi nor chud ma bsan cig ces spring bar bya ste/ de la de ni cho ga yin no/
	jang kemebesü (kübeng) ungyasun imayta qoyar qubi jiryuyan kiged nigen töge mör kiged: ukiyaqui kiged altan mönggön: ile ijegür-i ten qudaldučin bolai:	jang kemebesü kübeng ungyasun imayta qoyar qubi jiryuyan kiged nigen töge mör kiged: ukiyaqui kiged altan mönggön ile ijegüri den qudaldučin bolai::	jang kemebesü: kübeng ungyasun imayta qoyar qubi jiryuyan kiged nigen töge mör kiged ukiyaqui kiged altan mönggön: ile üjegür-i ten qudaldučin bolai::	tobçi inu: mindasun-i imayta qoyar qubi: jiryuyan kiged nigen töge mör kiged: ukiyaqui kiged altan mönggön: ile ijegüri ten qudaldučin bolai::	/sdom la/ srin bal 'ba' zhig cha gnyis dang / drug dang mtho gang lam dang ni/ /'khru ba dang ni gser dngul dang / /mngon mtshon can dang nyo tshong ngo/
Nih.11	basa ayay-qa tegimlig ked ba sine kübeng-iyer sonin debisker üiledbesü ele tebčiküi aldal bolai::	basa ayay-qa tegimlig ked ba sine kübeng-iyer sonin debisker üiledgebesü ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig ked ba sine kübeng-iyer sonin debesker üiledbesü ele tebči/küi aldal bolai::	basa ayay-q-a tegimlig ked ba sine mindasun- iyar sine debisker üiledgebesü ele tebčiküi-yin unal bolai::	/yang dge slong gang srin bal gyi stan sar ba byed na spang ba'i ltung byed do/
Nih.12	_____	basa ayay-qa tegimlig ked ba imayta qar-a qonin-u ungyasun-iyar	basa ayay-q-a tegimlig kedba imayta qar-a qonin ungya/sun-iyar	basa ayay-q-a tegimlig ked ba imayta qar-a qonin-u ungyasun-iyar	/yang dge slong gang lug bal nag po 'ba' zhig gi stan sar ba byed na

		sonin sayurin üiledbesü ele tebčiküi aldal bolai::	sonin sayurin üiledbesü ele tebčiküi aldal bolai::	sine debisker üiledbesü ele tebčiküi-yin unal bolai::	spang ba'i ltung byed do/
Nih.13	<p>basa ayay-qa tegimlig</p> <p>ked ba imayta qar-a qonin ungyasun-iyar kebtéküi</p> <p>γutayar-i inu čaqar-iyar dödüger inu kübsang ungyaril-iyar üiledügdeküi:</p> <p>ker ber ayay-qa tegimlig qoyar qubi imayta qarin qonin-u ungyasun-ača oroγuluysan ba:</p> <p>γutayar čayan-iyar dödüger kübsang ungyaril-iyar oroγuluysan sonin debisker-i üiledgegülbesü ele tebčiküi aldal bolai::</p>	<p>ayay-qa tegimlig sonin debisker üiledbesü ele: qoyar qubi inu imayta qar-a qonin-u ungyasun-iyar kigdeküi:</p> <p>γutayar-i čayan-iyar: dödüger-i inu (377b) kübseng ungyaril-iyar üiledügdeküi:</p> <p>ker ber ayay-qa tegimlig qoyar qubi imayta qar-a qonin-u ungyasun-ača oroγuluysan ba:</p> <p>γutayar čayan-iyar: dödüger kübseng ungyaril-iyar ese oroγuluysan sonin debisker-i üiledbesü ele tebčiküi aldal bolai::</p>	<p>ayay-q-a tegimlig sonin debesker üiledbesü ele qoyar qubi inu imayta qara qoninu ungyasun-iyar kigdeküi</p> <p>γutayar-i inu čayar-iyar dödüger inu kübisig ungyaril-iyar üiledügdeküi::</p> <p>kerber ayay-q-a tegimlig qoyar qubi imayta qara qoninu ungyasun-ača oroγuluysan ba</p> <p>γutayar čayan-iyar dödüger kübsig ungyaril-iyar ese oroγuluysan sonin debisker-i üiledgegülbesü ele tebčiküi aldal bolai:</p>	<p>ayay-q-a tegimlig sine debisker üiledbesü ele qoyar qubi inu imayta qar-a qonin-u ungyasun-iyar gegdeküi:</p> <p>γutayar-i inu čayan-iyar dödüger inu ungyaril-un uγulur-iyar üiledügdeküi: (14a)</p> <p>ker ber ayay-q-a tegimlig qoyar qubi imayta qar-a qonin-u ungyasun-ača ese oroγuluysan ba: γutayar čayan-iyar dödüger ungyaril-un nuγulur-iyar ese oroγuluysan sine debisker-i üiledgegülbesü ele: tebčiküi unal bolai::</p>	<p>/dge slong gis stan sar ba byed na cha gnyis</p> <p>ni lug bal nag po 'ba' zhig las gzhug par bya/ gsum pa ni dkar po las/ bzhi pa ni 'khob bal las gzhug par bya'o/</p> <p>/gal te dge slong gis cha gnyis lug bal nag po 'ba' zhig las ma bcug gam/ gsum pa dkar po las/ bzhi ba ni 'khob bal las ma bcug par stan sar pa byed na spang pa'i ltung byed do/</p>
Nih.14	<p>ayay-qa (tegitimlig) sonin debisker-ün</p> <p>üiledgegülbesü ele ülü tayalaqu metü jirγuyan on-tur baraydaqui:</p> <p>ker be ayay-qa tegimlig jirγuyan on-ača uruysi qayura debisker</p>	<p>ayay-qa tegimlig sonin debisker-i</p> <p>üiledgegülbesü ele: ülü tayalaqu metü jirγuyan on-dur baraydaqui:</p> <p>ker ber ayay-qa tegimlig jirγuyan on-ača uruysi qayučin debisker</p>	<p>ayay-q-a tegim/lig sonin debisker-i</p> <p>üiledgegülbesü ele ülü tayalaqu metü jirγu/γan on-dur baraydaqui:</p> <p>kerber ayay-q-a tegimlig jirγuyan on-ača uruysi qayučin debisker</p>	<p>ayay-q-a tegimlig sine debisker-i</p> <p>üiledgegülbesü ele: ülü tayalaqu metü jirγuyan on-dur bariydaqui:</p> <p>ker ber ayay-q-a tegimlig jirγuyan on-ača uruysi qayučin debisker-</p>	<p>/dge slong gis stan sar pa byed na mi 'dod bzhin du lo drug tu bcad par bya'o/</p> <p>/gal te dge slong gis lo drug tshun chad du stan rnying pa de spangs</p>

	dababasu ber bolqu: sonin debisker öber-e üiledgebesü quvaray-ud soyurqaysan-aça anggida tebčiküi aldal bolai::	tebčibesü ber bolqu: sonin debisker öber-e üiledgebesü quvaray-ud soyurqaysan-aça anggida tebčiküi aldal bolai::	tebčibesü ber bolqu: sonin debisker öbere üiledgebesü quvaray-ud-i soyurqaysan-aça anggida tebčiküi aldal bolai::	i tebčibesü ber bolqu: ese tebčibesü ber bolqu: öber-e sine debisker üiledgebesü quvaray-ud soyurqaysan-aça anggida tebčiküi aldal bolai::	kyang rung / ma spangs kyang rung / stan sar pa gzhan byed na dge 'dun gyis gnang ba ma gtogs te spang pa'i ltung byed do/
Nih.15	ayay-qa tegimlig sonin debisker üiledküi bolbasu ele öngge üjesi üge-yin tulada: qayučin debisker sayibar oduysan-u nigen töge orčin öggügdeküi: ker ber ayay-qa tegimlig sine öngge-yi üjesi ügei bolyaqu-yin tulada: qayučin debisker-i sayibar oduysan-u nigen töge orčin ese öggügsen sonin debisker-i edlebesü ele tebčiküi aldal bolai:	ayay-qa tegimlig sonin debisker üiledküi bolbasu ele: öngge üjesi ügei-yin tulada: qayučin debisker sayibar oduysan-u nigen töge orčin öggügdeküi: ker ber ayay-qa tegimlig sine öngge-yi üjesi ügei bolqu-yin tulada: qayučin debisker-i sayibar oduysan-u nigen töge orčin-i ese öggügsen sonin debisker-i edlebesü ele tebčiküi aldal bolai::	ayay-q-a tegimlig sonin debisker üiledküi bolbasu ele öngge üjesi ügei-yin tulada: qayučin debisker sayibar oduysan-u nigen töge öčin öggügdeküi: ker ber ayay-q-a tegitimlig sine öngge-yi üjesi ügei bolyaqu-yin tulada: qayučin debisker-i sayibar oduysan-u u nigen töge orčin-u ese öggügsen sonin debis/ker edlebesü ele tebčiküi aldal bolai::	ayay-q-a tegimlig sine debisker üiledküi bolbasu ele sine öngge- yi üjesküleng ügei bolyaqu-yin tulada qayučin debisker sayibar oduysan-u nigen töge orčin öggügdeküi: ker ber ayay-q-a tegitimlig debisker-ün sine öngge-yi üjesi ügei bolyaqu-yin tulada qayučin debisker-i sayibar oduysan-u nigen töge orčin-i ese öggügsen sine debisker-i edlebesü ele tebčiküi unal bolai::	/dge slong gis gding pa sar pa byed na sar pa kha dog mi sdug par bya ba'i phyr gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas klan par bya'o/ /gal te dge slong gis gding ba sar (9a) //pa kha dog mi sdug par bya ba'i phyr gding ba rnying pa bde bar gshegs pa'i mtho gang 'khor bas ma klan par gding ba sar pa spyod na spang ba'i ltung byed do/
Nih.16	ayay-qa tegimlig mör- tür orolduysan-aça qonin-u ungyasun oluyad bügetele küsebesü tere ayay-qa tegitimlig abuydaqui: abču bür-ün: ügürügči	ayay-qa tegimlig mör- tür üiledügsen-eče qonin-u ungyasun oluyad bügetele küsebesü tere ayay-qa tegitimlig abuydaqui: abču bür-ün: ügürügči	ayay-q-a tegimlig mör- tür orol orolduysan-aça qoninu ungyasun oluyad bügetele küsebesü tere ayay-q-a tegimlig abuydaqui: abču bür-ün: ügürügči	ayay-q-a tegimlig mör- tür orolduysan-aça qonin-u ungyasun oluyad bügetele küsebesü tere ayay-q-a tegitimlig abuydaqui: abču bür-ün: ügürügči	/dge slong lam tu zhugs pas lug pa la dag rnyed la 'dod na dge slong des blang bar bya'o/ /blangs nas khyer ba med na dpag tshad gsum gyi mtha'i bar du bdag nyid

	kümün ügei bolbasu γurban bey-e-yin kijayar-a öbesüben ürgügdeküi: tegün-eče dabaju ürgübesü ele tebčiküi: aldal bolai::	kümün ügei bolbasu: γurban ber-e-yin kijayar- a öbesüben ürgügdeküi: tegün-eče dabaju ürgübesü ele tebčiküi: aldal bolai::	kümün ügei (337b) bolbasu γurban bey-e- yin kijayar-a öbesüben ürgügdeküi: tegün-eče tebčiküi aldal bolai::	kümün ügei bolbasu γurban ber-e-yin kijayar- a kürtele öbesüben ergügdeküi: tegün-eče dabaju abču odbasu ele tebčiküi unal bolai::	kyis bkur bar bya 'o/ /de las 'das par khyer na spang ba'i ltung byed do/
Nih.17	basa ayay-q-a tegimlig aliba simnanča uruy busud-tur ungyasun ukilabasu ba: buduyulbasu ba tamtulbasu ele tebčiküi aldal bolai:	basa ayay-q-a tegimlig ali ba simnanča uruy busud-dur ungyasun ukiyalyabasu ba: buduyulbasu ba: tamuyulbasu ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig aliba simnanča uruy busud-tur ungyasun ukiyayulbasu ba: buduyulbasu ba tamuyulbasu ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig ali ba simnanča uruy busud-tur qonin-u ungyasun ukiyalabasu ba: buduyulbasu ba: tamuyulbasu ele tebčiküi unal bolai::	/yang dge slong gang dge slong ma nye du ma yin pa la lug bal 'khrur 'jug gam/ 'tshed du 'jug gam/ rmel du 'jug na spang ba'i ltung byed do//
Nih.18	basa ayay-q-a tegimlig ked ba öber-ün γar-iyar altan kiged mönggön abubasu ba: abuyulbasu ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig ked ba öber-ün γar-iyar altan kiged mönggön abubasu ba: abqayulbasu ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig kedba öber-ün γar-iyar altan mönggön abubasu ba abqayulbasu ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig ked ba öber-ün γar-iyar altan kiged mönggön abubasu ba: abqayulbasu ele tebčiküi unal bolai::	yang dge slong gang rang gi lag gis gser dang/ dngul len tam len du 'jug na spang ba'i ltung byed do/
Nih.19	basa ayay-q-a tegimlig ked ba ilen ijegür-i ten- iyer yabubasu eldeb jüil üiledbesü ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig ked ba ilen ijegüri ten- iyer yabubasu eldeb jüil üiledbesü ele tebčiküi aldal bolai::	basa ayay-q-a tegimlig kedba ile ijegür-i ten- iyer yabubasu eldeb jüil üiledbesü ele tebčiküi aldal bolai::	(14b) basa ayay-q-a teгимlig ked ba ile ijegüri ten-iyer yabuju eldeb jüil üiledbesü ele tebčiküi unal bolai::	/yang dge slong gang mngon mtshan can gyi spyod pa rnam pa sna tshogs byed na spang ba'i ltung byed do/
Nih.20	basa ayay-q-a tegimlig _____	basa ayay-q-a tegimlig ked ba eldeb jüil qudaldü üiledbesü tebčiküi aldal bolai: ::	basa ayay-q-a tegimlig kedba eldeb jüil qudaldü üiledbesü tebčiküi aldal bolai: : ::	basa ayay-q-a tegimlig ked ba eldeb jüil qudaldü üiledbesü tebčiküi unal bolai: ::	/yang dge slong gang nyo tshong rnam pa sna tshogs byed na spang ba'i ltung byed do/
	jang kemebesü	jang kemebesü:	jang kemebesü :	tobči kemebesü:	sdom la/

	qoyar batir kiged qoyar nekegçi: öggügsen-iyen buliqui namur-un ečüs saya: aranyatan kiged yeke bös: joriysan kiged čiyulči quriyaqui bolai::	qoyar (378a) batir kiged qoyar nekegçi: öggügsen-iyen buliqui namur-un ečüs sara aranyatan kiged yeke bös joriysan kiged čiyulču quriyaqu bolai::	qoyar batir kiged qoyar nekegçi öggügsen-iyer buliyaqui namur-un ečüs sara: aranyatan kiged yeke bös joriysan kiged čiyulču quriyaqui bolai::	qoyar batir kiged qoyar nekegçi öggügsen-iyen buliqui namur-un ečüs sara aranyatan kiged yeke bös: joriysan kiged čiyulju quriyaqu bolai::	lhung bzed gnyis dang tha ga gnyis/ /byin phrogs ston zla tha chungs dang / /dgon pa ba dang ras chen dang / bsngos pa dang ni sogs 'jog go/
Nih.21	ayay-qa tegimlig ülegsen batir arban qonoy-tur kürtele bariydaqui: tegün-eče nögčitele baribasus tebčiküi aldal bolai::	ayay-qa tegimlig ülegsen batir arban qonoy-dur kürtele bariydaqui: tegün-eče nögčitele baribasus tebčiküi aldal bolai::	ayay-q-a tegimlig ülegsen batir arban qonoy-tur kürtele bariydaqui: tegüneče nögčitele baribasus tebčiküi aldal bolai::	basa ayay-q-a tegimlig ülegsen batir arban qonoy-tur kürtele bariydaqui: tegün-eče dabatala baribasus tebčikü-yin aldal bolai::	/yang dag slong gis lhung bzed lhag ma zhag bcur bcang lar bya'o/ /de las 'das par 'chang na spang ba'i ltung byed do/
Nih.22	basa ayay-qa tegimlig ked ba batir tabun üggügsen ügei jiruydaqui bui bügetele sayin-i küsekü-yin tula sonin batir öber-e-yi eriged batir bütübesü ele tebčiküi aldal bolai:: tere ayay-qa tegimlig batir ayayan-i ayay-qa tegimlig-ün-nügüd-tür öggügdeküi: ayay-qa tegimlig-ün tere nügüd-ün batir ečüs boluysan ali bügesü tegün-i ayay-qa tegimlig	basa ayay-qa tegimlig ked ba batir tabun nükügesün ügei jiruydaqui bui bügetele sayin-i küsekü-yin tulada sonin batir öber-e-yi eriged batir bütübesü ele tebčiküi aldal bolai:: tere ayay-qa tegimlig batir ayayan-i ayay-qa tegimlig-ün-nügüd-dür öggügdeküi: ayay-qa tegimlig-ün nügüd-ün batir ečüs boluysan ali bügesü tegüni ayay-qa tegimlig	basa ayay-q-a tegimlig kedba batir tabun üggügshed ügei jiruyda/qui bui bügetele: sayin-i küseküyin tula sonin batir öber-e-yi ireged batir bütübesü ele tebčiküi aldal bolai:: tere ayay-q-a tegimlig batir ayayan-i ayay-q-a tegimlig-ün nügüd-dür öggügdeküi: ayay-q-a tegimlig-ün tere nügüd-ün batir ečüs boluysan ali bügesü tegüni ayay-q-a tegimlig	basa ayay-q-a tegimlig ked ba batir tabun nükügesün ügei jaruydaqui bui bügetele sayin-i küsekü-yin tula sine batir öber-e-yi eriged batir bütübesü ele tebčiküi aldal bolai:: tere ayay-q-a tegimlig batir ayayan-i ayay-q-a tegimlig-nügüd-tür öggügdeküi: ayay-q-a tegimlig-ün tere nügüd-ün batir ečüs boluysan ali bügesü tere ayay-q-a tegimlig tegün-	/yang dge slong gang lhung bzed lhan pa lnga med pa spyad bzod pa yod bzhin du bzang po 'dod pa'i phyir lhung bzed sar pa gzhan tshol zhing lhung bzed grub na spang ba'i ltung byed do/ /dge slong des lhung bzed de dge slong gi 'khor la dbul bar bya'o/ /dge slong gi 'khor de'i lhung bzed tha mar gyur pa gang yin pa de dge slong de la dge slong

	<p>či būged ene batir-i adisdis ülü oroγuluydaqui:</p> <p>ülü tebčigdeküi: busud-ta ögküi ber ülü üiledün qayučin-u qu- yin ečüs-tür kürtel-e ulam jöb jöb jiruydaqui kemen öggügdeküi buyu: tegün-tür üile kemebesü jang üile bolai::</p>	<p>či būged ene batir-i adisdis ülü oroγuluydaqui:</p> <p>ülü tebčigdeküi: busud-da ögküi ber ülü üiledün quγuraqu-yin ečüs-dür kürtele ulam jöb jöb jiruydaqui kemen öggügdeküi buyu: tegün-tür üile kemebesü jang üile bolai::</p>	<p>či būged ene batir-i adisdis ülü orosiyuluydaqui:</p> <p>ülü tebči(gde)küi: busud-da ögküi ber ülü üiledün quyučin qui-yin ečüs kürtele ulam jöb jöb joriγdaqui kemen öggügdeküi buyu: tegün-dür üile kemebesü jang üile bolai::</p>	<p>dür ayay-q-a tegimlig či būged ene batir-un adisdid ülü oroγuluydaqui: ülü tebčigdeküi: busud-ta ögküi ber ülü üiledün quyučiqu-yin ečüs-tür kürtele ulam alayur-iyar jaruydaqui kemen öggügdeküi buyu: tegün-dür ene kemebesü jang üile bolai::</p>	<p>khyod kyis lhung bzed 'di byin gyis brlab par mi bya/ gtang bar mi bya/ gzhan la sbyin par mi bya bar chag pa'i mthar thug gis bar du khyed kyis dal bus dal bus spyad par bya'o zhes sbyin par bya ste/ de la de ni cho ga yin no/</p>
Nih.23	<p>basa ayay-qa tegimlig ked ba öber qonoysan kübeng-iyar nekegči uruy busud-tur degel nekegülbesü degel bütübesü ele tebčiküi aldal bolai:</p>	<p>basa ayay-qa tegimlig ked ba öber-iyen γuyuyisan kübeng-iyen nekegči uruy busud-dur degel nekegülbesü bütübesü ele tebčiküi aldal bolai::</p>	<p>basa ayay-q-a tegimlig kedba öbere-iyen γuyuyisan kübeng-iyen nekegči uruy busud-tur degel nekegülbesü degel bütübesü ele tebčiküi aldal bolai::</p>	<p>basa ayay-q-a tegimlig ked ba öber-iyen qonoysan egeregsen ungyaril-i nekegči uruy busud-tur degel nekegülbesü degel bütübesü ele tebčiküi aldal bolai::</p>	<p>/yang dge slong gang rang gi lag gis bslangs pa'i dog pa tha ga pa nye du ma yin pa la gos thag tu 'jug na gos grub na spang ba'i ltung byed do/</p>
Nih.24	<p>ayay-qa tegimlig-ün tulada ger-ün ejen ba ger-ün ejen-ü gergei uruy busu-iyar nekegči uruy busud-tur degel nekegülbesü tedeger ber tere ayay-q-a tegitimlig-tur urida ese ögdegsen adqay nigen tedüi bolju бүр-үн: nekegči uruy busu-yin</p>	<p>ayay-qa tegimlig-ün tulada ger-ün ejen ba: ger-ün ejen-ü gergei uruy busu-iyar nekegči uruy busud-tur degel nekegülbesü tedeger ber tere ayay-qa tegitimlig-dür urida ese ögdegsen adqay nigen tedüi bolju бүр-үн: nekegči uruy busu-yin</p>	<p>ayay-q-a tegimlig-ün tulada ger-ün ejen ba gerün ejenü gergei uruy busu-iyar nekegči uruy busud-tur degel nekegülbesü ber tere ayay-q-a tegitimlig-tur urida ese ögdegsen adqay nigen tedüi bolju бүр-үн: nekegči uruy busuyin</p>	<p>ayay-q-a tegimlig-ün tulada ger-ün ejen ba: ger-ün ejen-ü gergei uruy busu ber nekegči uruy busud-tur degel nekegülügdeküi-eče (15a) tedeger ker ber tere ayay-q-a tegimlig- tür urida ese ögdegsen teyin būged adqay nigen tedüi bolju бүр-үн:</p>	<p>/dge slong gi phyir khyim bdag gam/ khyim bdag gis chung ma nye du ma yin pas tha ga pa nye du ma yin pa la gos 'thag tu bcug pa las/ de na gal te dge slong de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung na tha ga pa nye du ma yin pa'i gan</p>

<p>dergede oduyad: eyin uqaydaqui</p> <p>amin qabiy-a-tu nekegči medetügei: ene degel-i minu tulada nekemüi: (112a)</p> <p>amin qabiy-a-tu nekegči-eče degel neng yeke boluyad uduyuliy eng-tü nekelge sayitu sayitur üiletügei</p> <p>amin qabiy-a (tu) nekegči ene metü bi kölösün-i eyin uqaydaqui idegedeküi jajildaqui ba: idegen-ü üçügüken-ü öggümüi: kemen ügülejü tegün-tür ker ber tere ayay-qa tegitlig degel bütügekü-yin tulada kölösün-i eyin uqaydaqui: jajildaqui ba idegedeküi ba idekü-yin üçüken-i öggüged degel bütübesü tebčiküyin aldal bolai:</p>	<p>dergede oduyad eyin uqaydaqui:</p> <p>amin qabiy-a-du nekegči medetügei: ene degel-i minu tulada nekemüi:</p> <p>amin qabiy-a-du nekegči ene degel eng yeke boluyad urtuyluy eng- dü nekelge sayitu sayitur üiletügei:</p> <p>amin qabiy-a-du nekegči ene metü bi kölösün-i eyin uqaydaqui: idegedeküi jajildaqui ba: idegen-ü üçügüken-i öggümüi: kemen ügülejü tere egün-dür ker ber tere ayay-qa tegitlig degel bütügekü-yin tulada kölösün-i eyin uqaydaqui: jajildaqui ba: (378b) idegedeküi ba: idekü-yin üçügüken-i öggüged degel bütübesü tebčikü-yin aldal bolai::</p>	<p>dergede oduyad: eyin uqaydaqui:</p> <p>amin qabiyatu nekegči mede/tügei: ene degel-i minu tulada nekemüi:</p> <p>amin qabiyatu nekegči ene degel eng yeke boluyad urtuyluy eng- dü nekelge sayitu sayitur üiletügei</p> <p>amin qabiy-a-tu nekegči ene metü bi kölösün-i eyin uqayda/qui idegedeküi jajildaqui ba: idegenü üçüken-i öggümüi: kemen ügüle/jü tere tegündür kerber tere ayay-q-a tegitlig degel bütügeküi-yin tulada kölösün-i eyin uqaydaqui jajildaqui ba idegedeküi ba ideküyin üçüken-i öggüged degel bütübesü tebčiküi-yin aldal bolai:</p>	<p>nekegči uruy busu-yin dergede oduyad eyin uqaydaqui: amin qabiy-a-tu nekegči medegtün: ene degel-i minu tulada nekemüi:</p> <p>amin qabiy-a-tu nekegči ene degel eng yeke boluyad: untuyuliy eng- tü: nekelge sayitu: nekelgei-yi sayitur üiledtügei: amin qabiy-a-tu nekegči ene metü bi kölösün-i eyin uqaydaqui: idegedeküi: jajildaqui ba: idegen-ü üçügüken-i öggümüi kemen ügülejü: tere tegün-dür ker ber tere ayay-q-a tegitlig degel bütügekü-yin tulada kölösün-i eyin uqaydaqui: jajildaqui ba: idegedeküi ba: idekü-yin üçügüken-i öggüged degel bütübesü tebčikü-yin unal bolai:</p>	<p>du song ste 'di skad ces / tshe dang ldan pa tha ga pa shes par gyis shig / gos 'di n-i kho bo'-i phyir 'thag gis/ tshe dang ldan pa tha ga pa 'gos 'di zheng che ba dang / khrun ring ba dang thar (9b) gyis zhag pa dang / thags ran bzad par legs par gyis shig / tshe dang ldan pa tha ga pa 'di ltar kho bos glan rgan 'di lta ste/ bza' ba dang/ bca' ba tsam 'am/ bza' rgyu cung zad cig sbyin no zhes smras nas/ de la gal te dge slong des gos bsgrub pa'i phyir glan rgan 'di lta ste/ bza' ba 'am/ bca' ba tsam 'am/ bza' rgyu cung zad cig sbyin zhing gos grub na spang ba'i ltung byed do/</p>
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Nih.25	<p>basa ayay-q-a tegimlig-tür alimad ayay-qa degel ögçü: tegün-ü qoyin-a kilinglejü ebdereged omorqaqui bolju duran-ıyan ese jöbsiyejü buliyabasu ba buliyuluyad tegün eyin kemen ayay-qa tegimlig čimada degel ülü öggümüi</p> <p>jiči qarin ögtügei kemen ügülebesü tere ayay-q-a tegimlig ülegü bükü-yin tulada ögdeküi boluyad tebčibesü aldal bolai:</p>	<p>basa ayay-q-a tegimlig-dür alimad ayay-qa tegimlig degel ögçü tegünü qoyina kilinglejü ebdereged omorqaqui bolju duran-ıyan ese jöbsiyejü buliyabasu ba buliyuluyad: tegün-dür eyin kemen ayay-qa tegimlig čimada degel ülü öggümüi</p> <p>jiči qarin ögtügei kemen ügülebesü: tere ayay-q-a tegimlig ülegü bükü-yin tulada ögdeküi boluyad tebčibesü aldal bolai:</p>	<p>basa ayay-q-a tegimlig-dür alimad ayay-q-a degel ögçü tegünü qoyina kilinglejü ebdere/ged omorqaqui bolju duran-ıyan ese jöbsiyejü buliyabasu ba buliyuluyad tegün-dür eyin kemen ayay-q-a tegimlig jöbsiyebesü degel ülü (338a) öggümüi: jiči qarin ögtügei kemen ügülebesü tere ayay-q-a tegimlig ülegü bükü-yin tulada ögdeküi boluyad tebčibesü aldal bolai:</p>	<p>basa ayay-q-a tegimlig alimad ayay-q-a tegimlig-tür degel ögçü tegün-i qoyina kilinglejü ebdereged omorqaqui bolju: duran-ıyan ese jöbsiyejü buliyabasu ba: buliyuluyad tegün-dür eyin kemen: ayay-q-a tegimlig čimada degel ülü öggümüi: jiči qariyulju ögtügei kemen ügülebesü: tere ayay-q-a tegimlig ülegü busu bükü-yin tulada ögdeküi boluyad: ögbesü tebčiküi-yin unal bolai::</p>	<p>/yang dge slong gang dge slong la gos byin nas de'i 'og tu khros 'khrugs rngam par gyur te /</p> <p>yid ma rangs nas 'phrog gam / 'phrog tu 'jug cing de la 'di skad ces /</p> <p>dge slong khyod la gos mi sbyin gyis/</p> <p>phyir byin cig ces zer na dge slong des lhag ma yod pa phyir sbyin par bya zhing/ btang na spang ba'i ltung byed do/</p>
Nih.26	<p>ayay-qa tegimlig-üd namur-un ečus sara-yin tegel arban qonoy dutayu inaysida tulıyur-ača boluysan nigen degel oldaqun tayalabasu tere tere ayay-q-a tegimlig tere degel-i abuydaqu: abču bür-ün: degel ügegüi čay-tur kürtele bariydaqui:</p>	<p>ayay-qa tegimlig-üd namur-un ečus sara-yin tergel arban qonoy dutayu inaysida tulıyur-ača boluysan nigen degel oluyad tayalabasu: tere tere ayay-q-a tegimlig tere degel-i abuydaqui: abču bür-ün degel ügegüi čay-dur kürtele bariydaqui:</p>	<p>ayay-q-a tegimlig-üd namurun ečus sarayin tergel arban qonoy dutayu inaysida tulıyur-ača boluysan nigen degel oldayad tayalabasu tere tere ayay-q-a tegimlig tere degeli abuydaqui: abču bürün: degel ügegüi čay-tur kürtele bariydaqui</p>	<p>ayay-q-a tegimlig-üd namur-un ečüs sara-yin tergel arban qonoy dutayu inaysida tulıyur-ača boluysan nigen takil oldayad: tayalabasu tere ayay-q-a tegimlig tere degel-i abuydaqu: abču bür-ün degel ügegüi čay-tur kürtele bariydaqui:</p>	<p>/dge slong gis ston zla tha chungs nyar zhag bcus ma tshang ba tshun chad du brtad pa las byung ba'i gos shig rnyed la 'dod na dge slong des gos de blang bar bya'o/</p> <p>/blangs nas gos sbyin pa'i dus kyi bar du bcang bar bya'o/</p>

	tegün-eče nögčitele baribası: tebčiküi aldal bolai::	tegün-eče nögčitele baribası: tebčiküi aldal bolai::	tegüneče nögčitele baribası: tebčiküi aldal bolai::	tegün-eče dabaju baribası: tebčiküi unal bolai::	/de las 'das par bcangs na spang ba'i ltung byed do/
Nih.27	asuru olan ayay-qa tegmilig-üd oron debisker aranyatan ayuydaqui-luy-a nigen-e aldarsiysan: ayul-tu-luy-a nigen-e aldarsiysan: öber-e öber- e ayuqui metü ayul-tu kemen aldarsiysan-tur: qoyitu jun boluyad aranyatan taki küsebesü yurban karsa-ača ikeken ber karsa degel-i öber-e ger-tür ayuluydaqui: aranyatan taki ayay-q-a tegmilig jabsiriduysan-u qatun-a odqui kereg: tere metü nigen siltayan bolbasu ene aranyatan-tur бүкүі tere ayay-q-a tegmilig jiryuyan qonoy-un ečüs- eče inaysida tere karsa degel-lüge jabsariduysa- u yadan-a qayačaydaqui: tegün-eče nögčitele	asuru olan ayay-qa tegmilig-üd oron debisker aranyatan ayuydaqui-luy-a nigen-e aldarsiysan: ayul-du-luy-a nigen-e aldarsiysan: öber-e öber- e ayuqui metü ayul-du kemen aldarsiysan-dur: qoyitu jun boluyad aranyatan daki küsebesü yurban kars-a ese ikeken ber karš-a degel-i öber-e ger-tür ayuluydaqui: aranyatan daki ayay-q-a tegmilig jabsariduysan-u yadan-a odqui kereg: tere metü nigen siltayan bolbasu ele aranyatan-dur бүкүі tere ayay-qa tegmilig jiryuyan qonoy-un ečüs- eče inaysida tere karš-a degel-lüge jabsariduysan-u yadan-a qayačaydaqui: tegün-eče nögčitele	asuru olan ayay-q-a tegmilig-üd urida debisker aran/yatan ayuydaqui-luy-a aldarsiysan: ayul-tu-luy-a nigen-e aldarsiysan: öbere öbere ayuqui metü ayul-tu kemen aldarsiysan-tur: qoyitu jun boluyad aranyatan taki küsebesü yurban karš-a-ača nigen ken ber karš-a degel-i öbere ger-dür ayuluydaqui aranyatan taki ayay-q-a tegmilig jabsariduysan-u yadan odqui kereg: tere metü nigen siltayan bolbasu ele aranyatan-dur бүкүі tere ayay-q-a tegmilig jiryuyan qonoy-un ečüs- eče inaysida tere karš-a degel-lüge jabsari/duysan-u yadana qayačaydaqui: tegüneče nögčitele	asuru olan ayay-q-a tegmilig-üd oron debisker aranyatan ba sejigleküi-lüge (15b) nigen-e aldarsiysan: ayul-tu-luy-a nigen-e aldarsiysan: öber-e öber- e ayuqui metü ayul-tu kemen aldarsiysan-dur qoyitu jun boluyad: aranyatan daki ayay-q-a tegmilig küsebesü yurban nom-tu debel-eče ikeken ber nom-tu degel-i öber-e ger-tür ayuluydaqui: aranyatan daki ayay-q-a tegmilig jabsariduysan-u yadan-a odqui kereg tere metü nigen siltayan bolbasu ele: aranyatan-dur бүкүі tere ayay-q-a tegmilig jiryuyan qonoy-un ečüs- eče inaysida tere nom-tu degel-lüge jabsariduysan-u yadan-a qayačaydaqui: tegün-eče nögčitele	/dge slong rab tu mang po dag gnas mal dgon pa dogs pa dang bcas par grags pa 'jigs pa dang bcas par gags pa 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa dag tu dbyar phyi mar gyur la/ dge slong dgon pa pas 'dod na chos gos gsum la chos gos gang yang rung ba khyim gzhan du gzhas par bya'o/ /dge slong dgon pa ba la mtshams kyi phyi rol du 'gra dgos pa de lta bu'i rkyen zhig byung na dge slong dgon pa ba des zhag drug gi mtha' tshun chad du chos gos de dang mtshams kyi phyi rol tu 'bral bar bya'o/ /de las 'das par 'bral na

	qayačayulbasu tebciküi aldal bolai::	qayačayulbasu tebciküi aldal bolai::	qayačayulbasu tebciküi aldal bolai::	qayačayulbasu tebciküi unal bolai::	spang ba'i ltung byed do/
Nih.28	<p>ayay-qa tegimlig-üd qabur-nuyud-un nigen sara qoçorbasu ele jun-u degel yeke bös-i erigdeküi: jun-u bariydaysan qoyin-a jarim sara boltala bariydaqui: ker ber ayay-qa tegimlig qabur-nuyud-un nigen sara qoçoruysan-u urida jun-u yeke bös eribesü ba</p> <p>jun baraydaju qoyin-a jarim nögçite le baribas u ele tebciküi aldal bolai::</p>	<p>ayay-qa tegimlig-üd qabur-nuyud-un nigen sara qoçorbasu ele: jun-u degel yeke bös-i erigdeküi: jun-u baraydaysan qoyina jarim sara boltala baraydaqui: ker ber ayay-qa tegimlig qabur-nuyud-un nigen sara qoçoruysan-u urida jun-u yeke bös eribesü ba</p> <p>jun baraydaju: qoyina jarim sara nögçite le baribas u ele tebciküi aldal bolai::</p>	<p>ayay-q-a tegimlig-üd qabur-nuyud-un nigen sara qoçor/basu ele junu degel yeke bösi erigdeküi: junu baraydaysan qoyina jarim sara boltala bariydaqui: ker ber ayay-q-a tegimlig qabur-nuyud-un nigen sara qoçoruysan-u urida junu yeke bös eribesü ba</p> <p>jun baraydaju qoyina jarim sara nögçite le baribas u ele tebciküi aldal bolai::</p>	<p>ayay-q-a tegimlig-üd qabur-nuyud-un nigen sara qoçorbasu ele: jun-u degel yeke bös-i erigdeküi: jun-u baraydaysan qoyina jarim sara boltala bariydaqui: ker ber ayay-q-a tegimlig qabur-nuyud-un nigen sara qoçoruysan-u urida jun-u yeke bös degel eribesü ba:</p> <p>jun baraydaju qoyina jarim sara nögçite le baribas u ele: tebciküi unal bolai::</p>	<p>/dge slong rnams kyis so ka rnams kyi zla ba gcig lus na dbyar gyi gos ras chen btsal bar bya'o/</p> <p>/dbyar zad nas 'og tu zla ba phyed kyi bar du bcang bar bya'o/</p> <p>/gal te dge slong gis so ka rnams kyi zla ba cig lus pa'i sngon rol du dbyar gyi gos ras chen tshol bar byed dam/</p> <p>dbyar zad nas 'og tu zla ba phyed las lhag par 'chang na spang ba'i ltung byed do/</p>
Nih.29	<p>basa ayay-q-a tegimlig ked ba bursang quvaray-ud-tur joriysan olča-yi medeged bügetele bodgali-yi öber-tür qubilyaju oroγulbasu ele tebciküi aldal bolai:</p>	<p>basa ayay-q-a tegimlig ked ba (379a) bursang quvaray-ud-dur joriysan olča-yi medeged bügetele bodgali-yi öber-dür qubilyaju oroγulbasu ele tebciküi aldal bolai::</p>	<p>basa ayay-q-a tegimlig kedba bursang quvaray-ud-dur joriysan olča-yi medeged bügetele bodgali-yi öber-dür qubilyaju orosiγulbasu ele tebciküi aldal bolai:</p>	<p>basa ayay-q-a tegimlig ked ba bursang quvaray-ud-tur joriysan olča-yi medeged bügetele bodgali-yi öber-tür urbayul-un oroγulbasu ele tebciküi unal bolai::</p>	<p>/yang dge slong gang dge 'dun la bsngos pa'i rnyed pa shes bzhin du gang zag bdag la sgyur du 'jug na spang ba'i ltung byed do/</p>
Nih.30	<p>ilaju tegüs nögçigsen ebeçiten ayay-q-a tegimlig-nuyud-tur</p>	<p>ilaju tegüs nögçigsen ebeçiten ayay-qa tegimlig-nuyud-tur</p>	<p>ilaju tegüs nögçigsen ebeçiten ayay-q-a tegimlig-nuyud-dur</p>	<p>ilaju tegüs nögçigsen ebeçiten ayay-q-a tegimlig-nuyud-tur tusa-</p>	<p>/bcom ldan 'das kyis dge slong na ba rnams la phan pa so sor bsten par</p>

<p>tusatu öber-e öber-e sitügdeküi nom-ud ked ba jarliy boluysan-i eyin uqaydaqui: geskegsen tosun kiged ür-e-yin tosun bal buram-un kügesün tedeger-eçe ebeçiten ayay-qa tegimlig tayalabasu ele öber-iyen doloğan qonoγ-tur qutuy orosiyulju quriyaju ayuluydaqui oγoyata edleküi ber oγoyata edlegdeküi</p> <p>tegün-eçe nögçitele oγoyata edleküi bolbasu ele tebçiküi aldal bolai::</p>	<p>tusatu öber-e öber-e sitügdeküi: em-üd ked ba jarliy boluysan-i eyin uqaydaqui: geskegsen tosun kiged ür-e-yin tosun bal buram-un kügesün tedeger-eçe ebeçiten ayay-qa tegimlig tayalabasu ele: öber-iyen doloğan qonoγ-dur qutuy orosiyulju quriyaju ayuluydaqui: oγoyata edleküi ber oγoyata edlegdeküi:</p> <p>tegün-eçe nögçitele oγoyata edleküi bolbasu ele tebçiküi aldal bolai::</p>	<p>tusatu öber-e öber-e sedkigdeküi em-üd kedba jarliy boluysan-i eyin uqaydaqui: giskegsen tosun kiged ür-e tosun bal buram-un kügüsün tedeger-eçe ebeçiten ayay-q-a tegimlig tayalabasu ele öber-iyen doloğan qonoγ-tur qutuy orosiyulju quriyaju ayu/luydaqui oγoyata üleküi ber oγoyata edlegdeküi</p> <p>tegüneçe nögçitele oγoyata üleküi bolbasu ele tebçigdeküi aldal bolai::</p>	<p>tu öber-e öber-e sitügdeküi em-üd ked ba jarliy boluysan-i eyin uqaydaqui: geskegsen tosun kigen: ür-e-yin tosun: bal: buram-un kügesün tedeger-eçe ebeçiten ayay-q-a tegimlig tayalabasu ele: öber-iyen doloğan qonoγ-tur adisdidlaju: quriyaju ayuluydaqui oγoyata edleküi ber oγoyata (16a) edlegdeküi tegün-eçe ögçitele oγoyata edleküi bolbasu ele tebçiküi unal bolai::</p>	<p>bya ba'i sman gang dag bka' btsal pa 'di lta ste/ zhun mar dang / 'bru mar dang / sbrang rtsi dang / bu ram gyi dbu ba (10a) //de dag las dge slong na bas 'dod na rang gis zhag bdun bar byin gyis brlabs te/ sogs 'jog gi yongs su longs spyod pas yongs su longs spyad par bya'o/ /de las 'das par yongs su longs spyod par byed na spang ba'i ltung byed do/</p>
<p>amin qabiy-a tan-a bi tebçiküi aldalun yučin nom-ud-i ungsin barabai</p> <p>tegün-tür bi amin qabiy- a tan-tur ei egün-tür ta oγoyata arilbasu kemen asayamui: ai egün-tür oγoyata arilbasu kemen qoyar da yurban ta sayumui::</p>	<p>amin qabiy-a dan-a bi tebçiküi aldal-un yučin nom-ud-i yučin barabai::</p> <p>tegün-dür bi qabiy-a dan-dur ai egün-dür ta oγoyata arilbasu kemen asayamui: ai egün-dür oγoyata arilbasu kemen qoyar da yurban da sayumui::</p>	<p>amin qabiy-a tan-a bi tebçiküi aldal-un yučin nom-ud-i ungsin baribai:</p> <p>tegün-tür bi amin qabiy- a tan-tur ai egün-tür ta oγoyata arilbasu kemen asayamui: ai egün-dür oγoyata arilbasu kemen qoyar da yurban ta sayumu::</p>	<p>amin qabiy-a tan-a bi tebçiküi unal-un yučin nom-ud-i ungsin baribai:</p> <p>tegün-dür bi amin qabiy-a tan-dur ker egün-dür ta oγoyata arilbasu kemen asayamui: ker egün-dür ta oγoyata arilbasu kemen qoyar ta yurban ta asayumui::</p>	<p>/tshe dang ldan pa dag bdag gis spang ba'i ltung byed kyi chos sum cu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/</p>

	egün-tür amin qabiy-a tan oyoṣata ariyun bolbasu teyin kü yayuba ülü ügülen tere tegünčilen kü barimui:: : ::	egün-dür amin qabiy-a dan oyoṣata ariyun bolbasu: tere kü yayun ba ülü ügülen tere tegünčilen kü barimu: ::	egündür amin qabiy-a tan oyoṣata ariyun bolbasu teyin kü yayuba ülü ügülen tere tegünčilenkü barimui::	egün-dür amin qabiy-a tan oyoṣata ariyun bolbasu tere kü yayuba ülü ügülen tere tegünčilen barimui::	/’di la tshe dang ldan pa dag yongs su dag na ’di ltar cang mi smra bas de de bzhin du ’dzin to/
	nögöge keseg ečüs bolai:: : ::	nögöge keseg ečüs bolai:: : ::	nögöge keseg ečüs bolai:: : ::	nögöge keseg ečüs bolai:: : ::	/bam po gnyis pa ste tha ma’o//
NINETY PĀYANTIKA DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	yerü jang kemebesü medeged bügetele kiged ači ür-e ese tusiṣsan kiged: basa basa: usun ger kiged sedkigseger bügetele: olan jiyulč’in qulayai takil qurim bolai:	yerü jang kemebesü medeged bügetele kiged ači ür-e ese tüsigsen kiged: basa basa üsün ger kiged sedkigseger bügetele: olan jiyulč’in qulayaitakil qurim bolai:	yerü jang kemebesü medeged bügetele kiged ači ür-e ese tüsigsen kiged basa basa: usun ger kiged sedkigseger bügetele: olan jiyulč’in (338b) qulayai takil qurim bolai:	yerü tobči inu medeged bügetele kürüngge kiged : ese tusiṣsan kiged basa basa: usun ba: ger kiged sedkigseger bügetele: olan jiyulč’in qulayai takil qurim bolai:	//spyi sdom la/ shes bzhin dang ni sa bon dang / /ma bskos pa dang yang yang dang / /chu dang khyim dang bsams bzhin dang / /’dron mang rkun ma mchod ston no/
	jang kemebesü qudal gem ayay-qa tegimlig-ün qob temečel üiledküi kiged nom üjügülküi: ungsiqui mayui oron abqui nom amaray-un aldal-i üiledküi-tü ütegerküi bolai:	jang kemebesü qudal gem ayay-qa tegimlig-ün qob temečel üiledküi kiged nom üjegülküi: ungsiqui mayui oron abqui nom amaray-un aldal-i üiledküi edüi ütegerküi bolai:	jang kemebesü qudal gem ayay-q-a tegimlig-ün qob-a temečel üiledküi kiged nom üjügülküi: ungsiqui mayui oron abqui nom amaray-un aldal-i üiledküi ütegerküi bolai:	tobči kemebesü: qudal gem ayay-q-a tegimlig-ün qob: temečel üiledküi kiged nom üjügülküi: ungsiqui mayui oron abqui nom: amaray öber-ün niyur-tu üiledküi ütegerküi bolai:	/sdom la/ rdzun skyon dge slong phra ma dang / /skyo sngogs byed dang ston pa dang / /’don dang gnas ngan len dang chos/ / bshes ngor byed dang khyad du gsong/
	amin qabiya dan-a aldal	amin qabiya dan-a aldal	amin qabiy-a tan-a aldal	amin qabiy-a tan-a aldal	/tshe dang ldan pa dag

	yeren nom edeger kemebesü: jarim jarim sara boluyad anggida tonilyayçi sudur-i ungsiysan-aça bolumui:	yeren nom edeger kemebesü: jarim jarim sara boluyad anggida tonilyayçi sudur-i ungsiysan-aça bolumui:	yeren nom edeger kemebesü: jarim jarim sara boluyad anggida tonilyayçi sudur-i ungsiysan-aça bolumui:	yeren nom edeger kemebesü jarim jarim sara boluyad anggida tonilyayçi sudur-i ungsiysan-aça bolumui:	ltung byed kyi chos dgu bcu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/
P.1	medeged bügetele qudal ügülebesü aldal bolai:	medeged bügetele qudal ügülebesü aldal bolai:	medeged bügetele qudal ügülebesü aldal bolai:	meden bügetele qudal ügülebesü unal bolai::	/shes bzhin du brdzun smra na ltung byed do/
P.2	kümün-ü gem-üd-eçe ügülebesü aldal bolai::	kümün-ü gem-üd-eçe ügülebesü aldal bolai::	kümünü gem-üd-eçe ügülebesü aldal bolai::	kümün-ü gem-üd-eçe ügülebesü unal bolai::	/mi'i skyon nas smra na ltung byed do/
P.3	ayay-q-a tegimlig-üd-tür qob eribesü aldal bolai:	ayay-qa tegimlig-üd-dür qob eribesü aldal bolai:	ayay-q-a tegimlig-üd- dür qob eribesü aldal bolai::	ayay-q-a tegimlig-üd-tür qob üiledbesü unal bolai:	dge slong la phra ma byed na ltung byed do/
P.4	basa ayay-q-a tegimlig ked ba bursang quvaray jokistu-yin tula nom metü temeçel-i arilyaysan-i medegseger bügetele üile-ber temeçeldü(gül)besü ele aldal bolai::	basa ayay-q-a tegimlig (379b) ked ba bursang quvaray jokistu-yin tula nom metü temeçel-i arilyaysan-i medegseger bügetele üile-ber temeçeldü/gülbesü ele aldal bolai::	basa ayay-q-a tegimlig kedba bursang quvaray jokistu-yin tula nom metü temeçel-i arilyaysan-i medegsen ger bügetele üile-ber temeçeldügülbesü ele aldal bolai::	basa ayay-q-a tegimlig ked ba bursang quvaray- ud jokilduysan-u tula nom metü temeçel-i arilyaysan-i medegseger bügetele üile-ber temeçeldügülbesü ele unal bolai::	/yang dge slong gang dge 'dun 'thun pas chos bzhin du rtsod pa sbyangs par shes bzhin du yang las kyi skyo sngogs byed na ltung byed do
P.5	basa ayay-qa tegimlig ali ba qatud-ta oron-luy- a tabun ba: jiryuyan üge ber ülemji nom-i üjügülbesü: yosutu nere-eçe anggida aldal bolai:	basa ayay-qa tegimlig aliba qatud-un oron-luy- a tabun ba: jiryuyan üge ber ülemji nom-i üjegülbesü: yosutu nere-eçe anggida aldal bolai:	basa ayay-q-a tegimlig aliba qatud oron-luy-a tabun ba: jiryuyan ügeber ülemji nom-i üjügülbesü yosutu nere-eçe anggida aldal bolai::	basa ayay-q-a tegimlig ali ba qatud-un oron- luya tabun üge ba: jiryuyan üge-eçe ülemji nom-i üjügülbesü yosutu ner-e-eçe busu bügesü unal bolai::	yang dge slong gang bud med kyi yul la tshig Inga 'am drug las lhag par chos ston na rig pa'i skyes pa ma gtogs te ltung byed do/
P.6	basa ayay-q-a tegimlig ali bodgali üsümbed boluy-a edüi-luy-a üge	basa ayay-qa tegimlig ali bodgali üsümbed boluy-a edüi-luy-a üge	basa ayay-q-a tegimlig ali bodgali usumbad boluy-a edüi-luy-a üge	basa ayay-q-a tegimlig ali bodgali üsümbed boluy-a edüi-lüge üge	/yang dge slong gang gang zag bsnyen par ma rdzogs pa dang tshig gis

	ber nom-i ungsibas aldal bolai:	ber nom-i ungsibas aldal bolai:	ber nom-i ungsibas aldal bolai::	ber (16b) nom-i ungsibas unal bolai:	chos 'don na ltung byed do/
P.7	basa ayay-q-a tegimlig ali ber bodgali üsümbed ese boluysan-tur aqui oron-i abqui aldal ügülebesü: ele quvaray- ud soyurqaysan-ača anggida aldal bolai::	basa ayay-qa tegimlig ali ber üsümbed ese boluysan-dur maqui oron-i abqui aldal ügülebesü ele : quvaray- ud sočoroysan-ača anggida aldal bolai::	basa ayay-q-a tegimlig aliber bodgali usumbad ese boluysan-dur mayui oron-i abqui aldal ügülebesü: ele quvaray- ud soyurqaysan-ača anggida aldal bolai::	basa ayay-q-a tegimlig ali ber bodgali üsümbed ese boluysan-dur mayui oron-i abqui unal ügülebesü ele: quvaray- du soyurqaysan-ača anggida unal bolai::	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la gnas ngan len gyi ltung brjod na dge 'dun gyis gnang ba ma gtogs te ltung byed do/
P.8	basa ayay-q-a tegimlig ali ba bodgali üsümbed ese boluysan-tur jasaday baysi ünen-i ügülebesü aldal bolai:	basa ayay-qa tegimlig aliba bodgali üsümbed ese boluysan-tur: jasaday baysi ünen-i ügülebesü aldal bolai::	basa ayay-q-a tegimlig aliba bodgali usumbad ese boluysan-dur jasaday baysi ünen-i ügülebesü aldal bolai::	basa ayay-q-a tegimlig ali ba bodgali üsümbed ese boluysan-dur jasaday kümün-ü baysi ünen-i ügülebesü unal bolai:	/yang dge slong gang gang zag bsnyen par ma rdzogs pa la mi'i chos bla ma bden pa smra na ltung byed do/
P.9	basa ayay-q-a tegimlig ali ba erten sayitur üiledcü bür-ün: tegün-ü qoyina eyin kemen amin qabiy-a tan ene metü sadud-un aldar-a üiledcü quvaray-ud-un olja-yi joriysan-i ber bodgali- tur joribai: kemen ügülebesü aldal bolai::	basa ayay-qa tegimlig ali ba erte sayitur üiledcü bür-ün: tegünü qoyina eyin kemen amin qabiy-a dan ene metü sadud-da aldar-a üiledcü quvaray-ud-un olja-yi joriysan-i bi bodgali-dur joribai kemen ügülebesü aldal bolai::	basa ayay-q-a tegimlig aliba erte sayitur üiledcü bür-ün: tegünü qoyina eyin kemen amin qabiy-a tan ene metü sadud-un aldara üiledcü quvaray-ud-un olja-i joriysan-i bi bodgali-tur joribai kemen ügülebesü aldal bolai::	basa ayay-q-a tegimlig ali ba erte sayitur üiledcü bür-ün: tegün-ü qoyina eyin kemen : amin qabiy-a tan ene metü sadud-un ildar-a üiledcü: quvaray-ud-un olja-yi joriysan-i bi bodgali-dur joribai kemen ügülebesü unal bolai::	/yang dge slong gang sngar legs par rung bar byas nas de'i 'og tu 'di skad ces / tshe dang ldan pa dag gis 'di ltar ba shes ngor byas te/ dge 'dun gyi rnyed par bsngos bar dag gi gang zag la bsngos so zhes zer na ltung byed do/
P.10	basa aliba ayay-q-a tegmilig aliba jarim jarim sara boluyad anggida tonilqu-yin sudur-i ungsiqui-tur eyin kemen	basa aliba ayay-qa tegmilig aliba jarim jarim sara boluyad anggida tonilyaqu-yin sudur-i ungsiqui-dur eyin kemen	basa aliba ayay-q-a tegmilig aliba jarim jarim sara boluyad anggida tonilqu-yin sudur-i ungsi/qui-tur eyin kemen	basa ali ba ayay-q-a tegmilig ali ba jarim jarim sar-a boluyad anggida tonilqu-yin sudur-i ungsiqui-dur eyin kemen:	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa na/ 'di skad ces/

	<p>amin qabiya tan-a ked ber ayay-q-a tegimlig-nuyud gemüreküi</p> <p>duran-tur qoçorqui kiged qoyar bolqui sitügen üçüken masi narin edeger-iyer jarim jarim sara boluyad anggida tonilqui sudur-i ungsiçid yayun üiledküi kemen ügülejü surtaqui edü ütegerbesü aldal bolai:: : ::</p>	<p>amin qabiy-a dan-a ked ber ayay-qa tegimlig-nuyud gemürüküi</p> <p>duran-dur qoçorqui kiged qoyar bolqui sitügen üçügüken masi narin edeger-iyer jarim jarim sara boluyad anggida tonilqui sudur-i ungsiçid yayun üiledküi kemen ügülejü surtaqui edüi ütegerbesü aldal bolai : ::</p>	<p>amin qabiya tan-a kedber ayay-q-a tegimlig-nuyud gemürüküi</p> <p>duran-dur qoçiraqui kiged qoyar sitügen üçüken masi narin edeger-iyer jarim jarim sara boluyad anggida tonilqui sudur-i ungsiçid yayun üiledküi kemen ügülejü: surtaqui edü ütegerbesü aldal bolai:: : ::</p>	<p>amin qabiy-a tan-a ked ber ayay-q-a tegimlig-nuyud gemürüküi:</p> <p>duran-dur qoçorqui kiged qoor bolqui sitügen üçüken masi narin edeger-iyer jarim jarim saran boluyad anggida tonilqu-yin sudur-i ungsiçid yayun üiledküi kemen ügülejü surtaqui edü ütegerbesü unal bolai::</p>	<p>tshe dang ldan pa dag gang dag gis dge slong rnam's 'gyod pa dang /</p> <p>yid la gcags pa dang / gnod par (10b) 'gyur pa bslab pa'i gzhi phran tshegs rab tu phra ba 'di dag gis zla ba phyed phyed cing so sor thar pa'i mdo gdon pa gton pa bdag gis ci zhig bya zhes zer zhing bslab pa khyad du gsod na ltung byed do/</p>
	<p>jang kemebesü üy-e sonjiqui kiged ügüleküi iseri debisker üldöküi:</p> <p>qoyin-a daruqui bolqu saçuqui qoyar dabqur bosqui boluyu::</p>	<p>jang kemebesü üy-e sonjiqui kiged ügüleküi: iseri debisker üiledöküi:</p> <p>qoyina daruqui bolqu saçuqui: qoyar dabqur bosyaqui boluyu::</p>	<p>jang kemebesü üge sonjiqui kiged ügüleküi: iseri debisker üldöküi:</p> <p>qoyina daruqui bolqu saçuqui: qoyar dabqur bosyaqui boluyu::</p>	<p>tobçi kemebesü: ü-r-e sonjiqui kiged ügüleküi: iseri debisker üldöküi:</p> <p>qoyina daruqui bolqu saçuqui: qoyar dabqur bosyaqui boluyu::</p>	<p>/sdom la/ sa bon 'phya ba bsgo ba dang / /khri dang gding dang skrod pa dang / /phyis gnon 'byung ba 'debs pa dang / /rim pa gnyis su rtsig pa'o/</p>
P.11	<p>üy-e-yin ayimay kiged bodi-nar-un oron-i ebdeküi ba: ebdegülbesü aldal bolai:</p>	<p>ür-e-yin ayimay kiged bodinar-un oron-i ebdeküi ba: ebderégülbesü aldal bolai::</p>	<p>üre-yin ayimay kiged bodi-nar-un oroni ebdeküi ba: ebdegülbesü aldal bolai:</p>	<p>ür-e-yin ayimay kiged bhuti-nar-un oron-i ebdeküi ba: ebdegülbesü unal bolai::</p>	<p>/sa bon gyi tshogs dang 'byung bo'i gnas 'jig gam 'jig tu 'jug na ltung byed do/</p>
P.12	<p>sonjiqui ba qarbiçü sonjibasü ele aldal bolai:</p>	<p>sonjiqui ba qabirçu sonjibasü ele aldal</p>	<p>sonjiqui ba qabirçu sonjibasü ele aldal bolai:</p>	<p>sonjiqui ba qabirçu sonjibasü ele unal bolai:</p>	<p>/'phya'am gzhogs 'phyas byed na ltung</p>

		bolai::			byed do//
P.13	ügülegsen-i qoor qomsa bolyaba su: (aldal bolai:	ügülegsen-i qoor qomsa bolyabasu aldal bolai:	ügülegsen-ü qoor qoms- a bolyabasu aldal bolai:	ügülegsen-i ülü sonos- un qoor qomsa bolyabasu unal bolai:	ska ba rna la gzon na ltung byed do/
P.14	basa ayay-qa tegimlig aliba quvaray-ud-un iseri ba sandali ba dotar kübseng debisker ba): degel ba: dere ba: dörbeljin deger-e qujaqui ügegüi-e debüsküi ba: busud-un debüskegöljü: es-e quriyaysan ba quriyaqui ese quribas ba ayay-q-a tegimlig büküi- tür dayu bariluy-a edüi tendeče odbasu ele tere tegün-tür adali siltayan-ača anggida aldal bolai:	basa ayay-qa tegimlig ali ba quvaray-ud-un iseri ba: sandali ba: dotor kübseng (380a) debisker ba: degel ba: dere ba: dörbeljin deger-e qujaqui ügegüi-e debüsküi ba: busud-un debüskegöljü: ese quriyaysan ba quriyaqui ese quriyabasu ba: ayay-qa tegimlig büküi- dür dayu bariluy-a edüi tendeče odbasu ele: tere tegün-dür adali siltayan-ača anggida aldal bolai:	basa ayay-q-a tegimlig aliba quvaray-ud-un iseri ba sandali ba dotor kübseng debis/ker ba degel ba: dere ba dörbeljin degere qujiqui ügegüi-e debisküi ba: busud-un debiskegöljü ese quriyaysan ba quriyaqui ese quriyabasu ba ayay-q-a tegimlig bükü- dür dayu bariluy-a edüi tendeče odbasu ele tere tegün-dür adali siltayan-ača anggida aldal bolai:	basa ayay-q-a tegimlig ali ba quvaray-du-un iseri ba sandali ba: dotor-tai ba kübseg debisker ba: degel ba: dere ba: dörbeljin deger-e qujiqui ügegüi-e debüsküi ba: (17a) debüskegöljü ese quriyaysan ba: quriyaqui-dur ese oroyulbasu ba: ayay-q-a tegimlig büküi- dür jakiruy-a edüi tendeče odbasu ele tere tegün-dür adali siltayan-ača anggida unal bolai:	/yang dge slong gang dge 'dun gyi khri 'am/ khri'u'am/ stan nang tshangs can nam/ la ba 'am/ sngas sam/ gor bu bla kha ba med par bting ngam/ gding du gcug nas ma bsdus sam/ sdud du ma gcug gam/ dge slong 'khod pa la ma bcol bar de nas song na de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.15	basa ayay-qa tegimlig bursang quvaray-ud-un buqar keyid-tur ebesün debisker ba nabčın debisker debüsbesü ba: debüskegöljü bür-ün:	basa ayay-qa tegimlig bursang quvaray-ud-un buqar keyid-dür ebesün debisker ba: nabčın debisker debüsbesü ba debüskegöljü bür-ün:	basa ayay-q-a tegimlig bursang quvaray-ud-un buqar keyid-dur ebesün debisker _____ debisbesü: ba (339a) _____	basa ayay-q-a tegimlig ali ba bursang quvaray- ud-un buqar keyid-tür ebesün debisker ba: nabčın debisker debüsbesü ba: debüskegöljü bür-ün ese	/yang dge slong gang dge 'dun gyi gtsug lag khang du rtswa'i gding ba 'am/ lo ma'i gding ba gting ngam/ gding du gcug nas ma

	ese quriyaysan ba quriyay-a edüi ayay-q-a tegimlig büküi-tür dayun bariyuluγ-a edüi tendeçe odabasu ele tegün-tür adali siltayan-ača anggida aldal bolai:	ese quriyaysan ba quriyay-a edüi ayay-qa tegimlig büküi-dür dayun bariyuluγ-a edüi tendeçe odbasu ele tegün-dür adali siltayan-ača anggida aldal bolai:		quriyaysan ba quriyay-a edüi: ayay-q-a tegimlig büküi-dür jakiruy-a edüi tendeçe odbasu ele tegün-dür adali siltayan-ača anggida unal bolai:	bsdus sam/ sdud du ma gcug gam/ dge slong 'khod pa la ma gcol bar de nas song na de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.16	basa ayay-q-a tegimlig ali ba kilinglejü ebdereged omorqaqui bolju: duran ese jöbsiyejü quvaray-ud-un buqar keyid-eçe ayay-q-a tegimlig-i üldebesü ba üldegülbesü tegün-tür adali siltayan-ača anggida aldal bolai::	basa ayay-qa tegimlig aliba kilinglejü ebdereged omorqaqui bolju: duran ese jöbsiyejü quvaray-ud-un buqar keyid-eçe ayay-qa tegimlig-i üldebesü ba üldegülbesü tegün-tür adali siltayan-ača anggida aldal bolai::		basa ayay-q-a tegimlig ali ba kilinglejü ebdereged omorqaqui bolju duran ese jöbsiyejü quvaray-ud-un buqar keyid-eçe ayay-q-a tegimlig-i üldebesü ba: üldegülbesü tegün-dür adali siltayan-ača anggida unal bolai::	/yang dge slong gang khros 'khrugs rngam par gyur te yid ma rangs nas dge 'dun gyi gtsug lag khang nas dge slong skrod dam/ skrod du 'jug na de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.17	basa ali ba ayay-q-a tegimlig ali ba quvaray-ud-un buqar keyid-tür ayay-q-a tegimlig erte sayuysayar büküi-yi medeged bügetele qoyina (112b) uriju ken-tür qoor bolqui tere kü siltayan üiledcü qoyin-a daruqu üiledcü bür-ün: sayurin-tur kebtebesü ele ba sayubasu ele aldal bolai:	basa aliba ayay-qa tegimlig aliba quvaray-ud-un buqar keyid-dür ayay-qa tegimlig erte sayuysayar büküi-yi medeged bügetele qoyina ireju ken-dür qoor bolqui tere kü siltayan üiledcü qoyina daruqu-yi üiledcü bür-ün: sayurin-tur kebtebesü ba sayubasu ele aldal bolai:		basa ali ba ayay-q-a tegimlig ali ba quvaray-ud-un buqar keyid-tür ayay-q-a tegimlig erte sayuysayar bükü-yi meden bügetele qoyin-a odçu ken-dür qoor bolqui tere kü amitan teyin büged siltayan-i üiledcü: qoyin-a daruqu-yi üiledcü bür-ün: sayurindur kebtebesü ba: sayubasu ele unal bolai:	/yang dge slong gang dge 'dun gyi gtsug lag khang na dge slong dag lnga na/ 'khod par shes bzhin du phyis 'ongs nas su la gnod pa de 'gro bar 'gyur ba de nyid rkyen du byas te/ phyis gnon byas te stan la nyal lam 'dug na ltung byed do/

P.18	basa ayay-q-a tegimlig aliba quvaray-ud-un süm-e ger-ün deger-e oytaryui taki deglebür- tür iseri ba sandali-yin üjügür yarqu-yi medeged bügetele kündüde bayulju sayubasu ba: kebtebesü ele aldal bolai:	basa ayay-qa tegimlig aliba quvaray-ud-un süm-e ger-ün deger-e oytaryui daki degelbür- dür iseri ba sandali-yin üjügür yarqu-yi medeged bügetele kündü-de bayulju sayubasu ba: kebtebesü ele aldal bolai:		basa ayay-q-a tegimlig ali ba quvaray-ud-un süm-e ger-ün deger-e oytaryui-dur degelbür- tür iseri ba sandali-yin ijayur yarqu-yi meden bügetele kündü de bayulju sayubasu ba kebtebesü ele unal bolai:	/yang dge slong gang dge 'dun gyi gtsug lag khang gi steng gi nam mkha' la thog por bar khri 'am khye'u rtsa ba 'byung bar shes bzhin du lcid kyis phab te nyal lam 'dug na ltung byed do/
P.19	basa ayay-qa tegimlig ali ba medeged bügetele amitan-luy-a nigen-e usun-u ebesün ba aryal ba yajar-tur saçubasu ba saçuyulbasu aldal bolai:	basa ayay-qa tegimlig aliba medeged bügetele amitan-luy-a nigen-e usun-i ebesün ba aryal ba yajar-dur saçubasu ba saçuyulbasu aldal bolai:		basa ayay-q-a tegimlig ali ba meden bügetele amitan-luy-a nigen-e usun ebesün ba aryal ba yajar-tur saçubasu ba saçuyulbasu unal bolai:	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chus rtswa 'am/ lci ba 'am/ sa la 'debs sam/ 'debs su 'jug na ltung byed do/
P.20	ayay-a tegimlig yeke süm-e ger-i bosyayulbasu ele qayaly- a üy-e bosoy-a kiged gegegen oron kedüi büküyi medeküyin činegeber sinjilejü baritqun: bekü-yin dabqur sibar- luy-a nigen-e qoyar ba yurban bosyaydaqui: tegün-eče ilegü bosyabasu ele aldal bolai:: : ::	ayay-qa tegimlig yeke süm-e ger-i bosyayulbasu ele: qayaly-a-yin üy-e bosoy- a kiged gegegen oron kedüi bükü-yi medekü- yin činege ber sinjilejü bariyad: bükü-yin dabqur sibar- luy-a nigen-e (380b) qoyar ba yurban bosyaydaqui: tegün-eče ilegü bosyabasu ele aldal bolai : ::		ayay-q-a tegimlig yeke süm-e ger-i bosyayulbasu ele: qayaly-a-yin üy-e bosoy- a kiged: gegegen oron kedüi bükü-yi medekü- yin činegeber sinjilejü bariyad: (17b) toyosq-a-yin dabqur sibar-luy-a nigen-e qoyar ba yurban bosyaydaqui: tegün-eče ilegü bosyabasu ele unal bolai: ::	/dge slong gis gtsug lag khang chen po zhis rtsig tu 'jug na sgo-'i skrubs dang / gtan pa dang / snang ba'i gnas ci tsam pa'i 'du shes kyis sa brtags pa nas bzung ste/ phag gu'i rim pa 'jim pa dang bcas pa gnyis sam gsum brtsig par bya'o/ /de las lhag par rtsig na ltung byed do/

	<p>jang kemebesü ese tusiyaysan naran singgeküi idegen karsa degel qoyar-luy-a sartavaki ongyoča kiged qoyar aylay simnanča kiged nayirayuluysan bolai::</p>	<p>jang kemebesü ese tūsigsen naran singgeküi idegen karš-a degel qoyar-luy-a sartavaki ongyoča kiged qoyar qayaly-a simnanča kiged qayirayuluysan bolai::</p>		<p>tobči kemebesü: ese tusiyaysan naran singgeküi kiged: idegen nom-tu degel qoyar-luy-a: sartavaki ongyoča kiged qoyar aylay: eke ayay-q-a tegimlig kiged nayirayuluysan bolai::</p>	<p>sdom la/ ma (11a) //bskos nyi ma nub pa dang / /zas dang chos gos gnyis dag dang / don 'thun gru dang bden pa gnyis/ /dge slong ma yis sbyor bcug pa'o/</p>
P.21	<p>basa ayay-q-a tegimlig ali ba quvaray es-e tūsigsen simnanča-tur</p> <p>_____</p> <p>ene metü nom tegüsügsen simnanča-tur aldal ene metü nom tegüsügsen-eče anggida aldal bolai::</p>	<p>basa ayay-qa tegimlig aliba quvaray ese tūsigsen simnanča-dur</p> <p>_____</p> <p>ene metü nom tegüsügsen simnanča-dur ene metü nom tegüsügsen-eče anggida aldal bolai::</p>		<p>basa ayay-q-a tegimlig ali ba quvaray ese tusiyaysan eke ayay-q-a tegmilig-tür nom üjügülbesü ele: _____</p> <p>ene metü nom tegüsügsen-eče anggida unal bolai::</p>	<p>/yang dge slong gang dge 'dun gyis ma bskos par dge slong ma la</p> <p>chos ston na/ _____</p> <p>chos 'di lta bu dang ldan pa ma gtogs te ltung byed do/</p>
P.22	<p>ayay-q-a tegimlig-üd quvaray-ud tūsibesü ber naran singgeküi čay kürtele simnanča-tur nom üjügülküi aldal bolai::</p>	<p>ayay-q-a tegimlig-ün quvaray-ud tūsibesü ber naran singgeküi čay kürtele simnanča-dur nom üjegülbesü aldal bolai::</p>		<p>ayay-q-a tegimlig-üd quvaray-ud-tur tusiyabasu ber naran singgeküi čay kürtele eke ayay-q-a tegimlig- tür nom üjügülbesü unal bolai::</p>	<p>dge slong gang dge 'dun gyis bskos kyang nyi ma nub kyi bar du dge slong ma la chos ston na ltung byed do/</p>
P.23	<p>ayay-q-a tegimlig ali ba _____</p>	<p>ayay-qa tegimlig aliba _____</p> <p>ayay-qa tegimlig ali ba _____</p>		<p>basa ayay-q-a tegimlig ali ba _____</p>	<p>/yang dge slong gang _____</p>

	ayay-qa tegimlig-nuyud-tur eyin kemen ayay-q-a tegimlig-üd üçügüken idegen-ü tedüi tulada simnanča-tur nom-i üjügülümüi: kemen ügülebesü aldal bolai::	ayay-qa tegimlig-nuyud- dur eyin kemen ayay-qa teгимlig-üd üçügüken idegen-ü tedüi tulada simnanča-tur nom-i üjegülümüi kemen ügülebesü aldal bolai::		ayay-q-a tegimlig- nuyud-tur eyin kemen ayay-q-a tegimlig-üd üçügüken idegen-ü tedüi-yin tulada eke ayay-q-a tegimlig-tür nom-i üjügülümüi kemen ügülebesü unal bolai::	dge slong rnams la 'di skad ces dge slong dag zas cung zad tsam gyi phyir dge slong ma la (chos) ston to zhes zer na ltung byed do/
P.24	basa ali ayay-q-a teгимlig simnanča uruy busu degel üiledbesü ele aldal bolai:	basa ali ayay-qa teгимlig simnanča uruy busu degel üiledbesü ele aldal bolai::		basa ali ba ayay-q-a teгимlig eke ayay-q-a teгимlig uruy busu-dur degel ögbesü ele unal bolai:	/yang dge slong gang dge slong ma nye du ma yin pa la gos byin na ltung byed do/
P.25	_____	_____		basa ali ba ayay-q-a teгимlig eke ayay-q-a teгимlig uruy busu-yin degel üiledbesü ele unal bolai::	/yang dge slong gang dge slong ma nye du ma yin pa'i gos byed na ltung byed do/
P.26	basa ali ba ayay-q-a degel simnanča-yin sartavaki-luy-a qamtu jokiyaju jiyulč'in mör-tür orobasu ene čay-ača anggida aldal bolai::	basa aliba ayay-qa teгимlig aliba simnanča- yin sartavaki-luy-a qamtu jokiyaju jiyulč'in mör-dür orobasu ele čay-ača anggida aldal bolai::		basa ali ba ayay-q-a teгимlig ali ba eke ayay- q-a tegimlig sartavaki- luy-a qamtu qanilaju jiyulč'in mör-tür orobasu ele čay-ača anggida unal bolai::	/yang dge slong gang dge slong ma'i don 'thun dang lhan cig 'thams nas 'dron lam du 'jug na dus ma gtogs te ltung byed do/
	tegün-tür čay inu ene metü buyu: mör sartavaki-yin yabuydaqui seregdeküi- lüge nigen-e aldarsiysan:	tegün-dür čay anu ene metü buyu: mör-dür sartavaki-yi yabuydaqui: seregdekü- lüge nigen-e aldarsiysan		tegün-dür čay anu ene metü buyu: mör sartavaki-yin yabuydaqui seregdekü- lüge nigen-e aldarsiysan:	/de la dus ni 'di yin te/ lam don 'thun gyis bgrod par bya ba dogs pa dang bcas par grags

	_____	_____		ayuydaqu-luy-a nigen-e aldarsiysan ayul tan öber-e öber-e ayuqu metü ayul-luy-a nigen-e aldarsiysan tegün-dür kemebesü tere çay-tur inu bolai:	pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa zhig na de la de ni dus yin no/
P.27	basa ayay-q-a tegimlig ali ba simnanča-yin sirtavaki-luy-a qamtu jokičaju nigen ongyoča- tur orolduyad ögede yabuqui ba: uruYu yabuyči bolbasu ele oqtos-a činadu kijayar odqui-ača anggida aldal bolai::	basa ayay-qa tegimlig aliba simnanča-yin sartavaki-luy-a qamtu jokičaju nigen ongyoča- dur orolduyad ögede yabuqui ba: uruYu yabuyči bolbasu ele oqtas-a činadu kijayar-a odqui-ača anggida aldal bolai::		basa (18a) ayay-q-a tegmilig ali ba eke ayay- q-a tegimlig-ün sartavaki-luy-a qamtu qanilaju nigen ongyoča- dur orolduyad ögede yabuqui ba: uruYu yabuyči bolbasu ele oqtasan činadu kijayar odqui-ača anggida unal bolai::	/yang dge slong gang dge slong ma'i don 'thun dang lhan cig 'thams nas gru gcig tu 'jug cing gyen du 'gro 'am / thur du 'gro na thad kar pha rol du 'gro ba ma gtogs te ltung byed do/
P.28	basa ayay-q-a tegimlig ali ba qatun-u oyun-luy- a qamtu (qar-i) yayčayar aylay: abural бүкүй-түр sayurin-tur sayubasu ele aldal bolai:	basa ayay-qa tegimlig aliba qatun-u oron-luy-a qamtu qari yayčayar aylay abural бүкүй-дү sayurin-dur sayubasu ele aldal bolai::		basa ayay-q-a tegimlig ali ba qatuy-tai oron-luy- a qamtu qari yayčayar aylay abural бүкүй-дүр sayurin-dur sayubasu ele unal bolai:	/yang dge slong gang bud med kyi yul dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na stan la 'dug na ltung byed do/
P.29	basa ayay-q-a tegimlig ali ba simnanča-luy-a qamtu-i yar-(i) yayčayar aylay бүкүй-түр bosču baribasu aldal bolai::	basa ayay-qa tegimlig aliba simnanča-luy-a qamtu qari yayčayar aylay бүкүй-дүр bosču bayibasu aldal bolai::		basa ayay-q-a tegimlig ali ba eke ayay-q-a tegmilig-luy-a qamtu qari yayčayar aylay бүкүй-дүр bosču bayibasu unal bolai::	/yang dge slong gang dge slong ma dang lhan cig gcig pu gcig dang dben pa skyabs yod pa na 'greng na ltung byed do/

P.30	basa ayay-q-a tegimlig ali ba medeged bügetele simnanča büged arayuluysan idegen idebesü ele: erte ger-tür uriysad-ača anggida aldal bolai::	basa ayay-qa tegimlig aliba medeged bügetele simnanča büged nayirayuluysan idegen idebesü ele: (381a) erte ger-dür uriysad-ača anggida aldal bolai: ::		basa ayay-q-a tegimlig ali ba meden bügetele eke ayay-q-a tegimlig büged nayirayuluysan idegen idebesü ele erte ger-tür uriysad-ača anggida unal bolai: ::	/yang dge slong gang shes bzhin du dge slong mas sbyor du bcug pa'i zas za na sngar khyim du bos pa ma gtogs te ltang byed do/
	jang inu basa basa kiged aqui oron nigen tala kiged jajildaqui öğküi čiyulqui čay busu quriyaqui ayulqui yambar jalgiqui sayin-i büged bui::	jang inu: basa basa kiged sayuqui oron nigen tala kiged jajildaqui öğküi čiyulqui čay-dur: quriyaqui ayulqui amabar jalgiqui sayin-i büged bui:		tobči inu: basa basa kiged sayuqui oron nigen: talq-a kiged jajildaqui öğküi: čiyulqui čay busu quriyaqui ayulqui: amabar jalgiqui sayin-u büged bui::	/sdom la/ yang yang dang ni 'dug gnas gcig / phyed dang bca' dang stobs pa dang / /'dus dang dus min sogs 'jog dang / /kha nas mid dang bsod pa nyid/
P.31	basa basa idebesü čay- ača anggida aldal bolai:: tegün-tür čay inu ene buyu: ebdeküi čay bolai: üile čay bolai: mör čay bolai: degel ügegüi čay-tur učir inu buyu: tegün-tür ene kemebesü čay inu bolai:	basa basa idebesü čay- ača anggida aldal bolai:: tegün-tür čay inu ene buyu: ebdeküi čay bolai: üile čay bolai: mör čay bolai: degel ögküi čay-dur učir inu buyu: tegün-dür ene kemebesü čay anu bolai:		basa basa idebesü čay- ača anggida unal bolai:: tegün-dür čay inu ene buyu: ebedküi čay bolai: üile-yin čay bolai: mör-ün čay bolai: degel ögküi čay učir buyu: tegün-dür ene kemebesü čay anu bolai:	/yang yang za na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba('i) dus so/ /las dus so/ /lam dus so/ /gos sbyin pa'i tshe dus de/ /de la de ni dus yin no/
P.32	sayuqui oron nigen-tür qonoγ qonoysan ayay-q- a tegimlig-ün ebečin ügei binvad idegdeküi	sayuqui oron nigen-dür qonoγ qonoysan ayay-qa tegitimlig-ün ebečin ügei nigen binvad idegdeküi:		sayuqui oron nigen-dür qonoγ turuysan ayay-q-a tegitimlig-ün ebedčin ügei nigen binvad	/'dug gnas gcig tu zhag lon pa'i dge slong mi na pas bsod snyoms gcig bza' bar bya'o/ /de las

	tegün ilegü idebesü aldal bolai::	tegün-eçe ilegü idebesü aldal bolai::		idegdeküi tegün-eçe ilegüü idebesü unal bolai::	lhag par za na ltung byed do/
P.33	asuru olan ayay-qa tegimlig-üd ger-tür jorčiγ(si)san-ača ker ber tede-tür biraman kiged ger-ün ejen süsüg ten kiged talaq-a kiged qoyumay-ud-i čay-tur ögküü boluyad: qayalbasu ele: tede ayay-q-a tegimlig qoyar ba γurban abču bür-ün: γadan-a sangram qoriyan-tur jorčiγad sayuysan ayay-q-a tegimlig-nuyud-tur qubiyadaqui: öber-iyen ber idegdekü buyu: tegün-tür ene kemebesü jang üile inu bolai::	asuru olan ayay-qa tegimlig-üd ger-dür jorčiγsan-ača ker ber teden-dür biraman kiged ger-ün ejen süsüg den kiged talq-a kiged qoyimay-ud-i čay- dur ögkü boluyad qayalbasu ele: tede ayay-qa tegimlig-üd dügüreng batir ayayan-i qoyar ba γurban-i abuydaqui: tegün-eçe ilegü abubasu ele aldal bolai:: batir ayay-a dügüreng qoyar ba γurban abču bür-ün: γadan-a sangram qoriyan-dur jorčiγad sayuysan ayay-qa tegimlig-nuyud-dur qubiyaydaqui: öber-iyen ber idegdekü buyu: tegün-dür tere kemebesü jang üile anu bolai::		asuru olan ayay-q-a tegimlig-üd ger-tür jorčiγsan-ača ker ber teden-dür biraman kiged ger-ün ejen süsüg ten kiged talq-a kiged qoyimay-ud-i čay- tur ögküü boluyad duralabasu tede ayay-q-a tegimlig-üd dügüreng batir ayayan-i (18b) qoyar ba γurban-i abuydaqui: tegün-eçe ilegüü abubasu ele unal bolai:: batir ayay-a dügüreng qoyar ba γurban abču bür-ün γadan-a sangram qoriyan-dur jorčiγad sayuysan ayay-q-a tegimlig-nuyud-tur qubiyaydaqui öber-iyen ber idegdekü buyu: tegün-dür tere kemebesü jang üile inu bolai::	/dge slong rab tu mang po dag khyim rnams su dong ba las/ gal te de dag la bram ze dang / khyim bdag dad pa can dag gis phye dang yur ba dag dus kyas stabs par gyur la/ 'od ngan dge slong de dag gis lhung bzed gang ba gnyis sam gsum blang bar bya'o/ /de las lhag par len na ltung byed do/ /lhung bzed gang ba gnyis sam gsum blangs nas phyi rol kun dga' ra bar song la/ dge slong 'khod pa (11b) rnams la yang bgo bsha' bya/ bdag cag kyang bza' bar bya ste/ de la de ni cho ga yin no/
P.34	basa ayay-q-a tegimlig aliba idegen-i idem	basa ayay-qa tegimlig aliba idegen-i iden		basa ayay-q-a tegimlig ali ba idegen-i iden	/yang dge slong gang zas zos zin cing spangs

	barayun tebčigsen-eče ülegsen ügei bolyaju: jojilqui ba idegen-i jajilbasu ba: idebesü ele aldal bolai::	barayad tebčigsen-eče ülegsen ügei bolyaju jajilqui ba idegen-i jajilbasu ba idebesü ele aldal bolai::		barayad tebčigsen-eče ülegsen ügei bolyaju jajilqui ba idegen-i jajilbasu ba idebesü ele unal bolai::	pa las lhag por ma byas par bca' ba 'am bza' ba 'cha' ba 'am za na ltung byed do/
P.35	basa ayay-q-a tegimlig ali ba medeged bügetel- e: ayay-qa tegimlig idegen idejü barayun tebčigsen- eče qayalay-a oroi ger ber ene ayay-q-a tegmilig-i erügüdü bolyasuyai kemen sedkil tere kü siltayan bolyaju amin qabiy-a-tu egün-i jajildaqui kemen ügülegsen ügei jajildaqui kiged ideküi čay-tur ögbesü ele aldal bolai:	basa ayay-qa tegimlig ali ba medeged bügetele: ayay-qa tegimlig idegen idejü barayad tebčigsen- eče qayaly-a erijü kerken ber ene ayay-qa tegmilig-i eregü-dü bolyasuyai kemen sedkijü: tere kü siltayan bolyaju amin qabiy-a-du egün-i jajildaqui. idetügei kemen ügülegsen ügei jajildaqui kiged ideküi čay-dur ögbesü ele aldal bolai::		basa ayay-q-a tegimlig ali ba meden bügetele ayay-q-a tegimlig idegen idejü barayad tebčigsen- eče qayaly-a erijü kerken ber ene ayay-q-a tegmilig-i eregü-tü bolyasuyai kemen sedkijü: tere kü siltayan bolyaju amin qabiy-a-tu egün-i tejiyegtün: idegtün: kemen ülegsen ügei jajildaqui kiged ideküi čay-tur ögbesü ele unal bolai:	/yang dge slong gang shes bzhin du dge slong zas zos zin cing spangs pa la skabs tshol zhing ci nas kyang dge slong 'di nyes pa 'byung bar bya'o snyam pa de nyid rkyen du byas nas tshe dang ldan pa 'di 'tsho shig 'di zo sh-ig ces lhag por ma byas pa'i bca' ba dang bza' ba dus kyis stobs na ltung byed do//
P.36	čiyulju idebesü ele čay- ača anggida aldal bolai: ene kemebesü čay inu ene buyu: ebedküi čay bolai: üile čay bolai: mör čay bolai:: ongyoča-tur oroqui yeke čiyulyan kiged	(381b) čiyulju idebesü ele čay-ača anggida aldal bolai: ene kemebesü čay inu yeke buyu: ebedküi čay bolai: üile čay bolai: mör čay bolai:: ongyoča-dur oroqui yeke čiyulyan kiged		čiyulju idebesü ele čay busu-yin unal bolai:: tegün-dür čay inu ene buyu: ebedküi čay bolai: üile čay bolai: mör čay bolai: ongyoča-dur oroqui: yeke čiyulyan kiged:	'dus shing za na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ na ba dus so/ /las dus so/ lam du so grur zhugs pa dang / 'dus pa chen po dang /

	toyid-un idegen-ü čay kiged buyu: tegün-tür ene kemebesü čay inu bolai::	toyid-un idegen-ü čay kiged buyu: tegün-dür ene kemebesü čay inu bolai::		toyid-un idegen-ü čay kiged buyu: tegün-dür ene kemebesü čay inu bolai::	dge slong gi zas dus te de la de ni dus yin no/
P.37	basa ayay-q-a tegimlig ali ba čay busu-tur jajildaqui ba idegdeküi ba jajildaqui	basa ayay-qa tegimlig aliba čay busu-dur jajildaqui ba: idegdeküi ba: jajildaqui		basa ayay-q-a tegimlig ali ba čay busu-dur jajildaqui ba idegdeküi ba jajildaqui-yin unal bolai::	/yang dge slong gang dus ma yin par bca' ba 'am bza' ba 'cha' ba 'am za na ltung byed do/
P.38	quriyan ayulju jajildaqui ba idebesü aldal bolai::	quriyan ayulju jajildaqui ba: idebesü aldal bolai::		basa ayay-q-a tegimlig ali ba jajildaqui idegdeküi quriyan ayulju jajildaqui ba idebesü unal bolai::	/yang dge slong gang bca' ba dang bza' ba sogs 'jog byas pa 'cha 'am za na ltung byed do/
P.39	basa ayay tegimlig ali ba ese ögdegsen-i amabar jalgiju idegen idebesü usun kiged sigi modun- ača anggida aldal bolai:: ilaju tegüs nögčigsen ayay-q-a tegimlig- nuγud-un idegen inu amtatu idegen-e ali ba nomlaysan-i eyin uqaydaqui: sün tosun taray jiyasun miqan-u kiged	basa ayay-qa tegimlig aliba ese ögdegsen-i amabar jalgiju idegen idebesü usun kiged sigi modun-ača anggida aldal bolai:: ilaju tegüs nögčigsen ayay-qa tegimlig-nuγud- un idegen inu amtatu idegen-e aliba nomlaysan-i eyin uqaydaqui: sün tosun taray jiyasun-u miqan kiged		basa ayay-q-a tegimlig ali ba ese ögdegsen-i amabar jalgiju idegen idebesü usun kiged sigi modun-ača anggida unal bolai:: ilaju tegüs nögčigsen ayay-q-a tegimlig- nuγud-un idegen inu amtatu idegen-e ali ba nomlaysan-i (19a) eyin uqaydaqui: sün tosun taray jiyasun-i miq-a	/yang dge slong gang ma byin par kha nas mid pa'i zas za na chu dang so shing ma gtogs te ltung byed do/ /bcom ldan 'das kyi dge slong rnams kyi zas gsod pa gang dag gsungs ba 'di lta ste/ 'o ma dang / zho dang / mar dang / nya sha dang /

	atqaysan miq-a kiged buyu:	qatayaysan miqan kiged buyu:		miqan kiged qatayaysan miq-a kiged buyu:	sha dang sha skam dag ste/
P.40	basa ayay-q-a tegimlig ali ba ebečin ügei öber-ün kü tulada: amtatu idegen ene metü busu ger-ün-eče γuyuju jajilbasu ba idebesü aldal bolai::	basa ayay-qa tegimlig aliba ebečin ügei öber-ün kü tulada: amtatu idegen ene metüs-i busu gerte-eče γuyuju jajilbasu ba idebesü aldal bolai::		basa ayay-q-a tegimlig ali ba ebedčin ügei öber-iyen kü tulada: amtatu idegen ene metüs-i busu gerte-eče γuyuju jajilbasu ba idebesü unal bolai: ::	dge slong mi na par bdag nyid kyi phyir zas bsod pa de lta bu dag gzhan gyi khyim dag nas bslangs te 'cha 'am za na ltung byed do/
	jang kemebesü amitan-luy-a nigen-e oron-tur sayuqui bosçu bayiqui ničügün čerig kiged qoyar qonoy beledküi: qutququi yabuqui gübsibesü jabduqui kiged mayui oron-tur abqui bolai::	qai kemebesü amitan-luy-a nigen-e oron-dur sayuqui bosçu bayiqui ničügün čerig kiged qoyar qonoy beledküi: qutququi yabuqui gübsiküi jabduqui kiged: mayui oron-dur abqu bolai::	(339a) jang keme besü amitan-luy-a nigen-e oron-tur sayuqui bosçu bai qui ničügün čerig kiged qoyar qonoy beledküi: qutququi yabuqui gübsiyür jabduqui kiged mayui oron-tur abqui bolai::	tobči kemebesü: amitan-luy-a nigen-e kebtéküi oron-dur sayuqui bosçu bayiqui ničügün čirig kiged: qoyar qonoy beledküi qutququi yabuqui: gübsiküi jabduqui kiged mayui oron-i abqui bolai::	/sdom la/ srog chags bcas dang nyal sar 'dug /'greng dang gcer bu dmag dang ni/ /zhag gnyis bsham dkrug 'gro ba dang /rdeg dang gzas dang gnas ngan len/
P.41	basa ayay-q-a tegimlig ali ba medeged bügetele: amitan-luy-a nigen-e oron-i edlebesü aldal bolai:	basa ayay-qa tegimlig aliba medeged bügetele amitan-luy-a nigen-e usun-i edlebesü aldal bolai::	basa ayay-q-a tegimlig aliba medeged bügete/le amitan-luy-a nigen-e usun-i edlebesü aldal bolai::	basa ayay-q-a tegimlig ali ba meden bügetele amitan-tu usun-i edlebesü unal bolai::	/yang dge slong gang shes bzhin du srog chags dang bcas pa'i chu la spyod na ltung byed do/
P.42	basa ayay-q-a tegimlig ali ba medeged bügetele: kübtelige-yi üiledün jabduqui: kiged gerte qoyin-a daruqui	basa ayay-qa tegimlig aliba medeged bügetele: kebtelge-yi üiledün jabduqui: gerte qoyina daruqui üiledün	basa ayay-q-a tegimlig aliba medeged bügetele: kebtelge-yi üiledün jabduqui : gerte qoyina daruqui üiledün	basa ayay-q-a tegimlig ali ba meden bügetele: kebtelge-yi üiledün jabduqui ger-ün qoyina daruqui üiledün:	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du phyis gnod byas te /

	üiledün sayurin-tur sayubasu aldal bolai:	sayurin-dur sayubasu aldal bolai::	sayurin-tur sayun/basu aldal bolai::	sayurin-dur sayubasu unal bolai::	stan la 'dug na ltung byed do/
P.43	basa ayay-q-a tegimlig ali ba medeged bügetele: küdelge-yi üiledün ger-tür abural бүкүй-түр bosču aldal bolai::	basa ayay-qa tegimlig aliba medeged bügetele küdelge-yi üiledün ger-tür abural бүкүй-дүр bosču aldal bolai::	basa ayay-q-a tegimlig aliba medeged bügetele: küdelge-yi üiledün ger-tür aburil бүкүй-түр bosču aldal bolai::	basa ayay-q-a tegimlig ali ba meden bügetele kebtelge-yi üiledün beledcü aylaḡ ger-tür abural бүкүй-дүр bosču bayibasun aldal bolai::	/yang dge slong gang shes bzhin du nyal po byed par shom pa'i khyim du dben pa skyabs yod par 'greng na ltung byed do/
P.44	ayay-qa tegimlig _____ ničügün ba ničügün ba: _____ em-e bari yar-i jiki öber-iyen ḡar-iyar jajildaqui kiged idegdeküi: idegen-i ögbesü ele aldal bolai::	ayay-qa tegimlig _____ ničügün ba. ničjügün em-e bari var-a jaki _____ öber-iyen ḡar-iyar jajildaqui kiged : idegdeküi idegen-i ögbesü ele aldal bolai::	ayay-q-a tegimlig _____ ničügün ba: _____ em-e bari yar-i jeki öber-iyen ḡar-iyar jajildaqui kiged idegdeküi: idegen-i ögbesü ele aldal bolai::	basa ayay-q-a tegimlig ali ba ničügün ba: nijügün em-e bariyarajaki ba bari yar-a ja eke öber-iyen ḡar-iyar jajildaqui kiged idegdeküi: idegen-i ögbesü ele unal bolai::	/yang dge slong gang gcer bu 'am/ gcer bu ma kun tu rgyu ba 'am/ kun du rgyu mo la rang gi lag nas bca' ba 'am bza' ba byin na ltung byed do/
P.45	basa ayay-qa tegimlig ali ba čerig odqui-tur üy-e odbasu ele aldal bolai::	basa ayay-qa tegimlig aliba čerig odqui-dur oyir-a odbasu ele aldal bolai::	basa ayay-q-a tegimlig aliba čerig odqui-tur oyir-a odbasu ele aldal bolai::	basa ayay-q-a tegimlig ali ba čirig odqui-dur oyir-a odbasu ele unal bolai::	/yang dge slong gang dmag chas pa la ltar 'gro na ltung byed do/
P.46	ayay-q-a tegimlig čerig yabuqui üy-e odqui teyimü ene siltayan bolbasu: tere ayay-qa tegimlig tere čerig-ün dotor-a qoyar qototala aydaqui: tegün-eče ülemji abasu	ayay-qa tegimlig čerig (382a) yabuqui oyir-a odqui teyimü-yin siltayan bolbasu: tere ayay-qa tegimlig tere čerig-ün dotor-a qoyar qonotala aydaqui:: tegün-eče ülemji abqu	ayay-q-a tegimlig čerig yabuqui oyir-a od/qui teyimü ene siltayan bolbasu: tere ayay-qa (temlig) tere čerig-ün dotor-a qoyar qonotala aydaqui: tegün-eče ülemji abasu	basa ayay-q-a tegimlig čerig yabuqui oyir-a odqui teyimü ene siltayan kemebesü tere ayay-q-a tegimlig tere čerig-ün dotor-a qoyar qonotala inaysida aydaqui: tegün-eče ülemji abasu	/yang dge slong gang dmag chas pa la ltar 'gro ba de lta bu'i rkyen zhig byung na/ dge slong des dmag de'i nang du zhag gnyis tshun chad gnas (12a) //bar bya'o/ de las lhag par gnas na

	aldal bolai::	aldal bolai::	aldal bolai::	unal bolai::	ltung byed do/
P.47	ayay-q-a tegimlig qoyar qonoy tere çerig-ün dotor-a aqui üçir-tür ber ked ba beledügsen ebdüldür-e odqui ba tuy-un üjügür ba çerig-ün degedü ba bayilduyan beledügsen çerig-i üjeküi sedkil-tür amsabasu aldal bolai::	ayay-qa tegimlig qoyar qonoy tere çerig-ün dotor-a aqui uçir-dur ber ked ba beledügsen ebdeldür-e odqui ba: tuy-un üjügür-e ba: çerig-ün degedü ba: bayilduyan beledügsen çerig-i üjeküi sedkil-dür amsabasu aldal bolai::	ayay-q-a tegimlig qoyar qonoy tere çerig-ün dotor-a aqui uçir-tur ber kede ba beledügsen ebdeldür-e odqui ba tosun üjügür ba çerig-ün degedü ba bayilduyan beledüg sen çerig-yi üjeküi sedkil-tür amsabasu aldal bolai::	ayay-q-a tegimlig qoyar qonoy tere çerig-ün dotor-a aqui uçir-tur ber ked ba beledügsen ebdeledüre odqui ba: tuy-un (19b) üjügür ba çerig-ün degedü ba: bayilduyan beledügsen çerig-i üjeküi sedkil-dür edlebesü unal bolai::	/dge slong zhag gnyis dmag de'i nang na gnas pa'i tshe na yang gal te bshams pa dkrug tu 'gro 'am/ rgyal mtshan gyi mchog gam/ dpung gi mchog gam/ g.yul bshams pa'i dmag la lta ba nyams su myong bar byed na ltung byed do/
P.48	basa ali ba ayay-qa tegimlig kilinglen ebderen omorqaqui boluyad sedkil-iyen qorosçu ayay-qa tegimlig-i gübsibesü aldal bui::	basa aliba ayay-qa tegimlig kilinglen ebderen omorqaqui boluyad: sedkil-iyen qorosçu ayay-qa tegimlig-i gübsibesü aldal bolai::	basa aliba ayay-q-a tegimlig kilinglen ebderen omoryaqui boluyad sedkil-iyen qorosçu ayay-q-a tegimlig-yi gübsi besü aldal bolai:: bui::	basa aliba ayay-q-a tegimlig kilinglen ebderen omorqaqui boluyad: sedkil-iyen qorosçu ayay-q-a tegimlig-i gübsibesü unal bolai::	/yang dge slong gang khros 'khrug rngam par gyur te/ yid ma rangs nas dge slong la rdeg na ltung byed do/
P.49	bas-a aliba ayay-qa tegimlig kilinglen ebedečin omorqaqui boluyad: sedkil-iyen gübsin qorosçu (113a) ayay-qa tegimlig-i tuyurbibasu alayan-iyar ber bolqu aldal bolai:	basa aliba ayay-qa tegimlig kilinglen ebedčin omorqaqui boluyad: sedkil-iyen gübsin qorosçu ayay-qa tegimlig-i tuyurbibasu alayan-iyar ber bolqu aldal bolai::	basa aliba ayay-q-a tegimlig kilinglen ebdečin omorqa/qui boluyad: sedkil-iyen gübsin qorosçu ayay-q-a tegimlig-i tuyurbibasu alayan-iyar ber bolqu aldal bolai::	basa ayali ba ayay-q-a tegimlig kilinglen ebderen omorqaqui boluyad: sedkil-iyen qorosçu ayay-q-a tegimlig-i gübsin tuyurbibasu aylay-iyar ber bolqu-yin unal bolai::	/yang dge slong gang khros khrugs rngam par gyur te/ yid ma rangs nas dge slong la rdeg par gzas na tha na thal mos kyang rung ste ltung byed do/
P.50	basa ayay-qa tegimlig medeged: bügetele ayay-	basa aliba ayay-qa tegimlig medeged	basa aliba ayay-q-a tegimlig medeged	basa ali ba ayay-q-a tegimlig meden	/yang dge slong gang shes bzhin du dge slong

	qa tegimlig-ün mayui oron-i abqui aldal-i bučibasu aldal bolai:	bügetele: ayay-qa tegimlig-ün mayui oron-i abqui aldal-i bučabasu aldal bolai::	bügetele: ayay-q-a temlig-ün mayui oron-i abqui aldal-i bučibasu aldal bolai::	bügetele: ayay-q-a tegimlig-ün mayui oron-i abqui aldal-i bučabasu aldal bolai:::	gi gnas ngan len gyi ltung ba 'chab na ltung byed do/
	juggi-tu amuyulang kiged γal bisireküi üsümbed boluy-a edüi nom kiged-i ügüleküi sarmiri öngge-yi qubilyaqui erdeni kiged qalayun-u čay	janggi inu: amuyulang kiged γal bisireküi üsümbed boluy-a edüi nom kiged-i ügüleküi sarmiri öngge-yi qubilyaqui erdini kiged: qalayun-u čay	janggi inu amuyulang kiged γal bisire küi üsümbed boluy-a edüi nom kiged-i ügüleküi sarmiri öngge-yi qubilyaqui erdeni kiged qalayun-u čay	tobči inu: amuyulang kiged γal durasiqui: üsümbed boluy-a edüi nom kiged-i ügüleküi: šarimiri öngge-yi qubilyaqui: erdeni kiged qalayun-u čay:	/sdom la/ /de dang med dang 'dun pa dang / bsnyen par ma rdzogs chos dang smra/ /dge tshul kha dog bskyur ba dang / /rin po che dang tsha ba'i dus/
P.51	basa ali ba ayay-qa tegimlig erijü ker ken ber ene ayay-qa tegimlig gem-i erisügei kemen sedkijü tegüni büged siltayan bolyaju: ayay-qa tegimlig-tür eyin kemen amin qabiy-a-tu inayysi eyin ger-üd-tür oduy-a edüge čimadur jajilqui kiged sayin idegen-i činegen küsebesü ügülesügei kemen ügülejü:	basa aliba ayay-qa tegimlig erijü kerken ber ene ayay-qa tegimlig gem-i erisügei kemen sedkijü tegüni büged siltayan bolyaju: ayay-qa tegimlig-dür eyin kemen amin qabiy-a-du inayysi ir-e ger-üd-dür oduy-a: edüge čimadur jajilqui kiged: sayin idegen-i činegen küsebesü ügülesügei kemen	basa aliba ayay-qa temlig erijü kerken ber ene ayay-q-a temlig gem-i erisügei kemen sedkijü tegün-i büged siltayan bolyaju ayay-q-a tegimlig-tür eyin kemen amin qabiy-a-tu inayysi eyin gerüd-tür oduy-a edüge čimadur jajilqui kiged sayin idegen činegen küsebesü ügülesügei kemen ügülejü:	basa ali ba ayay-q-a tegimlig gem erijü kerken ber ene ayay-q-a tegimlig gem-i erisügei kemen sedkijü tegün-i büged siltayan bolyaju: ayay-q-a tegimlig-tür eyin kemen amin qabiy-a-tu inayysi ire ger-üd-tür oduy-a edüge čimadur jajilaqui kiged: sayin idegen-i kedüi činegen küsebesü ügülesügei kemen	/yang dge slong gang klan gtshol zhing ci nas kyang dge slong 'di la klan ka ba tsal bar 'gyur ro/ /snyam pa de nyid rkyen du byas te/ dge slong la 'di skad ces tshe dang ldan pa tshur shog khyim dag tu 'dod dang der khyod la bca' ba dang / bza' ba gsod pa ji tsam 'dod pa sbyin du gzhus go zhes smras nas

	<p>tegün-tür ese önggöljü tegünü qoyina eyin kemen amin qabiy-a tu bi čimaluy-a qamtu nigen-e ügüleküi ba: sayuqui amuylang büsü ene metü bi qariqui ğayčayar ügüleküi ba sayubasu amuylang tu odtuğai: kemen ügülebesü aldal bolai:</p>	<p>ügülejü: tegün-dür ese önggöljü: tegünü qoyina eyin kemen amin qabiy-a-du čimaluy-a qamtu nigen-e ügüleküi ba: sayuqui amuylang busu ene metü bi qariyu ğayčayar ügüleküi ba: sayubasu amuylang-du odtuğai kemen ügülebesü aldal bolai::</p>	<p>tegün-tür ese ügü⁵ önggöljü-tü⁶ tegün-ü qoyina eyin kemen amin qabiy-a-tu bi čimaluy-a qamtu nigen-e ügüleküi ba: sayuqui amuylang busu ene metü bi qariqui ğayčayar ügüleküi ba: sayubasu (339b) amuylang-tu odtuğai: kemen ügülebesü aldal bolai::</p>	<p>ügülejü: tere ber tegün-dür ese ögçü tegün-ü qoyina eyin kemen amin qabiy-a-tu bi čimaluy-a qamtu nigen-e ügüleküi ba: sayuqui amuylang busu: ene metü bi qariyu-yi ımayta qayčayar ügüleküi ba: sayubasu amuylang-tu či büged odtuğai kemen ügülebesü unal bolai::</p>	<p>des de la sbyin du ma bcug par de'i 'og tu 'di skad ces tshe dang ldan pa kho bo la khyed dang lhan cig smra pa 'am/ 'dug pa bde ba ma yin gyi/ 'di ltar kho bo gcig bu kho na smra 'am /'dug na bnges khyod nyid song shig ces zer na ltung byed do/</p>
P.52	<p>basa ali ba ayay-qa teğimlig ülü ebedün bügetele öber-iyen tulada al-tu kürgegülküi ba kürgegölbesü aldal bolai:</p>	<p>basa aliba ayay-qa teğimlig ülü ebedün bügetele öber-iyen tulada ғal-dur kürgegülküi ba kürgegölbesü aldal bolai::</p>	<p>basa aliba ayay-q-a teğimlig ülü ebedün bügetele öber-iyen tulada ғal-tur kürgegöl küi ba kürgegölbesü aldal bolai::</p>	<p>basa ali ba ayay-q-a teğimlig ülü ebeddün bügetele öber-iyen tulada ғal-tur kürgegülküi ba: kürgegölbesü unal bolai::</p>	<p>/yang dge slong gang mi na bar bdag nyid kyi phyir me la reg gam /reg tu 'jug na ltung byed do/</p>
P.53	<p>basa ali ba ayay-qa teğimlig nom-luy-a teğülдер quvaray-ud-un üile ayay-qa teğimlig-tür bisiren bariju tegünü qoyina kilinglen ebderen omorqaqui</p>	<p>basa aliba ayay-qa teğimlig (382b) nom- luy-a teğülдер quvaray- ud-un üile ayay-qa teğimlig-tür bisiren bariju: tegünü qoyina kilinglen ebderen omorqaqui</p>	<p>basa aliba ayay-q-a teğimlig nomluy-a teğülдер quvaray-ud-un üile ayay-q-a teğimlig- tür bisiren bariju tegün-ü qoyina (kilinglen) ebderen</p>	<p>basa ali ba ayay-q-a (20a) teğimlig nom-luy- a teğülдер quvaray-ud- un üile ayay-q-a teğimlig-tur durasil-i bariju: tegün-ü qoyina kilinglen ebderen omorqaqui</p>	<p>/yang dge slong gang dge 'dun gyi bya ba chos dang ldan pa la dge slong la 'dun pa phul nas/ de'i 'og tu khros 'khrug rngam par gyur te/</p>

⁵ Has a black cross by it – meaning deleted.

⁶ Has a black cross by it – meaning deleted.

	boluyad _____	boluyad: _____	omorqaqui boluyad _____	boluyad: sedkil qorosqui tebčikü- yin nom-i üiledüged eyin kemen ayay-q-a tegimlig-e bisirel-i qarin ögdeküi čimadur ülü öggümüi: kemen ügülebesü:: aldal bolai::	yid ma rangs nas spong ba'i chos su byed cing 'di skad ces dge slong 'dun pa phyir byin cig khyed la mi sbyin ne zhes zer na ltung byed do/
P.54	basa ali ba ayay-qa tegitlig üsümbed boluy-a edüi bodgali- luy-a qamtu nigen-e qoyar qoyar-ača ilegü oron-tur kebtebesü aldal bolai:	basa aliba ayay-qa tegitlig üsümbed boluy-a edüi bodgali- luy-a qamtu nigen-e qoyar-ača ilegü nigen oron-dur kebtebesü aldal bolai::	basa aliba ayay-q-a tegitlig umbad ⁷ usumbad boluy-a edüi bodgali-luy-a qamtu nigen-e qoyar qoyar-ača ilegü nigen oron-tur kebtebesü aldal bolai:	basa ali ba ayay-q-a tegitlig üsümbed boluy-a edüi bodgali- luy-a qamtu nigen-e qoyar söni-eče ilegüü nigen oron-dur kebtebesü unal bolai::	/yang dge slong gang gang zag bsnyen par ma rdzogs pa dang lhan cig nub gnyis las lhag par gnas gcig tu nyal na ltung byed do/
P.55	basa ali ba ayay-qa tegitlig eyin kemen _____	basa aliba ayay-qa tegitlig eyin kemen _____	basa aliba ayay-q-a tegitlig eyin kemen _____	basa ali ba ayay-q-a tegitlig eyin kemen ene metü ilaju tegüs nögčigsen todqoriduyči nom-i alimad nomlaqui bar busu tedeger-i dulduyilbasu ber totqar ülü boluyu: ilaju tegüs nögčigsen-e uqayuluysan nom-i bi medemüi kemen ügülebesü:	/yang dge slong gang 'di skad ces 'di ltar bcom ldan 'das kyis par bar du gcod pa'i chos su gsungs pa gang dag gis yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/ dge slong de la dge

⁷ Has two black crosses to the right – meaning deleted.

<p>ayay-qa tegimlig-üd eyin kemen amin qabiy-a-tu-a či yambar ilaju tegüs nögčigsen todqolduyči nom kemen nomlaysan alimad bügesü tedeger-i dulduyidbasu ber todqolduyči ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen-ü uqayuluysan nom-i medemüi: bi kemen teyin ülü ügülegdeküi ilaju tegüs nögčigsen-i ülü dayariydaqui</p> <p>ilaju tegüs nögčigsen-i dayariysan sayin ülü boluyu: ilaju tegüs nögčigsen kemebesü teyin kemen ülü jarliy bolumui: amin qabiy-a-tu-a todqolduyči</p> <p>bolai:</p> <p>kemen ilaju tegüs nögčigsen neng olan jüil-iyer nomlaysan</p>	<p>dür ayay-qa tegimlig-üd eyin kemen amin qabiy-a-du-a či yambar ilaju tegüs nögčigsen todqoriduyči nom kemen nomlaysan alimad bügesü tedeger-i dulduyidbasu ber todqoriduyči ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen uqayuluysan nom-i medemüi: bi kemen teyin ülü ügülegdeküi: ilaju tegüs nögčigsen-i ülü dayariydaqui :</p> <p>ilaju tegüs nögčigsen-i dayariysan sayin ülü boluyu: ilaju tegüs nögčigsen kemebesü teyin kemen ülü jarliy boluyad: amin qabiy-a-du-a todqoriduyči</p> <p>bolai:</p> <p>kemen ilaju tegüs nögčigsen neng olan jüil-iyer nomlaysan</p>	<p>tür ayay-q-a tegimlig-üd eyin kemen amin qabiy-a-tu-a či yambar ilaju tegüs nögčigsen todaqolduyči nom kemen nomlaysan alimad bügesü tedeger-i dulduyid/basu ber todaqolduyči ülü boluyu:</p> <p>tere metü ilaju (tegüs) nögčigsen-ü uqayuluysan nom-i medemüi: bi kemen teyin ülü ügülegdeküi: ilaju tegüs nögčigsen-i ülü dayariydaqui sayin ülü boluyu: ilaju tegüs nögčigsen kemebesü teyin kemen ülü jarliy bolumui:</p> <p>amin qabiy-a-tu-a todaqolduyči</p> <p>bolai:</p> <p>kemen ilaju tegüs nögčigsen neng olan jüil-iyer nomlaysan</p>	<p>tür ayay-q-a tegimlig-üd eyin kemen amin qabiy-a-tu-a či ene metü ilaju tegüs nögčigsen todqoraduyči nom kemen nomlaysan alimad bügesü tedeger-i dulduyidbasu ber todqoriduyči ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen-ü uqayuluysan nom-i medemüi bi kemen teyin ülü ügülegdeküi: ilaju tegüs nögčigsen-i ülü dayariydaqui:</p> <p>ilaju tegüs nögčigsen-i dayariysan sayin ülü boluyu ilaju tegüs nögčigsen kemebesü teyin kemen ülü jarliy bolumui: amin qabiy-a tu-a todqoriduyči nom-nuyud bolai: todqoriduyči kemen ilaju tegüs nögčigsen neng olan jüil-iyer nomlaysan</p>	<p>slong rnams kyis 'di skad ces tshe dang ldan pa khyed 'di ltar bcom ldan (12b) 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/</p> <p>de ltar bcom ldan 'das kyi chos bstan pa dag gis shes so zhes de skad ces ma zer cig</p> <p>bcom ldan 'das la skur pa ma 'debs shig</p> <p>/bcom ldan 'das la skur pas legs par mi 'gyur ro/</p> <p>/bcom ldan 'das ni de skad ces mi gsung ngo/</p> <p>/tshe dang ldan pa bar du gcod pa'i chos rnams ni bar du gcod pa nyid do zhes bcom ldan 'das kyi rnam grangs du mar gsungs te/</p>
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	<p>buyu: tedeger-i dulduyidbasu todqolduyçi boluyu: amin qabiy-a tu-a çi nigül-tü üjel-ün ene metü jüil-i tebçigdeküi: kemen soyuydaqui bolai::</p> <p>tere ayay-qa tegimlig-tür ayay-qa tegimlig-üd teyin kemen soyubasu ele</p> <p>ker be tere sitügen-i tebçibesü teyin ele sayin: ked ba ese tebçibesü tere sitügen-i tebçigülkü-yin tulada qoyar da yurban da üneker soyuydaqui: üneker uqayuldaqui bolai:</p> <p>qoyar ta yurban ta üneker soyun üneker uqayulqui-tur tere sitügen-i tebçibesü tere ele sayin: ked ba ese tebçibesü aldal bolai:</p>	<p>buyu: tedeger-i dulduyidbasu todqoriduyçi boluyu: amin qabiy-a-du-a çi nigül-dü üjel-ün ene metü jüil-i tebçigdeküi kemen soyuydaqu bolai::</p> <p>tere ayay-qa tegimlig- dür ayay-qa tegimlig-üd teyin kemen soyubasu ele:</p> <p>ker be tere sitügen-i tebçibesü teyin ele sayin: ked ba ese tebçibesü tere sitügen-i tebçigülkü-yin tulada qoyar da yurban da üneker soyuydaqui: üneker uqayuldaqu bolai:</p> <p>qoyar da yurban da üneker soyun uqayulqui-dur tere sitügen-i tebçibesü teyin ele sayin: ked ba ese tebçibesü aldal bolai::</p>	<p>buyu: tedeger-i dulduyidbasu todqolduyçi amin qabiyatu-a çi nigültü üjel-ün ene metü jüil-i tebçigdeküi: kemen soyuydaqu bolai::</p> <p>tere ayay-q-a tegimlig- tür ayay-q-a tegimlig-üd teyin kemen soyubasu ele</p> <p>ker be tere sitügen-i tebçibesü teyin ele sayin: kedba ese tebçibesü tere sitügen-i tebçigülkü-yin tulada qoyar ta yurbanta üneker soyuy/daqui: üneker uqayulqui bolai:</p> <p>qoyar ta yurbanta üneker soyun üneker uqayulqui-dur tere sitügen-i tebçibesü teyin ele sayin: kedba: ese tebçibesü aldal bolai:</p>	<p>buyu: tedeger-i dulduyidbasu todqoriduyçi boluyu: amin qabiy-a tu-a çi nigül-tü üjel-ün ene metü jüil-i talbiydaqui kemen soyuydaqu bolai::</p> <p>tere ayay-q-a tegimlig- tür (20b) ayay-q-a teyimlig-üd teyin kemen soyubasu ele:</p> <p>ker be tere sitügen-i tebçibesü tere metü sayin ked ba ese tebçibesü tere sitügen-i tebçigülkü-yin tulada qoyar ta yurban ta üneker soyuydaqui: üneker uqayuldaqu bolai:</p> <p>qoyar ta yurban ta üneker soyun üneker uqayulqui-dur tere sitügen-i tebçibesü tere metü sayin: ese tebçibesü unal bolai:</p>	<p>de dag bstan na bar du gcod par 'gyur gyis tshe dang ldan pa khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu thong shig ces bsgo bar bya'o/ /dge slong de la dge slong rnam kyis de skad bsgo ba na gal te gzhi de gtang na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ de mi gtong na ltung byed do/</p>
P.56	<p>basa ali ba ayay-qa teyimlig medeged bügetele</p>	<p>basa aliba ayay-qa teyimlig medeged bügetele</p>	<p>basa aliba ayay-q-a teyimlig medeged bügetele</p>	<p>basa ali ba ayay-q-a teyimlig meden bügetele</p>	<p>/yang dge slong gang shes bzhin du</p>

	<p>teyin kemen ügülegçi bügetele: teyin kemen ügülegçi bodagal-i nomčılan ülü üiledün nigül-tü üjel-ün tere jüil- i ülü tebčün ügületele nuta ügüledün:</p> <p>qamuy-a orosildun: qamuy-a edleldüjü bür- ün: tegün-luy-a qamtu nigen-e nigen oron-tur kebtibesü aldal bolai::</p>	<p>—————</p> <p>teyin kemen ügülegçi bodagali jočılan ülü üiledün nigül-dü üjel-ün (383a) tere jüil-i ülü tebčün ügületele nuta ügüledün</p> <p>—————</p> <p>qamuy-a edleldüjü bür- ün: tegün-lüge qamtu nigen- e nigen oron-dur kebtibesü aldal bolai::</p>	<p>teyin kemen ügülegçi bügetele: teyin kemen ügülegçi bodgali nomčılan ülü üiled-ün nigül-tü üjel-ün tere jüili ülü tebčün ügületele nuta ügüledün</p> <p>qamuy-a orosildun: qamuy-a edleldüjü bür- ün: tegün-luy-a qamtu nigen-e nigen-e oron- dur kebtibesü aldal bolai::</p>	<p>—————</p> <p>teyin kemen ügülegçi bodgali nomčılan ülü üiledün nigül-tü üjel-ün tere jüil- i ülü tebčün üge ügüledün nuta ügüledün:</p> <p>qamuy-a orosildun: qamuy-a edleldüjü bür- ün: tegün-lüge qamtu nigen- e nigen oron-dur kebtibesü unal bolai::</p>	<p>—————</p> <p>de skad zer ba'i gang zag chos bzhin du ma byas pa sdig pa can gyi lta ba'i rnam pa de ma spangs pa dang gtam 'dri bar byed phebs par smra bar byed/ kun du gnas par byed/ kun du longs spyod par byed cing / de dang lhan cig gnas gcig du nyal na ltung byed do/</p>
P.57	<p>nigen sirmari ber eyin kemen yambar ilaju tegüs nögčigsen küsel-nügüd kemebesü todqolduyči bolai: kemen nomlaysan alimad bügesü tedeger-i dulduyidbasu ber todqoladqu ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen-ü uqayuluysan nom-i bi medemüi: kemen ügülebesü</p>	<p>nigen sarmiri ber eyin kemen yambar ilaju tegüs nögčigsen küsel-nügüd kemebesü todqoriduyči bolbai: kemen nomlaysan alimad bügesü: tedeger-i dulduyidbasu ber todqoridqu ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen-ü uqayuluysan nom-i bi medemüi kemen ügülebesü:</p>	<p>nigen saramir-i ber eyin kemen yambar ilaju tegüs nögčigsen küsel-nügüd kemebesü todqol/duyči bolai: kemen nomlaysan alimad bügesü tedeger-i dulduyidbasu ber ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen-ü uqayuluysan nom-i bi ülü medemüi: kemen ügülebesü</p>	<p>nigen sarimiri ber eyin kemen yambar ilaju tegüs nögčigsen küsel-nügüd kemebesü todqoriduyči bolai kemen nomlaysan alimad bügesü tedeger-i dulduyidbasu ber todqoridqu ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen-ü uqayuluysan nom-i bi ber medemüi kemebesü:</p>	<p>/dge tshul zhig kyang 'di skad ces ji ltar bcom ldan 'das kyi 'dod pa ca(n) dag ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/</p> <p>de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/</p>

<p>tere sarmari-tur ayay-qa tegimlig-üd-i eyin</p> <p>sarmari kemen-e či yambar ilaju tegüs nögčigsen küsel-nügüd kemebesü todqolduyči bolai: kemen nomlaysan alimad bügesü tedeger dulduyidbasu ber todqolidqu ülü boluyu: tere metü</p> <p>ilaju tegüs nögčigsen-ü uqayulurysan nom-i ber medemüi kemen teyin ülü ügülegdeküi</p> <p>ilaju tegüs nögčigsen-e ülü dayariydaqui: ilaju tegüs nögčigsen-i dayariysan-iyar sayin ülü boluyu: ilaju tegüs nögčigsen kemebesü teyin kemen ülü jarliy bolumui: amin qabiy-a-tu sarmari-a küsel-ün todqolduyči</p> <p>_____</p> <p>bolumui _____</p>	<p>tere sarmiri-dur ayay-qa tegimlig-üd-i eyin kemen sarmiri-a či yambar jalayu ilaju tegüs nögčigsen küsel-nügüd kemebesü todqoriduyči bolai: kemen nomlaysan alimad bügesü tedeger dulduyidbasu ber todqoridqu ülü boluyu: tere metü</p> <p>_____</p> <p>ilaju tegüs nögčigsen-i ülü dayariydaqui: ilaju tegüs nögčigsen-i dayariysan-iyar sayin ülü boluyu: ilaju tegüs nögčigsen kemebesü teyin kemen ülü jarliy bolur-un: amin qabiy-a-du sarmiri-a küsel-ün todqorid/duyči</p> <p>_____</p> <p>bolumui : _____</p>	<p>tere sarmir-i-dur ayay-q-a tegimlig-üd-i eyin</p> <p>sarimiri (340a)</p> <p>_____</p>	<p>sarimiri tegün-dür ayay-q-a tegimlig-üd ber eyin kemen šarimiri či yambar metü ilaju tegüs nögčigsen ber küsel inu todqoriduyči bolai kemen nomlaysan alimad tedeger-tür dulduyidbasu todqoriduyči ülü boluyu:</p> <p>tere metü ilaju tegüs nögčigsen-ü üjügülügsen nom-i bi medebei kemen buu ügülegtün: ilaju tegüs nögčigsen-e ülü dayariydaqui: ilaju tegüs nögčigsen-i dayariysan-iyar sayin ülü boluyu: ilaju tegüs nögčigsen kemebesü teyin kemen ülü jarliy bolumui: amin qabiy-a-tu sarimiri-a küsel (21a) kemekü todqoriduyči-nuyud-i todqoriduyči bolai:</p>	<p>dge tshul de la dge slong rnams kyis 'di skad ces</p> <p>dge tshul khyod ji ltar bcom ldan 'das gyis 'dod pa dag ni bar du gcod pa'o zhes gsungs pa gang yin pa de dag bsten kyang bar du gcod par mi 'gyur te/</p> <p>de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes de skad ma zer cig</p> <p>bcom ldan 'das la bskur pa ma 'debs shig /bcom ldan 'das la skur pas legs par mi 'gyur ro/</p> <p>bcom ldan 'das ni de skad mi gsung ngo/</p> <p>/tshe dang ldan pa dge tshul 'dod pa bar du gcod pa rnams ni bar du gcod pa nyid do</p>
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	<p>sarmari-a či nigül-tü üjel ene metü jüil-i tebčigdeküi kemen soyuydaqui bolai:</p> <p>tere sarmari-tur ayay-qa tegimlig teyin soyubasu ele ked ba tere sitügen-i tebčibesü sayin</p> <p>ker be ese tebčibesü tere sitügen-i tebčigülkü-yin tulada qoyar ta yurban ta</p> <p>_____</p> <p>soyun üneker uqayuldaqui: tere sitügen-i tebčibesü tere ele sayin ker be ülü tebčiküi büğesü tere sarmari-tur tere ayay-qa tegimlig-üd sarmari-a či ene edüi-eçe qoyinaysida ilaju</p>	<p>sarmiri-a či nigül-dü üjel-ün ene metü jüil-i tebčigdeküi kemen soyuydaqui bolai:</p> <p>tere sarmiri-tur ayay-qa tegimlig teyin soyubasu ele: ked ba tere sitügen-i tebčibesü sayin:</p> <p>ker be ese tebčibesü tere sitügen-i tebčigülkü-yin tulada qoyar da yurban da</p> <p>_____</p> <p>soyun üneker uqayuldaqui: tere sitügen-i tebčibesü tere ele sayin: ker be ülü tebčiküi büğesü tere sarmiri-dur tere ayay-qa tegimlig-üd sarmiri-a či ene edür-eçe qoyinaysida ilaju tegüs</p>		<p>ilaju tegüs nöğčigsen ber neng olan jüil nomlayad:</p> <p>tedeger-e dulduyidbasu todqoriduyči boluyu-j-a: šarimiri-a či ene metü nigül-tü üjel-ün egün-i jüil-i yaryaydaqui kemen soyuydaqui bolai:</p> <p>tere šarimiri-dur ayay-q-a tegimlig teyin soyubasu ele ked ba tere sitügen-i tebčibesü sayin:</p> <p>ker be ese tebčibesü tere sitügen-i tebčigülkü-yin tulada qoyar ta yurban ta</p> <p>üneker soyun üneker uqayuldaqui: qoyar ta yurban ta üneker</p> <p>soyun üneker uqayulbasu tere sitügen-i tebčibesü tere metü sayin:</p> <p>ker be ülü tebčiküi büğesü tere šarimiri-dur tere ayay-q-a tegimlig-üd šarimiri-a či edüge-eçe qoyinaysida ilaju</p>	<p>zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/</p> <p>de dag bsten na bar du gcod par 'gyur gyis/</p> <p>dge tshul khyod sdig pa can gyi lta ba'i rnam pa (13a) // 'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge tsgul de la dge slong rnam kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du</p> <p>yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo ba yang dag par bstan pa na</p> <p>gzhi da gtong na de lta na legs/</p> <p>gal te mi gtong no dge tshul de la dge slong rnam kyis deng phyin chad dge tshul khyod bcom ldan 'das de bzhin</p>
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<p>tegüs nögčigsen tegünčilen iregsen dayin-i daruysan üneker tuyluysan tere burqan-i baysi bolai kemen ülü ügülegdeküi : adali ariyun yabudal-tu mergen lam-a-yin oron metü ali ber bolqu-yin qoyina-ača ber ülü oduýdaqui:</p> <p>ayay-qa tegimlig-üd-luy- a nigen-e sarmari-yi qoyar söni-eče ilegü nigen oron-tur kebtibesü: ergesiyeküi ali bügesü tegüni basa ene edüi-eče qoyinaysida čimadur ügei buyu: mungqay-tu (113b) čimayi üldemüi: anggida oduýad kemen soyuydaqui bolai: basa ali ba ayay-qa tegmilig medeged bügetel-e tere metü üldegsen sarmiri oyir-a talbin üiledküi ba oyir-a ilegeküi ba: tegün-lüge qamtu nigen-</p>	<p>nögčigsen tegünčilen iregsen dayini daruysan üneker tuyluysan tere burqan-i baysi bolai kemen ülü ügülegdeküi : adali ariyun yabudal-tu mergen lam-a-yin oron metü ali ber bolqu-yin qoyina-ača ber ülü oduýdaqui:</p> <p>ayay-qa tegimlig-üd-luy- a nigen-e sarmiri-yi qoyar söni ilegü nigen oron-tur kebtibesü: ergesiyeküi ali bügesü tegüni ber basa (383b) ene edür-eče qoyinaysida čimadur ügei buyu: mungqay-du čimayi üldemüi: anggida oduýad kemen soyuydaqui bolai: basa aliba ayay-qa tegmilig medeged bügetele tere metü üldegsen sarmiri oyir-a talbin üiledküi ba: oyir-a ilegeküi ba: tegün-lüge qamtu nigen-</p>	<p>tegüs nögčigsen tegünčilen iregsen dayini daruysan üneker tuyluysan burqan tegün-dür baysi bolai kemen ülü ügülegdeküi: adali ariyun yabudal-tu degedü mergen-ü oron metü ali ber bolqu-yin qoyina-ača ber ülü oduýdaqui:</p> <p>ayay-q-a tegimlig-üd- luy-a nigen-e šarimiri-yi qoyar söni-eče ilegü nigen oron-dür kebtibesü ergesiküi ali bügesü tegün-i basa edüge-eče qoyinaysida čimadur ügei buyu:</p> <p>mungqay-tu čimai-yi üldemüi busud-tur odutqun kemen soyuydaqui bolai:: basa ali ba ayay-q-a tegmilig meden bügetele tere metü üldegsen šarimiri oyir-a ayulqu ba: oyir-a sayalyaqu ba: tegün-lüge qamtu nigen-</p>	<p>gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de la ston pa'o zhes ma zer cig</p> <p>/tshangs pa mtshungs par spyod pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phyi bzhin du yang ma 'gro shig / dge slong rnamdang dge tshul lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa de yang</p> <p>deng phyin chad khyod la med de/ mi gti mug can khyod bsnyil gyis gzhan du song shig ces bsgo bar bya'o/ /yang dge slong gang shes bzhin du de ltar bsnyil ba'i dge tshul nye bar 'jog par byed dam/ nye bar bsten par byed dam/ de dang lhan cig gnas</p>
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	e nigen oron-tur kebtbesü aldal bolai:	e nigen oron-tur kebtbesü aldal bolai:		e nigen oron-dur kebtbesü unal bolai:	gcig tu nyal na ltung byed do//
P.58	ayay-qa tegimlig-üd nigen sine qubčad olbasu ele: yurban öngge qubilyaqui köke ulayan ba sira-ača ali ber bügesü öngge qubilyaqui bolai: ker be ayay-qa tegimlig- üd nigen sine qubčad olbasu ele yurban öngge qubilyaju köke ba ulayan ba: al sir-a ali ber bügesü öngge qubilyaju ügegüi-e edlebesü aldal bolai:	ayay-qa tegimlig-üd nigen sine qubčad olbasu ele yurban öngge qubilyaqui köke ulayan ba sira-ača ali ber bügesü öngge qubilyaqu bolai: ker be ayay-qa tegimlig- üd nigen sine qubčad olbasu ele yurban öngge qubilyaju köke ba ulayan ba: al sir-a-ača ali ber bügesü öngge qubilyaju ügegüi-e edlebesü aldal bolai::		ayay-q-a tegimlig-üd nigen sine qubčad olbasu ele: yurban öngge qubilyaqui köke buyu: ulayan ba: sir-a- ača ali ber (21b) bügesü öngge qubilyaqu bolai: ker be ayay-q-a tegmilig-üd nigen sine qubčad-un öngge qubilyaju köke ba: ulayan ba: al sir-a-ača ali ber bügesü öngge qubilyaqu ügegüi-e edlebesü unal bolai::	dge slong gis gos sar pa zhig rnyed na kha bsgyur ba gsum pa sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bas kha bsgyur bar bya'o/ /gal te dge slong gis gos sar pa kha bsgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha ma bsgyur bar longs spyod na ltung byed do/
P.59	basa ayay-qa tegimlig erdeni kemen ügülegdegsen-i öber-ün yar-iyen abqu-yin ba abyayulbasu ele qotola- yi bayasqayči qoriyan-tu qarin-da nuta sayuqui ba aqu ger-tür qariya-tu-da sayuqu-ača anggida aldal bolai: basa ali ba ayay-qa tegmilig qotalai-yi bayasqayči qoriyatu-da	basa aliba ayay-qa tegmilig erdini ba erdeni kemen ügülegdegsen-i öber-ün yar-iyen abqu-yin ba abqayulbasu ele: qotola- yi bayasqayči qoriyan- du qariyatan nuta sayuqui aqu ger-dür qariyatu-da sayuqu-ača anggida aldal bolai: basa aliba ayay-qa tegmilig qotalai-yi bayasqaqui qoriy-a-du-		basa ali ba ayay-q-a tegmilig erdeni ba erdeni kemen ügülegdegsen-i öber-ün yar-iyar abqu ba: abqayulbasu ele qotala- yi bayasqaqui qoriyan- du qariy-a-tan nuta sayuqui ba: aqu ger-tür qariy-a-tu da sayuqui- ača anggida unal bolai: basa ali ba ayay-q-a tegmilig qotala-yi bayasqayči qoriyan-tu	/yang dge slong gang rin po che 'am/ rin po cher smos pa rang gi lag gis len tam/ len du 'dug na kun dga' ra bar gtogs pa na 'dug pa 'am/ gnas khang du gtogs pa na 'dug pa ma gtogs te ltung byed do/ /dge slong gis kun dga' ra bar gtogs pa'am gnas khang gtogs pa na rin po

	<p>aqu ger-tür qariy-a-tu-ta erdeni ba erdeni kemen ügülegdegsen бүкү-yi ene kenügei бүgesü tere abqui-tu bolqu kemen sedkibesü tere metü sedkil-iyer abtaqui buyu: tegün-tür tere kemebesü jang üile bolai::</p>	<p>yin aqu ger-dür qariy-a-du-da erdini ba erdini kemen ügülegdegsen бүкүi ene kenügei бүgesü tere abqui-du bolqu kemen sedkibesü: tere metü sedkil-iyer abtaqui buyu: tegün-dür tere kemebesü jang üile bolai::</p>		<p>da aqu: ger-tür qariy-a-tu da erdeni ba: erdeni kemen ügülegdegsen бүкү-yi ene kenügei бүgesü tere abqui-tu bolqu kemen sedkibesü tere metü sedkil-iyer abtaqui buyu: tegün-dür tere kemebesü jang üile bolai::</p>	<p>che 'am/ rin po cher smos pa rang 'dug pa la 'di su'i yin pa de lan par gyur grang snyam pa de lta bu'i sems kyis blang bar bya ste/ de la de ni cho ga yin no/</p>
P.60	<p>ilaju tegüs nögčigsen jarim sara-tur ukira (ukiyan) üiledeküi kemen nomlaysan tegün-eče quriyabasu чай-ааа аааgida бүged аааdal bolai: tegün-tür чай kemebesü ene buyu: qaburun sara-yin ülegsен jarim-luy-a qoyar kiged jun-u uridu-luy-a jarim sara edeger yurban kemebesü qalayun-u чай bolai: ülegsен aqu ebdeküi чай</p> <p>üile-yin чай tergegür-ün чай kei-in чай: qoran-u чай</p>	<p>ilaju tegüs nögčigsen jarim sara-dur öber-e üiledeküi kemen nomlaysan tegün-eče quriyabasu чай-ааа аааgida бүged аааdal bolai: tegün-dür чай kemebesü ene buyu: qabur-un sara-yin üiledügsен jarim-luy-a qoyar kiged jun-u uridu-luy-a jarim sara edeger yurban kemebesü qalayun-u чай bolai: ülegsен aqu ebdeküi чай.</p> <p>üile-yin чай. terger-ün чай. kei-in чай. qoran-u чай.</p>		<p>ilaju tegüs nögčigsen jarim sara-dur ukiyan üiledeküi kemen nomlaysan tegün-eče uladabasu чай-ааа аааgida бүged unal bolai:: tegün-dür чай kemebesü ene buyu: qabur-un sara-yin ülegsен jarim-luy-a qoyar kiged: jun-u uridu-luy-a : jarim sara edeger yurban kemebesü qalayun-u чай bolai: ülegsен anu ebedčiten-ü чай</p> <p>üile-yin чай: tergegür-ün чай: kei-yin чай: qoran-u чай:</p>	<p>/bcom ldan 'das kyis zla ba phyed phyed cing khru bya bar gsungs pa de las 'dums par byed na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ so ka rnams kyi zla ba lhag ma phyed dang gnyis dang / dbyar rnams kyis dang po dang/ zla ba phyed dang gsum po de dag ni tsha ba'i dus so/ /lhag ma ni na bI dus so/ las dus so/ lam dus so/ /rlung dus so// (13b) char dus so/</p>

	kei qur-a-yin čay bolai: tegün-tür tere kemebesü čay bolai:	kei qur-a-yin čay bolai: tegün-dür tere kemebesü čay bolai::		kei qor-a-yin čay bolai: tegün-dür tere kemebesü čay bolai::	/rdzi char dus ste/ /de la de ni dus yin no/
	janggi inu: aduɣusun kenügei quruɣad nayadqui-luɣ-a qamtu nigen-e ɣuičiyulqu niɣuqui kiged ün ügei sitügen-i ügei eres ögkü tergegür-tür odqui bolai:	janggi inu: aduɣusun kenügei quryuɣad: nayadqui-luɣ-a qamtu nigen-e ɣučiɣulqu niɣuqui kiged üs ügei (384a) sitügen-i ügei: eres ügegü tergegür-dür odqu bolai:		tobči inu aduɣusun kenügei quruɣud: nayadqui-luɣ-a qamtu nigen-e ayayulqu: niɣuqui kiged mayad ügei sitügen ügei: eres ügegü tergegür-tür odqu bolai:	/sdom la/ dud 'gro 'gyod pa sor mo dang / /rtse dang lhan cig sngangs byed dang / sbed dang gdeng med gzhi med dang / /skyes pa med par lam 'gro ba'o/
P.61	basa ba ayay-qa tegimlig sedkigseger kü aduɣusun-u töröl oron- tur qariy-a-tu amitan-i nitulbasu aldal bolai:	basa ba ayay-qa tegimlig sedkigseger kü aduɣusun-u töröl oron- dur qariy-a-du amitan-i nitulbasu aldal bolai::		basa ali ba ayay-q-a tegmilig sedkigseger kü aduɣusun-u töröl oron- dur qariy-a-tu amitan-i nitulbasu unal bolai:	/yang dge slong gang bsams bzhin du dud 'gro'i skye gnas su gtogs pa'i srog chags gsod na ltung byed do/
P.62	basa ali ba ayay-qa tegmilig _____ qoromqan jayur-a ber jiryalang-tur buyu: kürügesügei kemen sedkiküi tegün-i büged siltayan bolyaju ayay-qa tegimlig-tür genül egüs _____	basa ali ba ayay-qa tegmilig _____ qoromqan jayur-a ber jiryalang-du buyu: kürügesügei kemen sedkibesü sedkiküi tegüni büged siltayan bolyaju: ayay-qa tegimlig-tür genül egüs _____		basa ali ba ayay-q-a tegmilig sedkigseger kü kerkijü ende ayay-q-a tegimlig qoromqan jayur-a ber (22a) jiryalang-dur ülü kürkü buyu: kemen sedkiküi tegün-i büged siltayan bolyaju: ayay-q-a tegimlig-tür genül egüsgebesü unal bolai:	/yang dge slong gang bsams bzhin du ci nas kyang dge slong 'di yud tsam zhig kyang bde ba la mi reg par bya'o snyam pa de nyid rkyen du byas te/ dge slong la 'gyod pa skyed na ltung byed do/
P.63	_____	_____		quruɣun-iyar	/sor mos ga ga tshil

				gejigilebesü unal bolai:	byed na ltung byed do/
P.64	usun-tur nayadbasu aldal bolai:	usun-dur nayadbasu aldal bolai::		usun-dur nayadbasu unal bolai:	/tshul rtse na ltung byed do/
P.65	basa ali ba ayay-qa tegimlig qatud-da oron-luy-a qamtu nigen-e erkin oron-tur kebtibesü _____	basa aliba ayay-qa tegimlig qatud-un oron-luy-a qamtu nigen-e erkin oron-dur kebtibesü: _____		basa ali ba ayay-q-a tegimlig qatud-un oron-luy-a qamtu nigen-e nigen oron-dur kebtibesü unal bolai:	/yang dge slong gang bud med kyi yul dang lhan cig gnas su nyal na ltung byed do/
P.66	ali ba ayay-qa tegimlig alimad ayay-qa tegimlig-tür sočiyulqu ba sočiyul-un üiledbesü ele bal inegen inegegülsügei kemen sedkibesü ber bolqu aldal bolai:	aliba ayay-qa tegimlig alimad ayay-qa tegimlig-dür sočiyulqu ba sočiyul-un üiledbesü ele: bal inigen iniegegülsügei kemen sedkibesü ber bolqu aldal bolai::		ali ba ayay-q-a tegimlig alimad ayay-q-a tegimlig-tür sočiyulqu ba: sočiyul-un üiledbesü ele bal inegen inegegülsügei kemen sedkibesü ber unal bolai:	/yang dge slong gang dge slong la sngangs par byed dam / sngangs par byed du 'jug na tha na bzhad gad bya bar bsams kyang rung ste ltung byed do/
P.67	basa ayay-qa tegimlig (ba) _____ simnanča ba buyan-i surulčaqui eke ba sarmari ba sarmari-yin batir ba: qubčad ba toor ba: ayay-tan tegimlig ba büse ba toyid-un tejel-ün kereg jaray ali ali ber bolbasu	basa ayay-qa tegimlig ba: _____ simnanča ba: buyan-i surulčaqui eke ba: sarmiri ba: sarmiri-yin batir ba: qubčad ba: toor ba: ayay-qa tegimlig ba: büse ba: toyid-un kereg jaray ali ali ber bolbasu:		basa ayay-q-a tegimlig ba: _____ eke ayay-q-a tegimlig ba: buyan-i surulčaqui eke ba: šarimari ba šarimiri-yin batir ayay-a ba: nom-tu debel ba: toor ba: ayay-a ba: büse ba: toyid-un tejiyel-ün kereg jaray ali ali ber bolbasu	/yang dge slong gang dge slong ngam/ dge slong ma 'am/ dge slong ma 'am/ dge tshul lam/ dge tshul ma'i lhung bzed dam/ chos gos sam/ dra ba 'am/ phor bu 'am/ ska rags sam/ dge sbyong gi 'tsho ba'i yo byad gang yang rung

	niyubasu ba niyulyabasu ba ele tere metü siltayan-ača anggida aldal bolai:	niyubasu ba niyulyabasu ele: tere metü siltayan- ača anggida aldal bolai::		niyubasu ba niyulyabasu ele tere metü siltayan- ača anggida unal bolai:	ba sbad dam sbad du 'jug na de 'dra ba'i rkyen ma gtogs te ltung byed do//
P.68	basa ali ba ayay-qa tegmilig-tür ayay-qa tegmilig qubčasun-i ögçü tegün-ü qoyina üs ügegüi-e ed edlebesü aldal bolai:	basa ali ba ayay-qa tegmilig-dür ayay-qa tegmilig qubčasun-i ögçü: tegünü qoyina oy ügegüi-e ed edlebesü aldal bolai:		basa ali ba ayay-q-a tegmilig-tür ayay-q-a tegmilig qubčasun-i ögçü tegün-ü qoyina oy ügegüi-e edlebesü unal bolai:	yang dge slong gang dge slong la gos byin nas / de'i 'og tu gdeng med par spyod na ltung byed do/
P.69	basa ali ba ayay-qa tegmilig kilinglen ujilaqui bolju bürün: (ariyun aldal ügei ayay- qa tegmilig-tür sitügen ügegüi-e quvaray-ud-un ülejä) qoçoruysan nom- iyar čiyidabasu aldal bolai:	basa aliba ayay-qa tegmilig kilinglen urilaqu bolju bür-ün: ariyun aldal ügei ayay- qa tegmilig-tür sitügen ügegüi-e quvaray-ud-un ülejä qoçoruysan nom- iyar činadabasu aldal bolai:		basa ali ba ayay-q-a tegmilig kelinglen urilaqui bolju bür-ün: ariyun unal ügei ayay-q- a tegmilig-tür sitügen ügegüi-e quvaray-ud-un ülejä qoçoruysan nom- iyar doromjilabasu unal bolai:	/yang dge slong gang khros shing zhe sdang bar gyur nas dge slong dag pa ltung ba med pa la gzhi med par dge 'dun lhag ma'i chos kyis skur na ltung byed do/
P.70	basa ali ba ayay-qa tegmilig erin ügegüi-e kedün-luy-a qamtu nigen-e jiyulčilaqu tergegür-tür odbasu ele bal balyad-un jayur-a ber bolqu aldal bolai:	basa aliba ayay-qa tegmilig erin ügegüi-e qatun-luy-a qamtu nigen-e jiyulčilabasu: tergegür-dür odbasu ele: bal balyad-un jayur-a ber bolqu aldal bolai::		basa ali ba ayay-q-a tegmilig eres ügegüi-e qatun-luy-a qamtu nigen-e jiyulčilaqui tergegür-tür odbasu ele bal balyad-un jayur-a bolbasu ber unal bolai:	/yang dge slong gang skyes pa med par bud med dang lhan cig 'dron lam du 'gro na tha na grong bar du yang rung ste ltung byed do/
	janggi inu qulayai kiged qorin nasuluy-a edüi: eriküi kiged jiyulčin sürtaqui (sonjidaqui):	janggi inu: qulayai kiged nasuluy-a edüi erüküi kiged jiyulčin sürtaqui:		tobči anu: qulayai kiged qorin nasuluy-s edüi: erüküi kiged jiyulčin surtaqui:	/sdom la/ rku dang nyi shu ma lon dang / /rko dang mgron dang bslab pa dang /

	kereldüküi ülü ügülen odqu: ülü bisiren darasun uququi čay busu bolai::	kereldüküi ülü ügülen odqu: ülü bisiren darasun uuququi čay busu bolai:		kereldüküi ülü ügülen odqu: ülü bisiren darasun uuququi čay busu bolai::	/’thab dang mi smra ’gro ba dang / /mi gus chang ’thung dus min pa’o/
P.71	basa ali ba ayay-qa tegmilig qulayai či qudalčid qamtu nigen-e jiyulčilaqu tergegür-tür odbasu bal balyad-un jayur-a ber aldal bolai:	basa aliba ayay-qa tegmilig qulayai či qudalčid qamtu nigen-e jiyulčilaqui tergegür-dür (384b) odbasu: bal balyad-un jayur-a ber aldal bolai::		basa ali ba ayay-q-a tegmilig udq-a jokilduqui bar qulayayiči qamtu (22b) nigen-e jiyulčilaqui tergegür-tür odbasu bal balyad-un jayur-a ber bolqu-yin unal bolai:	/yang dge slong gang don ’thun du rkun ma dang lhan cig ’gron lam du ’gro na tha na grong bar du yang rung ste ltung byed do/
P.72	basa ali ba ayay-qa tegmilig-ün bodgali qorin nasuluy-a edüi ayay-qa tegmilig-te boda-tu bolyan üsümbed bolyabasu ele aldal bolai: tere bodgali ber üsümbed bolqui ülü bolun tedeger ayay-qa tegmilig _____	basa aliba ayay-qa tegmilig-ün bodgali nasuluy-a edüi ayay-qa tegmilig-ün boda-du bolyan üsümbed bolyabasu ele aldal bolai: tere bodgali ber üsümbed bolqui ülü bolun tedeger ayay-qa tegmilig ber mayusiyaqu boluyu: tegün-dür tere kemebesü jang üile bolai:		basa ali ba ayay-q-a tegmilig-ün bodgali qorin nasuluy-a edüi ayay-q-a tegmilig-ün boda-tu bolyan üsümbed bolyabasu ele unal bolai: tere bodgali ber üsümbed bolqui ülü bolun: tedeger ayay-q-a tegmilig ber mayusiyaqu boluyu: tegün-dür tere kemebesü jang üile bolai:	/yang dge slong gang gang zag lo nyi shu ma lon pa dge slong gis dngos por bsnyen par ma rdzogs par byed na ltung byed do/ /gang zag de yang bsnyen par rdzogs par mi ’gyur la/ dge slong de dag kyang smad par ’gyur ba yin te/ de la de ni cho ga yin no/
P.73	_____	basa ali ba ayay-qa tegmilig öber-ün yar-iyar yajibai erüküi ba erügülbesü		basa ali ba ayay-q-a tegmilig öber-ün yar-iyar yajar-i erüküi ba: erügülbesü	/yang dge slong gang rang gi lag gis sa rko ’am rkor ’jug na ltung

	aldal bolai:	aldal bolai:		ele unal bolai:	byed do/
P.74	ayay-qa tegimlig-üd dörben sara-tur jočılan uriysan-i minügei kemen üiledü bolai: tegün-eče ülemji minügei kemen üiledbesü aldal bolai: öber-e öber-e jočılan uriysan kiged: basa basa jočılan uriysan čay-iyar jočılan uriysan: nasuda jočılan uriysan- ača anggi da buyu: tegün-tür tere kemebesü čay inu bolai:	ayay-qa tegimlig-üd dörben sara-dur jočılan uriysan-i minügei kemen üile-dü bolai: tegün-eče ülemji minügei kemen üiledbesü aldal bolai: öber-e öber-e jočılan uriysan kiged: basa basa jočılan _____ čay-iyar jočılan uriysan: asida jočılan uriysan-ača anggida buyu: tegün-tür kemebesü čay inu bolai:		ayay-q-a tegimlig-ud dörben sara-dur jočılan uriysan-i minügei kemen üiledkü bolai: tegün-eče ülemji minügei kemen üiledbesü unal bolai: öber-e öber-e jočılan uriysan kiged: basa basa jočılan uriysan čay-iyar jočılan uriysan: nasuda jočılan uriysan- ača anggida buyu: tegün-dür tere kemebesü čay inu bolai:	/dge slong gis zla ba bzhir 'gron du bos pa bdag gir bya'o/ /de las lhag par bdag gir byed na ltung byed do/ /so sor (14a) //mgron du bos pa dang / yang dang yang 'gron du bos pa dang / dus kyis 'gron du bos pa dang / rtag tu 'gron du bos pa ni ma gtogs te/ de la de ni dus yin no/
P.75	basa aliba ayay-qa tegimlig-üd amin qabiy- a-tu-a či ene surtayun- tur surulčaydaqui bolai kemen soyubasu (ele): tedeger-tür eyin kemen _____ sudur-un ayimay-i bariyči kiged jung-i bariyči abi darm-a-yi	basa aliba ayay-qa tegimlig-üd amin qabiy- a-du-a či ene surtayun- dur surulčaydaqu bolai: kemen soyubasu ele: tedeger-tür eyin kemen bi _____ sudur-un ayimay-i bariyči kiged jüg-i bariyči: abi darm-a-yi		basa ali ba ayay-q-a tegimlig ayay-q-a tegimlig-üd ber amin qabiy-a-tu-a či ene surtayun-dur surulčaydaqu bolai: kemen soyubasu ele tedeger-tür eyin kemen bi ayay-q-a tegimlig-ün sudur-un ayimay-i bariyči kiged: vinai-yi bariyči: abhi dharm-a-	/yang dge slong gang dge slong rnams kyis tshe dang ldan pa khyod kyis bslab pa 'di la bslab par bya'o /zhes bsgo ba na de dag la 'di skad ces bdag dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la

	<p>birid-ača asayatala bertegči mungqaraysan köbegüked mungqay budungyui bidayu tan-u üges ene suryayči-tur ülü surulčaqui kemen ügülebesü aldal bolai:</p> <p>ayay-qa tegimlig qotala-yi medesügei kemen küsegčün ber tere surtayun-tur surulčaydaqui bolai</p> <p>ayay-a tegimlig-üd-e sudurun ayimay-i bariyči kiged ayay-a-yi bariyči abi darm-a-yi birid-(ača) asaydabasu buyu:</p> <p>tegün-tür tere kemebesü jang üile anu bolai::</p>	<p>birid-ača asayatala bertegči mungqaraysan köbegüked mungqay budungyui bidayu tan-u üges ene suryayči-dur ülü surulčaqui kemen ügülebesü aldal bolai:</p> <p>ayay-qa tegimlig qotala-yi medesügei kemen küsegčün ber tere surtayun-dur surulčaydaqui bolai:</p> <p>ayay-qa tegimlig-üd-e sudur-un ayimay-i bariyči kiged: vinai-yi bariyči: abi darm-a-yi (bariyčid) birid-ača asaydabasu buyu:</p> <p>tegün-dür tere kemebesü jang üile anu bolai::</p>		<p>nuyud-i asayatala bertegči mungqaraysan köbegüked budungyui bidayu tan-u üges ene suryayči-dur ülü surulčaqui kemen ügülebesü ele unal bolai:</p> <p>ayay-q-a tegimlig qotala-yi medesügei kemen küsegčün ber ene surtayun-dur surulčaydaqui bolai:</p> <p>ayay-q-a tegimlig-üd-e sudur-un ayimay-i bariyči kiged: vinai-yi bariyči abi dharm-a-nuyud-i asaydaqu buyu:</p> <p>tegün-dür tere kemebesü jang üile anu bolai:</p>	<p>'dri ba'i bar du byis pa rmongs pa mi gsal ba mi mkhas pa khyed kyitshig gis bsalab pa 'di la mi slob po zhes zer na ltung byed do/</p> <p>/dge slong kun shes par 'dod pas kyang bsalab pa 'di la bsalab par bya'o/</p> <p>/dge slong mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa rnams la yang 'dri bar bya ste/</p> <p>de la de ni cho ga yin no/</p>
P.76	<p>basa ali ba ayay-qa tegimlig-üd ayay-qa tegimlig (114a) kereldüküi bolun:</p> <p>quriyayulqui bolun</p> <p>temečeldüküi bolun aysad-tur</p> <p>tedeger ayay-q-a tegimlig-üd-tür kemen ügüleksen tegüni ber</p>	<p>basa aliba ayay-qa tegimlig-üd ayay-qa tegimlig kereldüküi bolun</p> <p>quriyayulqui bolun</p> <p>ülü jokildun bolun:</p> <p>temečeldüküi bolun aysad</p>		<p>basa ali ba (23a) ayay-q-a tegimlig-üd ayay-q-a tegimlig kereldüküi bolun:</p> <p>gem ayudalqui bolun:</p> <p>ülü jokilduqui bolun:</p> <p>temečeldüküi bolun aysan-ača:</p> <p>edeger ayay-q-a tegimlig-üd-tür ker kemen ügüleksen tegün-</p>	<p>/yang dge slong gang dge slong rnams 'thab par gyur/</p> <p>mtshang 'dru bar gyur/ mi mthun par gyur/ rtsod par gyur cing 'khod pa las/</p> <p>dge slong 'di dag ji skad zer ba de bdag gis mnyan te/</p>

	sonosçu teyimü metü-yi dayan üge nereyidsügei kemen sedkijü tegün-i siltayan bolyan yayuba ülü ügülen činglejü sayubasu ele aldal bolai:	dayan üge nereyidsügei kemen sedkijü: tegüni siltayan bolyan yayuba ügülen činglejü sayubasu ele aldal bolai:		i bi ber sonosçu: tere teyimü metü-yi dayan tüsüke nereyidsügei: kemen sedkijü tegün-i siltayan bolyan: yayuba ülü ügülen čikin-iyer činglejü sayubasu ele unal bolai:	de de ltar rjes su tha snyad gdags par bya'o/ /snyam pa de nyid rkyen du byas te/ cang mi smra bar nyan nas 'dug na ltung byed do/
P.77	basa ali ba ayay-q-a tegmilig quvaray-ud nom-luy-a tegülder orosiylulqui boluysan- tur-i yayun ba ülü ügülen sayurin-ačayan bosuyad odču sayun бүкүи айаы- q-a tegmilig-tür ese ügülebesü tegün-tür adali siltayan- ača anggida aldal bolai:	basa aliba ayay-qa tegmilig quvaray-ud nom-luy-a tegülder orosiylulqui boluysan- dur-i (385a) yayun ba ülü ügülen ačayan bosuyad odču sayun бүкү айаы-qa tegmilig-dür ese ügülebesü tegün-dür adali siltayan- ača anggida aldal bolai:		basa ali ba ayay-q-a tegmilig quvaray-ud nom-luy-a tegülder üges-i teyin büged orosiylulqui boluysan- dur-i: yayun ba ülü ügülen sayurin-ačayan bosuyad odču sayun бүкүи айаы- q-a tegmilig-tür ese ügülebesü: tegün-dür adali siltayan- ača anggida unal bolai:	/yang dge slong gang dge 'dun gyi chos dang ldan pa'i gtam rnam par gtan la 'bebs pa byung ba na/ cang mi smra bar stan las langs te 'gro zhing dge slong 'dug pa la mi smra na / de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.78	_____	_____		bisiren ese üiledbesü unal bolai:	/gus par mi byed na ltung byed do/
P.79	üresün darasun kiged jasaysan darasun ba soytayuraqui bolqu-yi uqubasu aldal bolai:	üres-ün darasun kiged jasaysan darasun ba: soytayuraqu bolqu-yi uuqubasu aldal bolai:.		üres-un darasun kiged jasaysan darasun ba soytayuraqui bolqu-yi uuqubasu unal bolai:	/'bru'i chang dang bcos pa'i myos par 'gyur ba 'thung na ltung byed do//
P.80	basa ali ba ayay-q-a tegmilig čay busu ber balyad-tur orolduju	ked ba aliba ayay-qa tegmilig čay busu ber balyad-dur orolduju		basa ali ba ayay-q-a tegmilig čay busu ber balyad-tur orolduju	yang dge slong gang dus ma yin par grong du 'jug cing dge slong 'dug

	sayun бүкүү айаг-а-тегимлиг-түр эсе теyimү сiltayan-ача anggida aldal bolai:	sayun бүкүү айаг-а-тегимлиг-түр эсе teyimү сiltayan-ача anggida aldal bolai::		sayun бүкүү айаг-а-тегимлиг-түр эсе үгүлөбөсү тере teyimү siltayan-ача anggida unal bolai::	pa la mi smra na de 'dra ba'i rkyen ma gtogs te ltung byed do/
	janggi inu idegen selte ger-e siralagui edügesi jegübči kiged tabčang- un köl: delgeküi debülgür kiged kürtengge yeke bös sayibar oduysan-u kars-a degel bolai:	janggi inu: idegen selte ger-e siralagui edügesi: jegübči kiged. tabčang- un köl: delgeküi debüsker kiged kürtüngge: yeke bös sayibar oduysan-u karš-a debel bolai:		tobči inu:: idegen selten ger-e siralagui edügen-i: jegübči kiged tabčang- un köl: delgeküi debüsker kiged kürtüngge: yeke bös sayibar odusan-u nom-tu degel bolai:	/sdom la/ zas bcas skya reng da gtong dang / /khab ral dang ni khri rkang dang/ bdal dang gding dang g.yan pa dang / /ras chen bde gshegs chos gos so/
P.81	basa ali ayag-q-a tegmilig idegen-luy-a nigen-e ger-tür jočılan uriju örlüge üdesi ger-üd bitüjü bayin бүкү manglai ese sonobasu tere metü siltayan-ача anggida aldal bolai:	basa aliba ayag-q-a tegmilig idegen-luy-a nigen-e ger-tür jočılan uriju örlüge üdesi ger-üd bitüjü bayin бүкү aglai ese situbasu tere metü siltayan-ача anggida aldal bolai::		basa ali ba ayag-q-a tegmilig idegen:-lüge nigen-e ger-tür jočılan uriju örlüge üdesi ger-üd bitüjü ger-tür sayuqui-yi ese soyubasu: tere metü siltayan-ача anggida unal bolai:	/yang dge slong gang zas dang bcas pa'i khyim du 'gron du bos nas snga dro dang phyi dro khyim dag tu rgyu zhing khyim pa 'dug pa la mi bsgo na/ de 'dra ba'i rkyen ma gtogs te ltung byed do/
P.82	basa ali ba ayag-q-a tegmilig ür čayiy-a edüküi ger-e sirayin urida erdenis ba erdenis kemen ügülegsed-i uriyal ügegüi-e qan (yal) ijayur	basa aliba ayag-q-a tegmilig ür čayiy-a edüküi ger-e sira-yin urida erdinis ba erdinis kemen ügülegsed-i uriyal ügegüi-e qan ijayur tan-		basa ali ba ayag-q-a tegmilig ür čayiy-a edüküi ger-e sira-yin urida erdenis ba erdenis kemen ügülegsed-i quriyal (23b) ügegüi-e qan	/yang dge slong gang nam ma langs skya reng ma shar bar rin po che dag gam rin po cher smos pa dag ma bsdus par rgyal po rgyal rigs spyi bor

	tan-u oroyin erke ögdegsen qayan-u qayalayan-u čury-a ba qayalayan-u čuyury-a- yin orčın dergede-eče dababasu tegün-tür adali siltayan-ača anggida aldal bolai:	u oroi-yin erke ögdegsen qayan-u qayalyan-i čury-a ba: qayalyan-u čuyury-a-yin orčın dergede-eče dababasu tegün-dür adali siltayan-ača anggida aldal bolai:		ijayur tan-u oroi-yin erke ögdegsen qayan-u qayalyan-u čuyury-a ba: qayalyan-u bosuy-yin orčın dergede-eče dababsu tegün-dür adali siltayan-ača anggida unal bolai:	dbang bskur ba'i bsgo gtan nam/ sgo gtan gyi nye 'khor las 'das na de 'dra ba'i rkyan ma gtogs te ltung byed do/
P.83	basa ali ba ayay-q-a tegmilig jarım jarım sara anggida tonilyayči sudur-un ungsily-a-yi ungsiqui čay-tur: eyin kemen amin qabiy-a-tan-a ene metü ene nom ber sudur-un dotor-a qariy- a-tu: sudur-un dotor-a baytaqu-yi bi sayiqan-a medebeı kemen ügülejü: tegün-tür ker be ayay-q- a tegmilig-üd ber amin qabiy-a-tu-a ene urida qoyar ta ıurban ta tejiyen arilyaqu-yin čay- tur bükü-yi medejü: olan ta taki yayun ügületele bolbasu el-e: amin qabiy-a-tu-a tegün- i ülü medemüi: tegüni aldal ali boluısan tegüni nomčılan üiledgekü-yin	basa aliba ayay-qa tegmilig jarım jarım sara anggida tonilyayči sudur-un ungsily-a-yi ungsiqui čay-tur: eyin kemen amin qabiy-a-dan-a ene metü ene nom ber sudur-un dotor-a qariy- a-du: sudur-un dotora baytaqu-yi bi sayiqan-a medebeı kemen ügülejü: tegün-dür ker be ayay- qa tegmilig-üd ber amin qabiy-a-du ene urida qoyar da ıurban da tejiyen arilyaqu-yin čay- dur bükü-yi medejü: olan da daki yayun ügületele bolbasu ele: amin qabiy-a-du-a tegüni ülü medemüi: ügür aldal ali boluısan tegüni nomčılan		basa ali ba ayay-q-a tegmilig jarım jarım sara anggida tonilyayči sudur-un ungsily-a-yi ungsiqui-čay-tur eyin kemen: amin qabiy-a tan-a ene metü ene nom ber sudur-un dotor-a qariy- a-tu: sudur-un dotor-a baytaqu-yi bi sayiqan-a medebeı kemen ügülejü: tegün-dür ker be ayay-q- a tegmilig-üd ber amin qabiy-a-tu ene urida qoyar ta ıurban ta selbin arilyaqu-yin čay-tur bükü-yi medejü: olan ta daki yayun ügületele bolbasu ele: amin qabiy-a-tu-a tegün- i ülü medemüi: ülü yabuqui tegün-i unal ali boluısan tegün-i	/yang dge slong gang zla ba phyed phyed cing so sor thar pa'i mdo gdon pa 'don pa'i tshe (14b) 'di skad ces / tshe dang ldan pa dag 'di ltar chos 'di yang mdo'i nang du gtogs/ mdo'i nang du 'dus par bdag gis de gdod shes so zhes zer na/ de la gal te dge slong rnams kyis kyang tshe dang ldan pa 'di sngon gso sbyong gi las la lan gnyis sam gsum gyi tshe 'dug par shes shing lan mang du lta ci smos na/ tshe dang ldan pa de mi shes pas mi 'gro bas de ltung ba gang byung ba de chos bzhin du byed du gzhug gi steng

	<p>deger-e: či jarim jarim sara boluyad anggida tonilyayči sudur-un ungsily-a-yi ungsiqui čay-tur bisiren üiledčü</p> <p>nom-i ülü sonosun ülü dejigelen qotal modun ülü üiledün:</p> <p>duran-tur-iyen ülü üiledün:</p> <p>nigen üjügür-tü sedkil-iyer ülü üiledün</p> <p>čikin-iyen ögčü ülü üiledüged:</p> <p>qamuy sedkil-iyer sedkijü nom sonosun ese üiledügsen-iyer amin qabiy-a-tu-a či ese oluyad</p> <p>oluysan busu olču sayin-i oluysan busu kemen gemsigdekü bolai:</p> <p>amin qabiy-a-tu-a tegün-tür gemsigülün üiledküi kemebeşü tere kü busu aldal bolai:</p>	<p>üiledgekü-yin deger-e: či jarim jarim sara boluyad anggida tonilyayči (385b) sudur-un ungsilyan-i ungsiqui čay-dur bisiren üiledčü</p> <p>nom-i ülü sonosun ülü dejigelen: γool modun metü ülü üiledün:</p> <p>duran-dur-iyen ülü üiledün:</p> <p>nigen üjügür-dü sedkil-iyer ülü üiledün:</p> <p>čikin-iyen ögčü ülü üiledüged:</p> <p>qamuy sedkil-iyer sedkijü nom sonosun ese üiledügsen-iyer: amin qabiy-a-du-a či ese oluyad</p> <p>oluysan busu: (gem-i) olču sayin-i oluysan busu kemen gemsigdekü bolai:</p> <p>amin qabiy-a-du-a tegün-dür gemsigül-ün üiledküi kemebeşü tere kü buyu aldal bolai::</p>		<p>nomčılan üiledgekü-yin deger-e či jarim jarim sar-a boluyad anggida tonilyayči sudur-un ubgsily-a-yi ungsiqui čay-tur: bisiren üiledčü</p> <p>nom-i ülü sonosun: ülü degejilen γool modun metü ülü üiledün:</p> <p>duran-dur-iyen ülü üiledün</p> <p>nigen üjügür-tü sedkil-iyer ülü üiledün:</p> <p>čikin-iyen ögčü ülü üiledüged:</p> <p>qamuy sedkil-iyer sedkijü nom sonosun ese üiledügsed-iyer: amin qabiy-a-tu-a či ese oluyad:</p> <p>oluysan busu gem-i olču sayin-i oluysan busu bolai kemen gemsigdekü bolai:</p> <p>amin qabiy-a-tu-a tegün-dür gemsigül-ün üiledküi kemebeşü tere kü unal bolai:</p>	<p>du khyod zla ba phyed phyed cing so sor thar pa'i mdo 'don pa gdon pa'i tshe gus par byas te</p> <p>chos nyan bar mi byed/ bla mar byas te mi byed/ru shing ltar byas te mi byed/ yid la byas te mi byed/</p> <p>sems rtse gcig tu mi byed/ rna blags te mi byed/</p> <p>sems can tham(s) cad kyis bsams te chos nyan par mi byed pas tshe dang ldan pa khyod kyis ma rnyed de/ rnyed pa ma yin zhing nyes pa rnyed de legs pa rnyed pa ma yin no /zhes 'gyod par bya'o/ /tshe dang ldan pa de la 'gyod par bya ba ni de yin te ltung byed do</p>
P.84	<p>basa ali ba ayay-q-a tegimlig jayan-u sidün ba: yasun ba: eber-iyer</p>	<p>basa aliba ayay-qa tegimlig jayan-u sidün ba: yasun ba: eber-iyer</p>		<p>basa ali ba ayay-q-a tegimlig-üd-ün sidün ba yasun ba eber-iyer</p>	<p>yang dge slong gang bos 'am rus pa 'am rwa'i khab ral byed dam /</p>

	jegübči kilgebesü qayalju bür-ün aldal bolai:	jegübči kilgebesü qayalju bür-ün aldal bolai::		jigübči kibesü ba: üiledgebesü ele qayaluysan-ača unal bolai:	byed du 'jug na bcang nas ltung byed do/
P.85	ayay-q-a tegimlig-üd quvaray-ud tabčang ba: sandali üiledgegülbesü ele ijayur nüke-tür oroγulqui-ača anggida sayibar oduysan-u naiman imayu-yin činegeber üiledgegedeküi bolai: tegün-eče ilegü üiledgegülbesü ele oγtalju aldal bolai:	ayay-qa tegimlig-üd quvaray-ud-un tabčang ba: sandali üiledgegülbesü ele: ijayur nüke-dür oroγulqui-ača anggida sayibar oduysan-u naiman imayu-yin činegeber üiledgegedeküi bolai: tegün-eče ilegü üiledgegülbesü ele oγtalju aldal bolai::		(24a) ayay-q-a tegimlig- üd quvaray-ud-un tabčang ba: sandali üiledgegülbesü ele ijayur nüke-dür oroγulqui-ača anggida sayibar oduysan-u naiman imayu-yin činege ber üiledgegedekü bolai: tegün-eče ilegüü üiledgegülbesü ele oγtalbasu unal bolai:	/yang dge slong gis dge 'dun gyi khri 'am khri'u byed du 'jug na rtsa ba bu gar gzhug pa ma gtogs par bde bar gshegs pa'i sor brgyad kyi tshad du byed du gzhug par bya'o/ /de las lhag par byed du 'jug na bcang nas ltung byed do/
P.86	basa ali ba ayay-q-a tegmilig quvaray-ud-un tabčang ba sandali-tur modun-u ungyaril-i delgeküi ba: delgegülün üiledbesü quriyaju aldal bolai:	basa aliba ayay-qa tegmilig quvaray-ud-un tabčang ba sandali-dur modun-u ungyaril-i delgeküi ba delgegül-ün üiledbesü quriyaju aldal bolai::		basa ali ba ayay-q-a tegmilig quvaray-ud-un tabčang ba sandali-dur modun-u ungyaril-i delgeküi ba: delgegül-ün üiledbesü quriyaysan-ača unal bolai:	/yang dge slong gang dge 'dun gyi khri 'am khri'u la shing bal bdal lam/ 'dal du 'jug na bsdus nas ltung byed do/
P.87	ayay-q-a tegimlig-üd debisker-i üiledgegülbesü ele činegen-ü yosuγar üiledgegedeküi: tegün-tür debisker-ün	ayay-qa tegimlig-üd debisker-i üiledgegülbesü ele činegen-ü yosuγar üiledgegedeküi: tegün-dür debisker-ün		ayay-q-a tegimlig-üd debisker-i üiledgegülbesü ele činegen-ü josuγar üiledgegedeküi: tegün-dür debisker-ün	/dge slong gis gding ba byed du 'jug na tshad bzhin du byed du tshud cig/ de la gding ba'i tshad ni

	<p>činegen inu ene buyu: urtuylın inu sayıbar oduysan-u tügen-ıyer qoyar tögü örge inu jarım tögü lüge qoyar bolai: urtuylın inu nıgen töğün-ıyer üdurıdyaıdaki: teğün-eçe ilegü üiledgebesü oıtalju aldal bolai:</p>	<p>činegen inu ene buyu: urtuylıy inu sayıbar oduysan-u tügen-ıyer nıgen töge bolai: örge inu jarım töge bolai: urtuylıy inu nıgen tögen-ıyer urtuylıy boluyad teğün-eçe ilegü üiledge/besü oıtaluyısan- ača aldal bolai:</p>		<p>činegen inu ene buyu: urtuylıy inu sayıbar oduysan-u tügen-ıyer qoyar töge bolai: örge inu jarım töge- lüge qoyar bolai: urtuylıy inu nıgen tögen-ıyer urtuylıy boluyad: teğün-eçe ilegüü üiledgebesü oıtaluyısan- ača unal bolai:</p>	<p>'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho do/ /zheng du mtho phyed dang do/ /srid du mtho gang gis srings shing /de las lhag par byed du 'jug na bcad nas ltung byed do/</p>
P.88	<p>ayaı-q-a tegimlig-üd kürtüngge-yin bürkügesün-i üiledgebesü činegen-i yosuyar üiledgegedküi</p> <p>teğün-i kürtüngge-yi bükü-yin činegen anu ene buyu: urtuylın inu sayıbar oduysan-u töğün-ıyer dörben tögü: örge inu qoyar tögü bolai: teğün-eçe ilegü üiledbesü oıtalju aldal bolai:</p>	<p>basa ayaı-qa tegimlig- üd kürtüngge-yin bürkügesün-i üiledgegülbesü činegen- ü yosuyar üiledgegedküi:</p> <p>teğüni kürtüngge-yi bürgükü-yin činegen anu ene buyu: urtuylıy anu sayıbar oduysan-u tögen-ıyer dörben töge örge anu nıgen töge bolai: teğün-eçe ilegü üiledgebesü oıtalju aldal bolai:</p>		<p>basa ayaı-q-a tegimlig- üd kürtüngge-yin bürkügesün-i üiledgegülbesü činegen- ü josuyar üiledgegedküi:</p> <p>teğün-i kürtüngge-yi bürkügeküi činegen anu ene buyu: urtuylıy anu sayıbar oduysan-u tögen-ıyer dörben töge: örge anu nıgen qoyar töge bolai: teğün-eçe ilegüü üiledgebesü oıtaluyısan unal bolai:</p>	<p>/yang dge slong gis g.yan pa dgab pa byed du 'jug na tshad bzhin du byed du tshug shig/ de la g.yan pa dgab pa'i tshad ni 'di yin te/ srid du bar bde bar gshegs pa'i mtho'i mtho bzhi zheng du mtho do/ /de las lhag par byed du 'jug na bcang nas ltung byed do/</p>
P.89	<p>ayaı-q-a tegimlig _____</p>	<p>ayaı-qa tegimlig jun-u yeke bös-dü qubčad-i (386a)</p>		<p>ayaı-q-a tegimlig jun-u yeke bös-tü qubčad-i üiledgegülbesü</p>	<p>/dge slong gis dbyar gyi gos ras chen byed du 'jug na tshad</p>

	<p>jun-u yeke bös-ün qubčad-un činegen kemebesü ene buyu: urtuɣulin anu sayibar oduɣsan-u tögün-iyer jiryuyan tögün örgen anu jarim töge-lüge ɣurban bolai: tegün-eče ilegü üiledgebesü oytaɣju aldal bolai:</p>	<p>üiledgegölbesü ele činegen-ü yosuɣar üiledgegölügdeküi: tegün-dür jun-u yeke bös-ün qubčad-un činegen kemebesü ene buyu: urtuɣuliy inu sayibar oduɣsan-u tögen-iyer jiryuyan töge: örgen inu jarim töge-lüge ɣurban bolai: tegün-eče ilegü üiledgebesü oytaɣju aldal bolai:</p>		<p>ele činegen-ü yosuɣar üiledgegölügdeküi: tegün-dür jun-u yeke bös-ün qubčad-un činegen kemebesü ene buyu: urtuɣuluɣ anu sayibar oduɣsan-u tögen-iyer jiryuyan töge örgen anu jarim töge-lüge ɣurban bolai: tegün-eče ilegüü üiledgebesü oytaɣju unal bolai:</p>	<p>bzhin du byed du tshug shig /de la dbyar gyi gos ras chen gyi tshad ni 'di yin te/ /srid du bde bar gshegs pa'i mtho'i mtho drug zheng du mtho phyed dang gsum mo/ /de las lhag par byed du 'jug na bcang nas ltung byed do/</p>
P.90	<p>basa ali ba ayay-qa tegimlig sayibar oduɣsan-u karš-a debel-ün činegeber debel üiledgegölküi</p> <p>sayibar oduɣsan-u kars-a debel-eče ülemji üiledgebesü aldal bolai:</p> <p>tegün-tür sayibar oduɣsan-u kars-a debel-ün činege kemebesü ene buyu: urtuɣulin inu sayibar oduɣsan-u tögün-iyer arban tögü</p>	<p>basa aliba ayay-qa tegimlig sayibar oduɣsan-u karš-a debel-ün činegeber karš-a debel-i üiledgegölküi</p> <p>sayibar oduɣsan-u karš-a debel-eče ülemji üiledgebesü aldal bolai::</p> <p>tegün-dür sayibar oduɣsan-u karš-a debel-ün činege kemebesü ene buyu: urtuɣuliy inu sayibar oduɣsan-u tögen-iyer arban töge</p>		<p>basa ali ba ayay-q-a tegimlig sayibar oduɣsan-u nom-tu debel-ün činege ber nom-tu debel-i üiledgegölküi ba: (24b) sayibar oduɣsan-u nom-tu debel-eče ülemji üiledgebesü unal bolai:</p> <p>tegün-dür sayibar oduɣsan-u nom-tu debel-ün činege kemebesü ene buyu: urtuɣuliy anu sayibar oduɣsan-u tögen-iyer arban töge</p>	<p>/yang dge slong gang bde bar (15a) // gshegs pa'i chos gos kyi tshad kyi chos gos byed du 'jug gam/ bde bar gshegs pa'i chos gos las lhags par byed du 'jug na ltung byed do/ /de la bde bar gshegs pa'i chos gos kyi tshad ni 'di yin te/ srid du bde bar gshegs pa'i mtho'i mtho bcu/</p>

	<p>örgeṇ inu jirṇuṇ töge buyu: teḡün-i ene kemebeṣü sayibar oduṇsan-u kars-a debel-ün čineḡen bolai:</p>	<p>örgeṇ anu jirṇuṇ töge buyu: teḡüni ene kemebeṣü sayibar oduṇsan-u karš-a debel-ün čineḡen bolai:</p>		<p>örgeṇ anu jirṇuṇ töge buyu: teḡün-i ene kemebeṣü sayibar oduṇsan-u nom-tu debel-ün čineḡen bolai:</p>	<p>chu zheng du mtho drug ste/ de la 'di ni bde bar gshegs pa'i chos gos kyi tshad do/</p>
	<p>amin qabiy-a-tan-a aldal bolṇayčī yeren nom-ud-i unḡsin baribai bi</p> <p>teḡün-tür amin qabiy-a-tan-ača eḡün-tür čī oṇoyata arilbasu yaṇun kemen asaṇumui eḡün-tür čī oṇoyata arilbasu yaṇun kemen qoyar ta asaṇumui: eḡün-tür amin qabiy-a-tan-a oṇoyata arilbasu ene metü yaṇun ba: ülü üḡüleküi ber teḡün-i teḡünčilen kü barimui:</p>	<p>amin qabiy-a-dan-a aldal bolṇayčī yeren nom-ud-i unḡsin barabai bi:</p> <p>teḡün-dür amin qabiy-a-tan-ača eḡün-dür čī oṇoyata arilbasu yaṇun kemen asaṇumui: eḡün-dür čī oṇoyata arilbasu yaṇun kemen qoyar da ṇurban da asaṇumui: eḡün-dür amin qabiy-a-tan-a oṇoyata arilbasu ene metü yaṇun ba: ülü üḡüleküi ber teḡüni teḡünčilen kü barimui:</p>		<p>amin qabiy-a tan-a unal bolṇayčī yeren nom-ud-i unḡsin baribai bi:</p> <p>teḡün-dür bi amin qabiy-a tan-ača eḡün-dür čī oṇoyata arilbasu yaṇun kemen asaṇumui: eḡün-dür čī oṇoyata arilbasu yaṇun kemen qoyar ta ṇurban ta asaṇumui: eḡün-dür amin qabiy-a tan-a oṇoyata arilbasu ene metü yaṇun ba: ülü üḡüleküi ber teḡün-i teḡünčilen kü barimui:</p>	<p>/tshe dang ldan pa dag bdag gis ltung byed kyi chos dgu bcu po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ 'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de zbhin du 'dzin to</p>
FOUR PRATIDEŚANĪYA DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	<p>janggi inu balyad kiged busu ger büged: suruyčid kiged arṇayatan kemebeṣü</p>	<p>janggi inu: balyad kiged busu ger büged suruyčid kiged arṇayatan kemebeṣü</p>		<p>tobčī inu balyad kiged busu ger büged suruyčid kiged arṇayatan kemebeṣü:</p>	<p>sdom la grong dang khyim gzhan nyid dang ni/ bslab pa rṇams dang dgon pa ni/</p>

	tusa-tu-yi (114b) burqan büged: anggida namančilaydaqui kemen nomlabai:	tusatu-yi burqan büged anggida namančilaydaqui kemen nomlabai:		tusa-yi nomlayči burqan büged: anggida namančilaydaqui kemen nomlabai:	sangs rgyas phan pa gsung pa yis/ so sor bshags par bya par gsungs/
	amin qabiy-a-tan-a anggida namančılan üiledküi edeger dörben nom kemebesü: jarim sara boluyad anggida tonilyayči sudur-i ungsiqui-ača bolumui:	amin qabiy-a-dan-a anggida namančılan üiledküi edeger dörben nom kemebesü: jarim jarim sara boluyad anggida tonilyayči sudur ungsiqui-ača bolumui:		amin qabiy-a tan-a anggida namančılan üiledküi edeger dörben nom kemebesü: jarim jarim sara boluyad anggida tonilyayči sudur ungsiqui-ača bolumui:	tshe dang ldan pa dag so sor bshags par bya ba'i chos bzhi po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo 'don pa las 'byung ngo/
Prd.1	basa ali ba ayay-q-a tegmilig uruy tariy busu tergegür-tür büküi simnanča binvad-un tulada balyad-tur odqui- tur-i idegen kiged jajilqui-yi öber-ün yar- iyar yabuyad jajilbasu ba idebesü tere ayay-q-a tegmilig yaday- a-tu qotala-yi bayasqaqui küriyen-tur odçu ayay-q-a tegmilig-üd-tür amin qabiy-a-tan-a nadur yosutu busu mayusiyaydaqui oron öber-e öber-e namančilaydaqu bolbai:	basa aliba ayay-qa tegmilig uruy tariy busu tergegür-dür büküi simnanča binvad-un tulada balyad-dur odqui- dur idegen kiged jajilqu- yi öber-ün yar-iyar abuyad jajilbasu ba idebesü: tere ayay-qa tegmilig yadayadu qotola bayasqaqui qoriyan-dur odçu: (386b) ayay-qa tegmilig-üd-dür amin qabiy-a-dan-a nadur yosutu busu mayusiyaydaqui oron öber-e öber-e namančilaydaqui bolbai:		basa ali ba ayay-q-a tegmilig uruy tariy busu yeke tergegür-tür büküi eke ayay-q-a tegmilig binvad-un tulada balyad- tur odqui-dur-i idegen kiged jajilqu-yi öber-ün yar-iyar abuyad: jajilbasu ba idebesü tere ayay-q-a tegmilig yadayadu qotala-yi bayasqaqui küriyen-dür odçu: ayay-q-a tegmilig-üd-tür amin qabiy-a tan-a nadur yosutu busu mayusiyaydaqui oron öber-e öber-e namančilaydaqu bolai:	/yang dge slong gang dge long ma nye du ma yin pa lam po che na 'dug pa bsod snyoms kyi phyir grong du 'gro ba las bca' pa dang bza' ba rang gi lag gis blangs te /'cha'a pa 'am za na dge slong des phyi rol kun dga' ra bar song ste/ dge slong nmams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis

	tere nom-i öber-e öber-e namančilasuyai kemen öber-e öber-e namančilaydaqu buyu: ene nom kemebesü öber-e öber-e namančilaydaqu bolai:	tere nom-i öber-e öber-e namančilaydaqui kemen: öber-e öber-e namančilaydaqui buyu: ene nom kemebesü öber-e öber-e namančilaydaqu bolai::		tere nom-i öber-e öber-e namančilasuyai kemen öber-e öber-e namančilaydaqui buyu: ene (25a) nom kemebesü öber-e öber-e namančilaydaqu bolai::	chos de so sor chags so zhes so sor bshags par bya ste/ chos 'di ni so sor bshags par bya ba'o/
Prd.2	masi neng olan ayay-q-a tegmilig-üd ger-üd-tür joçilan uriju idegen ideküi çay-tur tende ker be nigen simnanča egün-tür jajilqu-yi öggügtün : egün-tür tuturyan-u amusun-i öggügtün: egün-tür borçay-tu noyoyan-u öggügtün: egün-tür büse öggügtün kemen soyuju bayibasu ele tere simnanca-tur: tedeger ayay-q-a tegmilig eyin kemen: tüy-e çi ayay-q-a tegmilig-üd-i idegen idetele nigen tedüi atuyai kemen soyuydaqui: ker ayay-q-a tegmilig ber tere simnanča-tur teyin kemen ügülen	masi neng olan ayay-q-a tegmilig-üd ger-üd-dür joçilan uridu idegen ideküi çay-dur tende ber ba nigen simnanča egün-dür jajilqu-yi öggügtün : egün-dür tuturyan-u amusun-i öggügtün: egün-dür borçay-du noyoyan-i öggügtün: egün-dür büse öggügtün kemen soyuju bayibasu ele: tere simnanca-dur tedeger ayay-q-a tegmilig eyin kemen tüy-e çi ayay-q-a tegmilig-üd-i idegen idetele nigen tedüi atuyai kemen soyuydaqui: ker ayay-q-a tegmilig ber tere simnanča-dur teyin kemen ügülen yadabasu:		masi neng olan ayay-q-a tegmilig-üd ger-üd-tür joçilan uriju idegen ideküi çay-tur: tende ker be nigen ayay- q-a tegmilig egün-dür jajilaqu-yi öggügtün: egün-dür tuturyan-u amusun-i öggügtün: egün-dür borçay-tu noyoyan-i öggügtün: egün-dür umdayan-i öggügtün kemen soyuju bayibasu ele: eke ayay-q-a tegmilig- dür tedeger ayay-q-a tegmilig eyin kemen: okin tüi-e çi ayay-q-a tegmilig-üd-i idegen idetele nigen tedüi atuyai kemen soyuydaqui: ker be ayay-q-a tegmilig ber tere eke ayay-q-a tegmilig-tür teyin kemen	/dge slong rab tu mang po dag khyim rnams su 'gron du pos nas zan za ba'i tshe na/ gal te dge slong ma zhid 'di la ni bca' ba byin cig/ 'di la ni 'bras che na byin cig /'di la ni sran tshod byin cig/ 'di la ni btung ba byin cig ces bsgo zhing 'dug na/ dge slong ma de la dge slong de rnams kyis 'di skad ces sring mo khyod dge slong rnams zan za ba'i bar du re shig sdod cig ces bsgo bar bya'o/ /gal te dge slong gcig gis kyang dge slong ma de la de skad ces smra

	<p>yadabasu tedeger ayay-q-a tegimlig bögüdeger yadayadu qotala-yi bayasqayçi qoriyan-tur oduyad:</p> <p>ayay-q-a tegimlig-üd-tür amin qabiy-a-tan-a ba bürin-tür yosutu busu mayusiyaydaqui oron öber-e öber-e namançilaydaqui bolbai: tere nom-i öber-e öber-e namančilamui: kemen öber-e öber-e namançilaydaqui buyu: ene nom basa öber-e öber-e namançilaydaqui bolai:</p>	<p>tedeger ayay-qa tegimlig bögüdeger yadayadu qotala-yi bayasqayçi qoriyan-dur oduyad:</p> <p>ayay-qa tegimlig-üd-tür amin qabiy-a-dan-a ba bürin-dür yosutu busu mayusiyaydaqui oron öber-e öber-e namançilaydaqui bolbai: tere nom-i öber-e öber-e namançilaydaqui buyu kemen öber-e öber-e namançilaydaqui bolai: ene nom-i basa öber-e öber-e namançilaydaqui bolai:</p>		<p>ügülen yadabasu tedeger ayay-q-a tegimlig bögüdeger yadayadu qotala-yi bayasqayçi qoriyan-dur oduyad:</p> <p>ayay-q-a tegimlig-üd-tür amin qabiy-a tan-a ba bürin-dür josutu busu mayusiyaydaqui oron öber-e öber-e namançilaydaqui bolbai: tere nom-i öber-e öber-e namančilamui kemen öber-e öber-e namançilaydaqui buyu: ene nom basa öber-e öber-e namançilaydaqui bolai:</p>	<p>ma spo bas na/ dge slong de dag thams cad kyis phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag cag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang (15b) so sor bshags par bya ba'o/</p>
Prd.3	<p>suruyçid-un alimad ger quvaray-ud-un surtaqui sanvar-iyar janggiraqui boluyu:</p> <p>ali ba basa ayay-q-a tegimlig suruyçid-un alimad ger quvaray-ud- un surtaqui sanvar-iyar janggiduysan tere metüs-tür urida joçılan ese bügetele oduyad</p> <p>öber-ün yar-iyar jajilqui</p>	<p>suruyçid-un alimad ger quvaray-ud-un surtaqui sanvar-iyar janggiraqui boluyu:</p> <p>basa aliba ayay-qa tegimlig suruyçid-un alimad ger quvaray-ud- un surtaqui sanvar-iyar janggiduysan tere metüs-dür urida joçılan ese bügetele oduyad</p> <p>öber-ün yar-iyar jajilqui</p>		<p>suruyçid-un alimad ger quvaray-ud-un surtaqui sanvar-iyar janggiraqui boluyu:</p> <p>ali ba basa ayay-q-a tegimlig suruyçid-un alimad-un ger quvaray- ud-un surtaqui sanvar- iyar janggiduysan tere metüs-tür urida joçılan ese uriysan bügetele oduyad:</p> <p>öber-ün yar-iyar</p>	<p>/slob pa dag gi khyim gang dag dge 'dun gyi bslab pa'i sdom pas bsdams par gyur la/ yang dge slong gang slob pa dag gi khyim gang dag dge 'dun gyi bslab pa'i sdom pas bsdams pa de lta bu dag tu sngar 'gron du ma bos par song ste/ rang gi lag gis bca' ba</p>

	<p>kiged idegen-i abču jajilbasu: idebesü tegüber ayay-q-a tegmilig-üd yaday-a-tu qotala-yi bayasqayči qoriyan-tur oduyad: ayay-q-a tegmilig-üd-tür amin qabiy-a-tan-a nadur yosutu busu mayusiyaydaqui oron öber-e öber-e namančilaydaqui bolbai: tere nom-i öber-e öber-e namančilaydaqui buyu:</p> <p>_____</p> <p>ene nom-i basa öber-e öber-e namančilaydaqui bolai:</p>	<p>kiged idegen-i abču jajilbasu: idebesü tegüber ayay-q-a tegmilig-üd yadayadu qotala-yi bayasqayči qoriyan-dur oduyad: ayay-qa tegmilig-üd-tür amin qabiy-a-dan-a nadur yosutu busu mayusiyay/daqui oron öber-e öber-e namančilaydaqui bolbai: (387a) tere nom-i öber-e öber-e namančilaydaqui buyu: kemen öber-e öber-e namančilaydaqui bolai: ene nom-i basa öber-e öber-e namančilaydaqui bolai:</p>		<p>jajilaqui kiged idegen-i abču jajilbasu idebesü: tegüber ayay-q-a tegmilig-üd yadayadu qotala-yi bayasqayči qoriyan-dur oduyad: ayay-q-a tegmilig-üd-tür amin qabiy-a tan-a nadur yosutu busu mayusiyaydaqui oron (25b) öber-e öber-e namančilaydaqui bolbai tere nom-i öber-e öber-e namančilaydaqui buyu</p> <p>kemen öber-e öber-e namančilaydaqui bolai: ene nom-i basa öber-e öber-e namančilaydaqu bolai:</p>	<p>dang bza' ba blangs nas 'cha' 'am za na /dge slong des phyi rol kun dga' ra bar song ste/</p> <p>dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis</p> <p>chos de so sor bshags so</p> <p>zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya'o//</p>
Prd.4	<p>quvaray-ud-un alimad oron debisker arnayatan sejeg-tü kemen aldarsiysan</p> <p>_____</p> <p>öber-e öber-e ayuqu metü kemen aldarsiysan boluyad basa ayay-q-a tegmilig quvaray-ud-un alimad oron debisker arnayatan:</p>	<p>quvaray-ud-un alimad oron debisker arnayatan sejig-dü kemen aldar/siysan: ayul-du kemen aldarsiysan: öber-e öber-e ayuqu metü kemen aldarsiysan boluyad: basa ayay-qa tegmilig quvaray-ud-un alimad oron debisker-i</p>		<p>quvaray-ud-un alimad oron debisker aranyatan sesig-tü kemen aldarsiysan: ayul-tu kemen aldarsiysan: öber-e öber-e ayuqu metü kemen aldarsiysan boluyad: basa ayay-q-a tegmilig quvaray-ud-un alimad oron debisker aranyatan</p>	<p>dge 'dun gyi gnas mal dgon pa gang dag dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grag pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags par gyur la/ yang dge slong gang dge 'dun gyi gnas mal dgon pa gang dag dogs pa</p>

	<p>seçeg-tü kemen aldarsiysan: ayul-tu kemen aldarsiysan: öber-e öber-e ayul-iyar ayuqu metü tere modun- tur urida ese tengsegsen- i qotala-yi bayasqayçi qoriyan-u yadan-a jajilqui kiged idekü-yi abuyad jajilbasu ba idebesü tere ayay-q-a tegimlig yaday-a-tu qotala-yi bayasqayçi qoriyan-tur oduyad: ayay-q-a tegimlig-üd-tür amin qabiy-a-tan-a nadur yosutu busu mayusiyaydaqui oron öber-e öber-e namançilaydaqui bolbai: tere nom-i öber-e öber-e namançilamui: kemen öber-e öber-e namançilaydaqui bolai: ene nom-i basa öber-e öber-e namançilaydaqui bolai:</p>	<p>arnayatan: sesig-dü kemen aldarsiysan: ayul-du kemen aldarsiysan: öber-e öber-e ayul-iyar ayuqu metü tere metüs- tür urida ese dayaysan-i qotala-yi bayasqayçi qoriyan-u yadan-a jajilqui kiged idekü-yi abuyad: jajilbasu ba idebesü tere ayay-qa tegimlig yadayadu qotala-yi bayasqayçi qoriyan-dur oduyad: ayay-qa tegimlig-üd-dür amin qabiy-a-dan-a nadur yosutu busu mayusiyaydaqui oron öber-e öber-e namançilaydaqui bolbai: tere nom-i öber-e öber-e namançilamui: kemen öber-e öber-e namançilaydaqui bolai: ene nom basa öber-e öber-e namançilaydaqui:</p>		<p>sesig-tü kemen aldarsiysan: ayul-tu kemen aldarsiysan: öber-e öber-e ayul-iyar ayuqu metü tere metüs- tür urida ese kesügsen-i qotala-yi bayasqayçi qoriyan-u yadan-a jajilqui kiged idekü-yi abuyad jajilbasu ba idebesü: tere ayay-q-a tegimlig yadayadu qotala-yi bayasqayçi qoriyan-dur oduyad: ayay-q-a tegimlig-üd-tür amin qabiy-a tan-a nadur yosutu busu mayusiyaydaqui oron öber-e öber-e namançilaydaqui bolbai: tere nom-i öber-e öber-e namançilamui kemen öber-e öber-e namançilaydaqui bolai: ene nom-i basa öber-e öber-e namançilaydaqui bolai:</p>	<p>dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa de lta bu dag tu sngar ma nyul bar kun dga' ra ba'i pyi rol du bca' ba dang bza' ba blangs te 'cha' 'am za na/ dge slong des phyi rol kun dga' ra bar song ste/ dge slong rnams la tshe dang ldan pa dag bdag la smad pa'i gnas mi rigs pa so sor bshags par bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya'o/</p>
	<p>amin qabiy-a-tan-a (bi) öber-e öber-e namançilaydaqui dörben</p>	<p>amin qabiy-a-dan-a bi öber-e öber-e namançilaydaqui:</p>		<p>amin qabiy-a tan-a bi öber-e öber-e namançilaydaqui dörben</p>	<p>/tshe dang ldan pa dag bdag gis so sor bshags par bya pa'i ches bzhi</p>

	<p>nom-ud-i ungsin barabai: tegün-tür bi amin qabiy-a-tan-tur ker egün-tür či oyooyata arilbasu yayun kemen asayumui</p> <p>egün-tür či oyooyata arilbasu yayun kemen qoyar ta yurban ta kürtele asayumui egün-tür amin qabiy-a-tan oyooyata arilbasu ene metü yayun ba ülü ügüleküi ber tegüni tegünçilen kü barimui:</p>	<p>dörben nom-ud-i ungsin barabai:: tegün-dür bi amin qabiy-a-dan-dur ker egün-dür či oyooyata arilbasu yayun kemen asayumui: egün-dür či oyooyata arilbasu yayun kemen qoyar da yurban da kürtele asayumui: egün-dür amin qabiy-a-dan oyooyata arilbasu ene metü yayun ba ülü ügüleküi ber tegün-i tegünçilen kü barimui::</p>		<p>nom-ud-i ungsin baribai: tegün-dür bi amin qabiy-a tan-dur ker egün-dür či oyooyata arilbasu yayun kemen asayumui: egün-dür či oyooyata arilbasu yayun kemen qoyar ta yurban ta kürtele asayumui: egün-dür amin qabiy-a tan oyooyata arilbasu ene metü yayun ba ülü ügüleküi ber tegün-i tegünçilen kü barimui:</p>	<p>po dag bton zin to/ /de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/</p>
ŚAIKṢA DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	<p>janggi inu samtab-tur kemebesü doloyan jüil kiged: čiğebçi-tür bi yurban jüil: janggidqui teriyuten tabun terigün-i bürgüküi terigüten jüil qarayiqui terigüten tabun jüil: bey-e terigüten tabun jüil:</p>	<p>janggi inu: šamtab-dur kemebesü doloyan jüil kiged: čegejebçi-dür ber yurban jüil masi janggidqui terigüten tabun terigün-i bürgüküi terigüten tabun jüil: qarayiqui terigüten tabun jüil: bey-e terigüten tabun jüil:</p>		<p>tobçi inu: šamtab-tur kemebesü doloyan jüil kiged čegejibçi-dür ber yurban jüil: masi jangkidqui (26a) terigüten tabun: terigün-i bürgüküi terigüten tabun jüil: (?) terigüten tabun jüil: bey-e terigüten tabun jüil:</p>	<p>/sdom la/ sham thabs la ni rnam bdun dang / stod g.yogs la yang rnam gsum dang / /shin du bsdams las sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ mchod la sogs pa rnam lnga dang / /lus la sogs pa rnam pa lnga/</p>

	sayun üiledküi yisün kiked: ögçü abun üiledküi naiman bolai:	sayun üiledküi yisün kiked: ögçü abun üiledküi (387b) naiman bolai:		sayun üiledküi yisün kiked ögçü abun üiledküi naiman bolai:	/’dug par bya ba dgu dag dang / /byin len bya ba brgyad rnams so/
	amin qabiy-a-tan-a surtaqui edeger olan nom kemebesü jarim jarim sara boluyad: anggida tonilyayçi sudur-i ungsiqui-ača bolumui:	amin qabiy-a-dan-a surtaqui edeger olan nom kemebesü jarim jarim sara boluyad: anggida tonilyayçi sudur-i ungsiqui-ača bolumui:		amin qabiy-a tan-a surtaqui edeger olan nom kemebesü jarim jarim sar-a boluyad: anggida tonilyayçi sudur-i ungsiqui-ača bolumui:	/tshe dang ldan pa dag bslab pa’i chos mang po ’di dag rnams ni zla ba phyed phyed cing so sor thar pa’i mdo ’don pa las ’byung ngo/
Ś.1-7	samtab-i tügereglen emüsküi-tür suralčaydaqui samtab-i asuru tegdegülküi busu: asuru unjiyulqui busu: jayan-u qabir metü busu dala-yin nabči metü busu: üres-ün čaylasun metü busu kiked: moyai-yin terigün taki erbeger metü busu-bar emüsküi-tür surulčaydaqui bolai:	šamtab-i tügüriglen emüsküi-dür suralčaydaqui: šamtab-i asuru tegdeyilgeküi busu: asuru unjiyulqui busu: jayan-u qabar metü busu: dala-yin nabči metü busu: üres-ün čayalsun metü busu kiked: moyai-yin terigün daki erbeger metü busu-bar emüsküi-dür surulčaydaqu bolai:		šamtab-i tügüriglen emüsküi-dür suralčaydaqui: šamtab-i asuru tegdeyigülgeküi busu: asuru unjiyulqui busu: jayan-u qabar metü busu: tala-yin nabči ebkeken metü busu: üres-ün kebeg metü busu kiked: moyai-yin terigün daki erbeger metü busu-bar emüsküi-dür surulčaydaqu bolai	/sham (16a) //thabs zlum por mgo bar bslab par bya/ sham thabs ha can rtse ngas pa ma yin pa dang / ha can ’jol pa ma yin pa dang / glang po che’i sna ltar ma yin pa dang / ta la’i lo ma ltar bltab ba ma yin pa dang / ’bru’i phur ma ltar ma yin pa dang / sprul mgo’-i gdengs ka ltar ma yin par bgo bar bslab par bya’o/
Ś.8-10	kars-a debel-i tügüreglen emüsküi-tür surulčaydaqui:	karš-a debel-i tügüriglen emüsküi-dür surulčaydaqui:		nom-tu debel-i tügüreglen emüsküi-dür surulčaydaqui:	/chos gos zlum por bgo bar bslab par bya’o/

	kars-a degel-i asuru tegderigül küi busu asuru unjiyulqui busu bar emüsküi-yi surulčaydaqui bolai:	karš-a debel-i asuru tegdeyilgegülküi busu: asuru unjiyulqui busu bar emüsküi-yi surulčaydaqu bolai:		nom-tu degel-i asuru tegdeyigülgeküi busu: asuru unjiyulqui busu bar emüsküi-yi surulčaydaqui bolai:	/chos gos ha can rtse ngas pa ma yin pa dang ha can 'jol pa ma yin par bgo bar bslab par bya'o/ surulčaydaqui bolai:
Š.11-15	masida janggidqui kiged sayitur emüsküi: dayun quriyaqui: nidün-iyen alaysan ülü üiledküi nigen anjasun-u tedüi qarču busu ger-te odqui- tur surulčaydaqui bolai:	masida janggidqui kiged sayitur emüsküi: dayun quriyaqui: nidün-iyen alaysan ülü üiledküi: nigen anjasun-u tedüi qaraju busu gerte odqui tursulčaydaqu bolai:		masida janggidqui kiged: sayitur emüsküi: dayun quriyaqui: nidün-iyen alaysan ülü üiledküi: nigen alda-yin tedüi qaraq busu gerte odqui-dur surulčaydaqu bolai:	/shin du bsdams pa dang legs par bgos pa dang / sgra bskyung ba dang / mig g.yeng bar mi bya ba dang / gnya' shing gang tsam du blta zhing khyim gzhan dag du 'gro bar bslab par bya'o/
Š.16-20	terigün-(iyen) ülü bürgüküi kiged sayuqui: ülü unjiyulqui kүjүgүн deger-e ülü solbičayulqui: gejigen-tegen ülü solbičayulun busu ger- tür odqui-yi surulčaydaqui bolai:	terigün-iyen ülü bürgüküi kiged: ülü sayuqui: unjiyulqui. kүjүgүн deger-e ülü solbičayulqui: gejigen-degen ülü solbičayul-un: busu ger- dür odqu-yi surulčaydaqu bolai:		terigün-iyen ülü bürgüküi kiged: ülü seküküi: ülü unjiyulqui: kүjүgүн deger-e ülü solbičayulqui: gejigen-degen ülü solbijayul-un busu ger- tür odqu-yi surulčaydaqu bolai:	/mgo mi g.yog pa dang mi brdze ba dang mi gza' ba dang / gnya' gong du mi bsnol ba dang ltag par mi bsnol par khyim gzhan du 'gro bar bslab par bya'o/ /
Š.21-25	ülü sarayin ülü: sungyan: čomčaiysayar busu ba: köl-ün yadan-iyar busu sübigen-iyer ülü sitün:	ülü saran ülü: sunyan: čomčaiy/sayar busu ba: köl-ün yadan-iyar busu: sübegin-iyen ülü sitün:		ülü qarayin ülü sungyan čomčaiysayar busu ba: ebčigün-iyer busu sübegin-iyen ülü tulun	mi mchong ba dang mi rkyang ba dang / tsog bus ma yin pa dang brang bas ma yin pa dang / bkur mi brten par khyim

	busu ger-tür odqui-tur surulčaydaqui bolai:	busu ger-dür odqui-dur surulčaydaqui bolai:		busu ger-tür odqui-dur surulčaydaqui bolai:	gzhan du 'gro bar bslab par bya'o/
Ś.26-30	bey-e ben ülü morjiyin yar-ıyan ülü sejin: terigüben ülü morčiıyn mörin ülü ayuljayulqui: yar-ıyan ülü jalnaldun busu ger-te odqui-tur surulčaydaqui bolai:	bey-e ben ülü musgin: yar-ıyan ülü sejin: terigüben ülü musgin: mörön-ıyen ülü ayuljayulqui: yar-ıyan ülü jalıaldun busu gerte odqui-dur surulčaydaqui bolai:		beyeben ülü müsgin yar-ıyan ülü sejin: terigüben ülü müsgin mören-ıyen ülü ayuljayulqui: yar-ıyan ülü jalıaldun busu gerte odqui-dur surulčaydaqui bolai:	/lus mi bsgyur ba dang / lag pa mi dkyog pa dang mgo mi bsgyur pa dang phrag pa mi sprad pa dang lag pa mi sbrel bar kım gzhan du 'gro bar bslab par bya'o/
Ś.31	soyoy-a edüküi-e busu ger-te sayurin-tur ülü sayuqui-tur surulčaydaqui:	soyoy-a edüküi-e busu ger-ün sayurin-tur ülü sayuqui-dur surulčaydaqui:		soyoy-a edüküi-e busu ger-te sayurin-dur ülü sayuqui-dur surulčaydaqui	/ma bsgo bar kım gzhan du bstan la mi 'dug par bslab par bya/
Ś.32-39	debis ker-i (115a) ülü sinjilen onoqui бүкү bey-e ben kündüde ülü bayulıaqıı: köl-ıyen ülü solbičaqıı: ıuyan-ıyan ülü solbičaqıı: siyan-u deger-e siyaban ülü ayulqui: köl-ıyen ülü bokerqui: köl-ıyen ülü alčayıqui kiged: alan ülü alačayıqui bar anggida ger-tür sayurin- tur sayuqu-yi surulčaydaqui:	debisker-i ülü sinjilen onoqui бүкү bey-e ben kündüde ülü bayulıaqıı: köl-ıyen ülü solbičaqıı: ıuy-a-ıyan ülü solbičaqıı: siyan-u deger-e siyaban ülü ayulqui: köl-ıyen ülü bokirqui: köl-ıyen ülü alčayıqui kiged: alan-ıyan ülü alačayıqui bar anggida ger-dür sayurin-dur sayuqu-yi surulčaydaqui:		debisker-i ülü sinjileküi bükü beyeben kündüde ülü bayulıaqıı: (26b) köl-ıyen ülü solbičaqıı: ıuyan-ıyan ülü solbičaqıı: siyan-u deger-e siyaban ülü ayulqui: köl-ıyen ülü bokirqui: köl-ıyen ülü alčayıqui kiged: alan-ıyan ülü üjügülküi ber anggida ger-tür sayurin-dur sayuqu-yi surulčaydaqui:	stan la ma rtags pa dang lus thams cad kyı ljid kyis mi dbab pa dang / rkang pa mi bsnol ba dang brla mi bsnol ba dang / long bu'i steng du long bu mi gzhag pa dang / rkang pa mi dgug pa dang rkang pa mi gdang ba dang / 'doms mi snang bar kım gzhan du stan la 'dug par bslab par bya'o/

<p>Ś.40-47</p> <p>amsar-luy-a sačuqu busu kiged: noḡoḡan nabči-luy-a tegsi buyu: kijayar kiged batir ayay-qa-yi qarqui jajilqui kiged ideküi-yi irege edüküi-e batiri ülü tosqui basa küsel-ün tulada tuturyatu amusun-iyar noḡ noḡoḡan-i ülü bürgün noḡ noḡoḡan-iyar tuturya: emüsčü ülü bürgüküi: idegen kiged jajilqui-ača degere batir ayayan-i ülü bariqui-tur surulčaydaqui bolai:</p>	<p>sayin idegen-i abqui surulčaydaqui: (388a) amasar-luy-a sačuqu busu kiged: noḡoḡan nabči-luy-a tegsi buyu: kijayar kiged batir ayay-qa-yi qarqui jajilqui kiged ideküi-yi irege edüküi-e batiri ülü tosqui: basa küsel-ün tulada tutury-a-du amusun-iyar noḡ noḡoḡan-i ülü bürgün: noḡ noḡoḡan-iyar tutury-a amusun-i ülü bürgüküi: idegen kiged jajilqui-ača deger-e batir ayayan-i ülü bariqui-dur surulčaydaqui bolai:</p>		<p>sayin idegen-i abqui surulčaydaqui: amsar-luy-a sačuqu busu kiged: noḡoḡan nabči-luy-a tegsi busu buyu: kijayar kiged batir ayay-qa-yi qaraqui jajilqui kiged idegen irege edüküi-e batiri ülü tosqui: basa küsel-ün tulada tutury-a-tu amusun-iyar noḡ noḡoḡan-i ülü bürkün noḡ noḡoḡan-iyar tutury-a amusu-yi ülü bürgüküi: idegen kiged jajilqui-ača deger-e batir ayayan-i ülü bariqui-dur surulčaydaqui bolai:</p>	<p>/legs par zas blang bar bslab par bya/ mu dang khang tshad du ma yin pa dang / tshod ma dang mnyam par ma yin pa dang thar chags su dang lhung bzed la blta ba dang / bca' ba dang bza' ba ma 'ongs par lhung bzed mi bzed pa dang yang 'dod pa'i phyir 'bras can gyis tshod ma mi dag pa tshod mas 'bras chan mi dgab pa dang / bca' ba dang bza' ba'i steng du lhung bzed mi gzung bar bslab par bya'o/</p>
<p>janggi inu: idegen-tür sayitur üiledküi: inu jiryuyan: sam sam terigüten tabun jüil üres-eče öber-e öber-e bolyaqui-luy-a tabun: yar-iyar tulqu terigüten tabun</p>	<p>janggi inu: idegen-dür sayitur üiledküi inu jiryuyan: sam sam terigüten tabun jüil üres-eče öber-e öber-e bolyaqaqui-luy-a tabun: yar-iyar duliyaqu terigüten tabun:</p>		<p>tobči inu: idegen-dür sayitur üiledküi inu jiryuan: šam šam terigüten tabun jüil üres-eče öber-e öber-e bolyaqui-luy-a tabun: yar-iyar duliyaqui terigüten tabun</p>	<p>/sdom la/ zas la legs par bya ba drug /tsug tsug la sogs rnam pa lnga/ /'bru nas tha dad byed pa lnga/ /lag pa bldag la sogs pa lnga/</p>
<p>Ś.48-53</p> <p>sayitur idegen ideküi-tür</p>	<p>sayitur idegen ideküi-</p>		<p>sayitur idegen ideküi-</p>	<p>/legs par zas bza' bar</p>

	asuru surulčaydaqui: emkü-yi asuru üçüken busu emkü-yi asuru yeke busu: emkü-yi čaytai-a emkü-yi jabdun edüküi- e amaban ülü anggyayin: amaban emkü-ber dügürgeged ülü ügüleküi-tür surulčaydaqui bolai:	dür asuru surulčaydaqui: emkü-yi asuru üçügüken busu: emkü-yi asuru yeke busu: emkü-yi čaytai-a emkü-yi jabdun edüküi- e amaban ülü anggyayin: amaban emkü-ber dügürgeged ülü ügüleküi-dür surulčaydaqu bolai:		dür asuru surulčaydaqui: emkü-yi asuru üçüken busu : emkü-yi asuru yeke busu emkü-yi čaytai-a emkü-yi jabdun edüküi- e amaban ülü anggyayin: amaban emkü ber dügürgeged ülü ügüleküi-dür surulčaydaqui bolai::	bslab par bya/ kham ha can chung ba ma yin pa dang / kham ha can che ba ma yin (16b) pa dang kham ran pa dang kham ma gzas par kha mi gdang ba dang kha kham gyis bkang ste mi smra bar bslab par bya'o/
Š.54-58	sam sam kiküi: kar kar ülü kigdeküi: sur sur ülü kigdeküi: qaqur qaqur ülü kigdeküi kiged: kelen-iyen γaryaju idegen ülü ideküi-tür surulčaydaqui bolai:	sam sam ülü kiküi: kar kar ülü kigdeküi: šuur šuur ülü kigdeküi: qaqur qaqur ülü kigdeküi kiged: kelen-iyen γaryaju idegen ülü ideküi-dür surulčaydaqui bolai:		šam šam ülü kiküi: kar kar ülü kigdeküi: šuur šuur ülü kigdeküi: qaqur qaqur ülü kigdeküi kiged kelen-iyen γaryaju idegen ülü ideküi-dür surulčaydaqu bolai:	/tsug tsug mi bya ba dang lcag lcag mi bya ba dang hu hu mi bya ba dang / phu phu mi bya ba dang lce phyung ste zas mi bza' bar bslab par bya'o/
Š.59-63	ür-e-eče öber-e anggida ülü üiledküi: ülü sonjiqui: oγoči-ban ülü ulariqui tanglayiban ülü tamsiyaqui: emkü-yi jayurma ülü tasulun idegen ideküi- tür surulčaydaqui bolai:	ür-e-eče öber-e anggida ülü üiledküi: ülü sonjiqui oγoči-ban ülü ulariqui: tanglai-ban ülü tamsiyaqui: emkü-yi jayurm-a ülü tasul-un idegen ideküi- dür surulčaydaqu bolai:		ür-e-eče öber-e anggida ülü üiledküi: ülü sonjiqui: oγoči-ban ülü ulariqui: tanglai-ban ülü tamsiyaqui: emkü-yi jayurm-a ülü tasul-un idegen ideküi- dür surulčaydaqu bolai:	/'bru nas tha dad du mi bya ba dang 'phyas mi gdags pa dang mkhur ba mi spo ba dang / dkan mi gtogs pa dang kham 'phor mi bcad par zas bza' bar bslab par bya'o/

Ś.64-68	<p>γar-ıyan ülü tulqui: batir-i ülü sibqarqui</p> <p>γar-ıyan ülü sujqıui:</p> <p>batir ülü kümürıküi: kiged suburyan metü egüdčü: idegen-i ülü ideküi-tür surulčaydaqui bolai::</p>	<p>γar-ıyan ülü tulqui: batir-i ülü sibqarqui:</p> <p>γar-ıyan ülü sajilaqui:</p> <p>batir-i ülü kümürıküi kiged: suburyan metü egüdčü idegen-i ülü ideküi-tür surulčaydaqu bolai::</p>		<p>γar-ıyan ülü duliyaqui: batir-i ülü sibqarqui:</p> <p>γar-ıyan ülü sajqıui: (27a) batir-i ülü kümürıküi kiged: suburyan metü egüdčü idegen-i ülü ideküi-dür surulčaydaqu bolai::</p>	<p>/lag pa mi bldag pa dang lhung bzed mi byog pa dang / lag pa mi sprug pa dang</p> <p>lhung bzed mi bskyom pa dang mchod rten 'dra bar bcom te zas mi bza' bar bslab par bya'o/</p>
	<p>janggi inu sonjqıui terigüten dörben jüil batir-tur ber basa arban jüil bosun üiledküi: terigüten tabun terigün-i bürgüküi terigüten tabun jüil: jangyutan terigüten kiged: jayan terigüten-i kölgelegsen γar-tayan duldui terigüten jiryuyan: dörben jüil ebedküi-nügüd bolai:</p>	<p>janggi inu: sonjqıui terigüten dörben jüil batir-dur ber basa arban jüil bosun üiledküi terigüten tabun: terigün-i bürgüküi terigüten tabun jüil: jangyutan terigüten kiged: jayan terigüten-i kölgelegsen: γar-dayan duldui terigüten jiryuyan dörben jüil ebedküi-nügüd bolai:</p>		<p>tobči inu: sonjqıui terigüten dörben jüil: batir-tur ber basa arban jüil: bosun üiledküi terigüten tabun: terigün-i bürgüküi terigüten tabun jüil: šangqu tan terigüten tabun: jayan terigüten-i kölgelegsen tabun: γar-tayan duldui terigüten jiryuyan: dörben jüil ebedküi-nügüd bolai:</p>	<p>/sdom la/ 'phyä la sogs pa rnam pa bzhi/ /lhung bzed la yang rnam pa bcu/ 'greng bar byed la sogs pa lnga/ /mgo g.yogs la sogs rnam pa lnga/ /do ker can la sogs pa lnga/ /glang chen la sogs gzhon pa lnga/ /lag na khar ba la sogs drug /na ba rnam pa bzhi rnams so/</p>
Ś.69	<p>dergede бүкүи аяа-қа тегімліг-үн батир-і sonjqıu-yin tulada ülü qaryaqui-tur surulčaydaqui</p>	<p>dergede (388b) бүкүи аяа-қа тегімліг-үн batir-i sonjqıu-yin tulada ülü qaryaqui-dur surulčaydaqui:</p>		<p>dergede бүкүи аяа-қа тегімліг-үн батир-і sonjqıu-yin tulada ülü qaraqui-dur surulčaydaqui:</p>	<p>/drung na 'dug pa'i dge slong gis lhung bzed la 'phyas gdags pa'i phyir mi blta bar bslab par bya/</p>

Ś.70	yar-ıyan idegen-lüge qoličaldıyulun usun-u saba-yi ülü bariqu-yi surulčaydaqui	yar-ıyan idegen-lüge qoličaldıyul-un usun-u saba-yi ülü bariqu-yi surulčaydaqui:		yar-ıyan idegen-lüge qoličaldıyul-un usun-u saba-yi ülü bariqu-yi surulčaydaqui:	lag pa zas dang 'bags pas chu snod la mi gzung bar bslab par bya/
Ś.71	dergede бүкүи аҕаҕ-қа теҕимлиг-түр идеген-лүге қоличалдуҕсан usun-ıyar ülü sačuqui-tur surulčaydaqui:	dergede бүкүи аҕаҕ-қа теҕимлиг-дүр идеген-лүге қоличалдуҕсан usun-ıyar ülü sačuqui-dur surulčaydaqui:		dergede бүкүи аҕаҕ-қа теҕимлиг-түр идеген-лүге қоличалдуҕсан usun-ıyar ülü sačuqui-dur surulčaydaqui:	drung na 'dug pa'i dge slong la zas dang 'bags paI chus mi gtor bar bslab par bya/
Ś.72	egel kümün sayun бүкүи-түр аҕаҕүл үгеҕүи-е идеген-лүге қоличалдуҕсан usun-ı anggida ger-tür ülü asayaqui-tur surulčaydaqui:	egel kümün sayun бүкүи-дүр аҕаҕүл үгеҕүи-е идеген-лүге қоличалдуҕсан usun-ı anggida ger-dür ülü asayaqui-dur surulčaydaqui:		egel kümün sayun бүкүи-дүр аҕаҕүл үгеҕүи-е идеген-лүге қоличалдуҕсан usun-ı anggida ger-tür ülü asayaqui-dur surulčaydaqui:	khyim pa 'dug pa la ma dris par chu zas dang 'bags pa khyim gzhan du mi dbo bar bslab par bya'o/
Ś.73	batir-un dotor-a idegen-ü bölüger-i dösürčü: ülü gegeküi-tür surulčaydaqui:	batir-un dotor-a idegen-ü bölüküi-yi dösürčü ülü gegeküi-dür surulčaydaqui:		batir-un dotor-a idegen-ü biligüür-i dösürču ülü gegeküi-dür surulčaydaqui:	/lhung bzed kyi nang du zas kyi lhag ma blugs te mi dor bar bslab par bya'o/
Ś.74	dorotu sitügen ügei җаҗар-un жүг-түр batir-i ülü ayulqui	dorotu sitügen ügei җаҗар-un жүг-дүр batir-i ülü ayulqui-yi surulčaydaqui:		dorotu sitügen ügei җаҗар-un жүг-түр batir-i ülü ayulqu-yi surulčaydaqui:	/'og gzhi med pa'i sa phyogs su lhung bzed mi gzhag par bslab par bya/
Ś.75-77	————— bayangiyu ögede busu-tur batir-i talbiqui-tur surulčaydaqui:	ergi busu kiged keji busu: bayingyui ögede busu-dur batir-i talbiqui-dur surulčaydaqui:		ergi busu kiged keji busu: bayingyu ögede busu-dur batir-i talbiqui-dur surulčaydaqui:	gad ka ma yin pa deng g.yang sa ma yin pa dang / dkan gzar bo ma yin par lhung bzed gzhag par bslab par bya/
Ś.78	bosču bayiysayar batir-i	bosču bayiysayar batir-i		bosču bayiysayar batir-i	'greng ste lhung bzed mi

	ülü ukiyaqui-tur surulčaydaqui:	ülü ukiyaqui-dur surulčaydaqui:		ülü ukiyaqui-dur surulčaydaqui:	gkru bar bslab par bya/
Š.79-81	ergi busu nur-a busu bayingyu ögede busu-tur batir-i ukiyaqui-tur surulčaydaqui	ergi busu nur-a busu bayingyu irgeden busu- dur batir-i ukiyaqui surulčaydaqui:		ergi busu nur-a busu bayingyu ögede busu- dur batir-i ukiyaqui-dur surulčaydaqui:	gad ka ma yin pa dang g.yang sa ma yin pa dang / dkan gzar po ma yin par bkru bar bslab par bya/
Š.82	türgen urusqu mören-ü urusqal-ača qariyulju batir inu usun-i ülü utququi-tur surulčaydaqui	türgen urusqu mören-ü urusqal-ača qariyulju batir-iyar usun-i ülü utququi-dur surulčaydaqui:		türgen urusqu mören-ü urusqal-ača qariyulju batir-iyar usun-i ülü utququi-dur surulčaydaqui:	'bab chu drag po'i rgyun las bzlog ste lhung bzed kyis chu mi bcu par bslab par bya'o/
Š.83	ülü ebüdün bügetel-e sayuyčın-tur bosču: bayıysayar nom ülü nomlaqui-tur surulčaydaqui	ülü ebedün bügetele sayuyčın-dur bosču bayıysayar nom ülü nomlaqui-dur surulčaydaqui:		ülü ebeddün bügetele sayuyčın-dur bosču bayıysayar nom ülü nomlaqui-dur surulčaydaqui:	/mi na bar 'dug pa la 'greng ste chos mi bshad par bslab par bya/
Š.84	ülü ebüdün bügetele kebteküi-tür sayuju nom ülü nomlaqui-tur surulčaydaqui	ülü ebedün bügetele kebteküi-dür sayuju nom ülü nomlaqui-dur surulčaydaqui:		ülü ebeddün bügetele kebteküi-dür sayuju nom ülü nomlaqui-dur surulčaydaqui:	mi na bar nyal bar la 'dug ste chos mi bshad par bslab par bya/
Š.85	ülü ebüdün bügetel-e öndör sayurin-tur sayuyčın-tur boyoni sayurin-tur sayuju nom ülü nomlaqui-tur surulčaydaqui:	ülü ebedün bügetele öndör sayurin-dur sayuyčın-dur: boyoni sayurin-dur sayuju nomlaqui-dur surulčaydaqui:		(27b) ülü ebeddün bügetele öndör sayurin- dur sayuyčın-dur boyoni sayurin-dur sayuju nom ülü nomlaqui-dur surulčaydaqui:	mi na bar stan mthon po la 'dug pa la stan dma' ba la 'dug ste chos mi bshad par bslab par bya/
Š.86	ülü ebüdün bügetele uruyısi yabuqui-tur qoyın-a-ača yabuju:	ülü ebedün bügetele uruyısi yabuqui-dur qoyına-ača yabuju: nom		ülü ebeddün bügetele urayısi yabuqui-dur qoyına-ača yabuju nom	mi na bar mdun du 'gro ba la phyi nas 'gro zhing chos mi bshad par bslab

	nom ülü nomlaqui-tur surulčaydaqui:	ülü nomlaqui-dur surulčaydaqui:		ülü nomlaqui-dur surulčaydaqui:	par bya/
Ś.87	ülü ebüdün bügetele tergegür-tür yabuyčın- tur tergegürün kijayar-a yabuju nom ülü nomlaqui-tur surulčaydaqui:	ülü ebedün bügetele tergegür-dür yabuyčın- dur tergegür-ün kijayar- a yabuju nom ülü nomlaqui-dur surulčaydaqui:		ülü ebeddün bügetele tergegür-tür yabuyčın- dur tergegür-ün kijayar- a yabuju nom ülü nomlaqui-dur surulčaydaqui:	mi na bar lam nas 'gro ba la lam gyi 'gram nas 'gro zhing chos mi bshad par bslab par bya'o// (17a)
Ś.88-92	ülü ebüdün ugetele terigün-iyen bürgüküi: sayuqui: qumbiqui kүjүgүн deger-e solbičayulqui: gejigen-degen solbičayuluysad-ta nom ülü ülü nomlaqui-tur surulčaydaqui:	ülü ebedün bügetele terigün-iyen ülü bürgüküi: sayuqui: qumbiqui: kүjүgүн deger-e solbičayulqui: gejigen-degen solbičayuluysad-da nom ülü nomlaqui-dur surulčaydaqui:		ülü ebeddün bügetele terigün-iyen bürgüküi següküi: qumbiqui: kүjүgүн deger-e solbičayulqui: gejigen-degen solbičayuluysad-ta nom ülü nomlaqui-dur surulčaydaqui:	//mi na bar mgo g.yogs pa dang / brdzes pa dang gzar ba dang gnya' gong du bsnol ba dang ltag par bsnol ba la chos mi bshad par bslab par bya'o/
Ś.93-97	ülü ebedün bügetele jangyuliysan üsüten malayan emüsügsen kiged: terigün-tegen titim tan-i terigün taki erike ten: terigün-iyen uriyaysad- tur nom ülü nomlaqui- tur surulčaydaqui:	ülü ebedün bügetele jangyulaysan üsüten malayan emüsügshed kiged: terigün-degen titim dan- i terigün-degen erike den: (389a) terigün-iyen uriyaysan-dur nom ülü nomlaqui-dur surulčaydaqui:		ülü ebeddün bügetele sangqulaysan üsüten malayan emüsügshed kiged terigün deki titim tan-i terigün-degen: erike ten terigün-iyen uriyaysad- tur nom ülü nomlaqui- dur surulčaydaqui:	/mi na bar skra do ker can dang zhwa gyon pa dang mgo cod pan can dang /mgo phreng ba can dang mgo dkris pa la chos mi bshad par bslab par bya'o/
Ś.98-102	ülü ebedün bügetele jayan kölgelegsens kiged:	ülü ebedün bügetele jayan kölgelegsens kiged:		ülü ebeddün bügetele jayan kölgelegsens kiged	/mi na bar glang po che zhon pa dang

	morin kölgelegsen: tangdur sayuysan: kölgen-ü deger-e aysan kiged: γutusun emüsügsed-te nom ülü nomlaqui-tur surulčaydaqui:	morin kölgelegsen: tangdur sayuysan: kölgen-ü deger-e aysan kiged: γutusun emüsügsed-de nom ülü nomlaqui-tur surulčaydaqui:		morin kölgelegsen: tagdur sayuysan: kölgen-ü deger-e aysan kiged γutusun emüsügsed-te nom ülü nomlaqui-dur surulčaydaqui:	rta zhon pa dang / khyogs na 'dug pa dang bzhon pa'i steng na 'dug pa dang / mchil lham gyon pa la chos mi bshad par bslab par bya'o/
Ś.103-108	ülü ebedün bügetele γar- tayan duldui bariysan kiged γar-tayan sükör bariysan: γar-tayan mese bariysan: γar-tayan iltü bariysan: γar tayan dayisun-u jer jebe bariysan: quyay emüsügsen-tür ülü nomlaqui-tur surulčaydaqui:	ülü ebedün bügetele γar- dayan duldui bariysan kiged: γar-dayan sükör bariysan: γar-dayan mese bariysan: γar-dayan iltü bariysan: γar-dayan dayisun-u jer jebe bariysan: quyay emüsügsed-dür nom ülü nomlaqui-dur surulčaydaqui:		ülü ebeddün bügetele γar-tayan tuldui bariysan kiged: γar-tayan sikür bariysan: γar-tayan mese bariysan: γar-tayan iltu bariysan: γar tayan dayisun-u tümüge bariysan: quyay emüsügsed-tür nom-i ülü nomlaqui-dur surulčaydaqui:	/mi na bar lag na khar ba thogs pa dang / lag na gdugs thogs pa dang / lag na mtshon thogs pa dang / lag na ral gri thogs pa dang / lag na dgra sta thogs pa dang / go cha gyon pa la chos mi bshad par bslab par bya'o/
Ś.109	(115b) ülü ebedün bügetele bosču: bayiysayar ütgen singgen ülü küsirleküi- yi surulčaydaqui	ülü ebedün bügetele bosču bayiysayar ütgen singgen ülü küsirlekü-yi surulčaydaqui:		ülü ebeddün bügetele bosču bayiysayar ütgen singgen ülü küsirlekü-yi surulčaydaqui:	/mi na bar 'greng ste bshad gci mi bya bar bslab par bya'o/
Ś.110	ülü ebedün bügetele usun-u dotor-a ütgen singgen burtay kiged: silüsün nisun бүгелjisün kiged	ülü ebedün bügetele usun-u dotor-a ütgen singgen burtay kiged: silüsün nisun бүгелjisün kiged		ülü ebeddün bügetele usun-u dotor-a ütgen singgen burtay kiged silüsün: nisun бүгелjisün kiged:	/mi na bar chu'i nang du bshang gci dang mchil ma dang/ snabs dang skyug pa dang /

	čer ülü gegeküi-tür surulčaydaqui:	čer ülü gegeküi-dür surulčaydaqui:		čer ülü gegeküi-dür surulčaydaqui:	rlugs pa mi dor bar bslab par bya/
Š.111	ülü ebedün bügetele köke noyoyan бүкүи җаҗар-ун жүг-түр үтген singgen burtay kiged silüsün nisun бүгөлҗисүн čer-i ülü gegeküi-tür surulčaydaqui	ülü ebedün bügetele köke noyoyan бүкүи җаҗар-ун жүг-дүр үтген singgen burtay kiged: silüsün nisun бүгөлҗисүн čer-i ülü gegeküi-dür surulčaydaqui:		ülü ebeddün bügetele köke noyoyan бүкүи җаҗар-ун жүг-түр үтген singgen burtay kiged silüsün nisun бүгөлҗисүн čer-i ülü gegeküi-dür surulčaydaqui:	mi na bar rtswa sngon po yod pa'i sa phyogs su bshang gci dang/ mchil ma dang snabs dang skyugs pa dang / rlugs pa mi dor bar bslab par bya/
Š.112	qoor boluysan-ača anggida modun-tur kümün-ü tursi-ača öndör-e ülü abariqui-tur surulčaydaqui	qoor boldaysan-ača anggida modun-dur kümün-ü tursi-ača öndör-e ülü abariqui-tur surulčaydaqui:		qoor boldaysan-ača anggida modun-dur kümün-ü tursi-ača (28a) öndör-e ülü abariqui-dur surulčaydaqui:	gnod pa byung ba ma gtogs par shing la mi gang tsam las mthor mi 'dzeg par bslab par bya'o/
	amin qabiy-a-tan-a bi surtayun-u olan nom-ud- i ungsin barabai:	amin qabiy-a-dan-a bi surtayun-u olan nom-ud- i ungsin barabai:		amin qabiy-a tan-a bi surtayun-u olan nom-ud- i ungsun baribai:	/tshe dang ldan pa dag bdag gis bslab pa'i chos mang po rnamtsa bton zin to/
	tegün-tür amin qabiy-a- tan-ača egün-tür oyooyata arilbasu yayun asayumui: egün-tür ta oyooyata arilbasu yayun kemen qoyar ta yurban ta kürtele asaydaqui bolai: egün-tür amin qabiy-a- tu oyooyata arilbasu ele ene metü yayu ba ülü ügüleküi ber tegün-i tegünčilen kü barimui:	tegün-dür amin qabiy-a- dan-ača egün-dür oyooyata arilbasu yayun kemen asayumui: egün-dür ta oyooyata arilbasu yayun kemen qoyar da yurban da kürtele asaydaqu bolai: egün-tür amin qabiy-a- du oyooyata arilbasu ele ene metü yayun ba ülü ügüleküi ber tegüni tegünčilen kü barimui:		tegün-dür amin qabiy-a tan-ača egün-dür oyooyata arilbasu yayun asayumui: egün-dür ta oyooyata arilbasu yayun kemen qoyar ta yurban ta kürtele asaydaqu bolai: egün-dür amin qabiy-a- tu oyooyata arilbasu ele: ene metü yayun ba ülü ügüleküi ber tegün-i tegünčilen kü barimui:	/ de la bdag gis tshe dang ldan pa dag la ci 'di la khyod yongs su dag gam zhes dri'o/ /ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/

SEVEN ADHIKARAṆAŚAMATHA DHARMAS					
	PPr	UUPr	HHPr	MPr	KPr
	janggi inu ilete duradqui es-e soytaysan kiged tegünčilen ali ba: olan mön činar-tu ebesüd-i delgegsen metü kiged: aman abun üiledküi ber bolai:	janggi inu: ilete duradqui ese soytaysan kiged: tegünčilen ali ba: olan mön činar-du ebesüd-i delgegsen metü kiged: aman abun üiledküi ber bolai:		tobči inu: iledte duradqui ese soytaysan kiged: tegünčilen ali ba olan mön činar-tu : ebesün-i delgegsen metü kiged: aman abun üiledküi ber bolai:	/sdom la/ mngon sum dran pa ma myos dang / /de bzhin gang mang ngo bo nyid/ /rtswa rnam bkras pa lta bu dang / /khas blangs par yang bya ba'o/
	amin qabiy-a-tan-a temečel-i amurliyulqui edeger doloγan nom kemebeśü jarim jarim sara-tur anggida tonilyayči sudur-i ungsiγsan-ača boluyu:	amin qabiy-a-tan-a temečel-i amurliyulqui edeger doloγan nom kemebeśü jarim jarim sara-dur anggida tonilyayči sudur-i ungsiγsan-ača boluyu:		amin qabiy-a tan-a temečel-i amurliyulqui edeger doloγan nom kemebeśü jarim jarim sara-dur anggida tonilyayči sudur-i ungsuγsan-ača boluyu:	/tshe dang ldan pa dag rtsod pa zhi bar bya ba'i chos bdun po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/
Adh.1	ilete nomoyadqaqui yosun-tur ilete nomoyadqaqui vinai-yi öggümüi:	ilete nomoyadqaqui yosun-dur (389b) ilete nomoyadqaqui vinai-yi öggümüi:		iledte nomoyadqaqui yosun-dur ilede nomoyadqaqui vinai-yi öggümüi:	/mngon sum gyis 'dul bar 'os pa la mngon sum gyis 'dul ba sbyin no/
Adh.2	duradqui bar nomoyadqaqui yosutan- tur duradqui vinai-yi öggümüi:	duradqui bar nomoyadqaqui yosutan- dur duradqui vinai-yi öggümüi:		duradqui bar nomoyadqaqui yosutan- dur duradqui vinai-yi öggümüi:	/dran pas 'dul bar 'os pa la dran pas 'dul ba sbyin no/
Adh.3	es-e soytaysan-iyar nomoyadqaqui yosutan- tur es-e soytaysan-iyar vinai-yi öggümüi:	ese soytaysan-iyar nomoyadqaqui yosutan- dur ese soytaysan-iyar vinai-yi öggümüi:		ese soytaysan-iyar nomoyadqaqui yosutan- dur ese soytaysan-iyar vinai-yi öggümüi:	/ma myos pas 'dul bar 'os pa la ma myos pas 'dul ba sbyin no/
Adh.4	ali yosutu modun-i olan	ali yosutu modun-i olan		ali yosutu modun-i olan	/gang tshul shing mang

	öggümüi: yosutan-tur olan yosutu modun-i	öggümüi: yosutan-dur olan yosutu modun-i		öggümüi: yosutan-dur olan yosutu modun-i	po sbyin par 'os pa la tshul shing mang po sbyin no/
Adh.5	tegün-ü emün-e: činar-i iregülküi-e mön yosutan-tur tegün-ü činar-i ögkü-yi öggümüi:	tegünü emüne činar-i iregülküi-e mön yosu/tan-dur tegünü činar-i ögkü-yi öggümüi:		tegün-ü mön činar-i erigülküi-e mön yosutan-dur tegün-ü činar-i ögkü-yi öggümüi:	/de'i ngo bo nyid tshol tu gzhug par 'os pa la de'i ngo bo nyid btsal ba sbyin no (17b)
Adh.6	ebesün-i delgegsen metü yosutan-tur ebesün-i delgegsen metü öggümüi:	ebesün-i delgegsen metü yosutan-dur ebesün-i delgegsen metü öggümüi:		ebesün-i delgegsen metü yosutan-dur ebesün-i delgegsen metü öggümüi:	rtsa bkram pa lta bu 'os pa la rtswa bkram pa lta bu sbyin no/
Adh.7	ali aman abqui yosutan-tur aman abtaqui bolai:	ali aman abqui yosutan-dur aman abtaqu bolai:		ali aman abqui yosutan-dur aman abtaqu bolai:	/gang khas blang bar 'os pa la khas blang bar bya'o/
	temečeldüküi: boluysan-tur temečel amurliyulqui edeger doloŷan nom-ud-iyar nom kiged vinai-luŷ-a burqan-u sasin-i yosuŷar nomoyadqaydaqui amurliyuluydaqui _____ bolai:	temečeldüküi boluysan-dur temečel amurliyulqui edeger doloŷan nom-ud-iyar nom kiged vinai-luŷ-a burqan-u sasin-i yosuŷar nomoyadqaydaqui amurliyuluydaqui: teyin büğed amurliyuluydaqui bolai:		temečeldüküi boluysan-dur temečel amurliyulqui edeger doloŷan nom-ud-iyar nom kiged: vinai-luŷ-a burqan-u šasin-i yosuŷar nomoyadqaydaqui amurliyuluydaqui: teyin büğed amurliyuluydaqui bolai:	/rtsod pa byung bar gyur pa rnams rtsod pa zhi bar bya ba'i chos bdun po 'di dag gis chos dang / 'dul ba dang ston pa'i bstan pa bzhi du dul bar bya zhi bar bya/ rnam par zhi bar bya'o/
	amin qabiy-a-tan-a temečen amurliyuluydaqui doloŷan nom-i ungsin barabai bi:	amin qabiy-a-dan-a temečen amurliyuluydaqui: doloŷan nom-i ungsin barabai bi::		amin qabiy-a tan-a temečen amurliyuluydaqui: doloŷan nom-i ungsin baribai bi:	/tshe dang ldan pa dag bdag gis rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/

	<p>tegün-tür amin qabiy-a-tan-ača egün-tür ta oyojata arilbasu yayun kemen asayumui bi:</p> <p>egün-tür ta oyojata arilbasu kemen qoyar ta yurban ta asayumui:</p> <p>egün-tür amin qabiy-a-tu oyojata arilbasu ele yayuba: ülü ügüleküi ber tere tegünçilen kü barabai:</p>	<p>tegün-dür amin qabiy-a-dan-a egün-dür ta oyojata arilbasu yayun kemen asayumui bi:</p> <p>egün-dür ta oyojata arilbasu yayun kemen qoyar da yurban da asayumui bi:</p> <p>egün-dür amin qabiy-a-du oyojata arilbasu ele ene metü yayun ba ülü ügüleküi ber tere tegünçilen kü barabai:</p>		<p>tegün-dür amin qabiy-a-tan-ača (28b) egün-dür ta oyojata arilbasu yayun kemen asayumui bi:</p> <p>egün-dür ta oyojata arilbasu kemen qoyar ta yurban ta asayumui bi:</p> <p>egün-dür amin qabiy-a-tu oyojata arilbasu ele ene metü yayun ba ülü ügüleküi ber tere tegünçilen kü baribai:</p>	<p>/de la bdag gis tshe dang ldan pa dag la ci 'di la khyed yongs su dag gam zhes dri'o/</p> <p>/ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum dri'o/</p> <p>/'di la tshe dang ldan pa dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/</p>
SUMMARY					
	<p>amin qabiy-a-tan-a anggida sudur ungsiqui terigülen ügüleküi-yi ungsin barabai::</p> <p>ilaydayuluyçi dörben nom kiged:</p> <p>quvaray-ud-un ülejü qoçoruysan arban yurban nom::</p> <p>_____</p> <p>tebçigdeküi aldal-un yučin nom</p> <p>aldal bolayaçi-yin yiren nom:</p> <p>öber namančilaqui</p>	<p>amin qabiy-a-dan-a anggida sudur ungsiqui terigülen ügüleküi-yi ungsin barabai::</p> <p>ilaydayuluyçi dörben nom kiged:</p> <p>quvaray-ud-un ülejü qoçoruysan arban yurban nom:</p> <p>ese mayaduysan qoyar nom:</p> <p>tebçigdeküi aldal-un yučin nom:</p> <p>aldal bolyaqu-yin yiren nom:</p> <p>öber-e namančilaqui</p>		<p>amin qabiy-a-tu-a bi ber anggida tonilqui-yin sudur ungsiqui terigülen ügüleküi-yi ungsin baribai::</p> <p>doroyidal boluysan dörben nom kiged:</p> <p>quvaray-ud-un ülejü qoçoruysan arban yurban nom:</p> <p>ese mayadduysan qoyar nom:</p> <p>tebçigdeküi unal-un yučin nom:</p> <p>unal bolayaçi-yin yeren nom:</p> <p>öber-e öber-e</p>	<p>/tshe dang ldan pa dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/</p> <p>/pham par gyur pa'i chos bzhi dang/</p> <p>/dge 'dun lhag ma'i chos bcu gsum dang /</p> <p>ma nges pa'i chos gnyis dang /</p> <p>spang ba'i ltung byed kyi chos sum cu dang /</p> <p>ltung byed kyi chos dgu bcu dang /</p> <p>so sor bshags par bya</p>

	dörben nom: surtaqui neng olan jayun nom: temečel-i amurliyulsuyai doloγan nom-ud-i ungsin barabai:	dörben nom: surtaqui eng olan jayun nom kiged: temečel-i amurliyulqui doloγan nom-ud-i ungsin barabai::		namančilaqui dörben nom: sutraqui olan nom kiged temečel-i amurliyulqui doloγan nom-ud-i ungsin baribai::	ba'i chos bzhi dang / bslab pa'i chos mang po dang rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/
CONCLUSION					
	ilaju tegüs nögčigsen tegünčilen iregsen dayin-i daruγsan üneker tuγuluγsan tere burqan-u sudur-tur qariy-a-tu quriyan čiyuluγsan kemebesü edeger bolai: ali ba anggida-ača boluγsan nom-luy-a dayan jokilduqui tere nom-tur basa bisireküi kiged jokilduqui: bayasqui ülü temečeldüküi ber sedkil-iyen qamuγ-ača sakiqi duradqui kiged: sereküi ber bisilyaydaqui bolai: ::	ilaju tegüs nögčigsen tegünčilen iregsen dayini daruγsan üneker tuγuluγsan tere burqan-u sudur-dur qariy-a-du quriyan čiyuluγsan kemebesü edeger bolai: ali ba anggida-ača boluγsan nom-luy-a (390 ^{8a}) dayan jokilduqui tere nom-dur basa bisireküi kiged: jokilduqui: bayasqui ülü temečeldüküi ber sedkil-iyen qamuγ-ača sakiqi duradqui kiged: sereküi ber bisilyaydaqu bolai: ::		(28b) ilaju tegüs nögčigsen tegünčilen iregsen dayini daruγsan üneker tuγuluγsan tere burqan-u sudur-tur qariy-a-tu quriyan čiyuluγsan kemebesü edeger bolai: ali ba anggida-ača boluγsan nom-luy-a dayan jokilduqui ta tere nom-dur basa bisireküi kiged jokilduqui bayasqui: ülü temečeldüküi ber sedkil-iyen qamuγ-ača sakiqi duradqui kiged: sereküi ber bisilyaydaqu bolai: ::	/bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing mdor bsdus pa ni 'di dag go/ gang gzhan nas 'byung ba'i chos kyi rjes su 'thun pa'i chos de la yang khyed rnam s 'dun pa dang 'thun pa dang dga' ba dang / mi rtsod par sems kun du srung ba dang dran pa dang bag yod pas rnal 'byor du bya'o/
	küličenggüi degedü qatayujil küličenggüi inu nirvan-u manglai kemen	küličenggüi degedü qatayujil küličenggüi inu: nirvan-u manglai kemen		küličenggüi degedü qatayujil küličenggüi inu: nirvan-u manglai kemen	/bzod pa dka' thub dam pa bzod pa yi/ mya ngan 'das pa

⁸ Pagination is written with a mistake – 360 – γurban jayun jaran

	burqan nomlabai mayad yaruy sad busud-i yaryamui kiged busud-i künügegçi toyin busu bolai: ::	burqan nomlabai: mayad yaruy sad busud-i qoorlaqui kiged: busud-i künügegçi toyin busu bolai: ::		burqan nomlabai: mayad yaruy sad busud-i qoorlaqui kiged: busud-i künügegçi toyin busu bolai: ::	mchog ces sangs rgyas gsung / rab tu byung ba gzhan la gnod pa dang / gzhan la 'tsho ba dge sbyong ma yin no/
	nidün tegül der amitan bui: bügesü ayultan-ača ker бүкүй yosuyar mergen amiduraqu-yin ene yirtinčü-tür nigül-nuyud-i oyooyata tebčigdeküi::	nidün tegül der amitan bui bügesü: ayul dan-ača ker бүкүй yosuyar: mergen amiduraqu-yin ene yirtinčü-dür nigül-nügüd-i oyooyata tebčigdeküi::		nidün tegül der amitan bui bügesü: ayul tan-ača ker бүкүй yosuyar: mergen amiduraqu-yin ene yirtinčü-dür: nigül-nügüd-i oyooyata tebčigdeküi::	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spong /
	ülü mayusiyan qoor ülü üileddeküi: anggida tonilyaçi-yi ber janggiddaqui: idegen-ü činegen-i:ber eyin uqaydaqui masi kijayar-un oron-tur aydaqui: ülemji sedkil-tür ülü barilduyulu ydaqui: ene kemebesü burqan-u sasin bui:	ülü mayusiyan qoor ülü üileddeküi: anggida tonilyaçi-yi ber janggiddaqui: idegen-ü činegen-i ber uqaydaqui : masi kijayar-un oron-dur aydaqui:: ülemji sedkil-dür üneker barilduyulu ydaqui: ene kemebesü burqan-u sasin bui:		ülü mayusiyan qoor ülü üileddeküi: anggida tonilyaçi-yi ber janggiddaqui: idegen-ü činegen-i ber uqaydaqui: masi kijayar-un oron-dur aydaqui:: ülemji (29a) sedkil-dür üneker barilduyulu ydaqui: ene kemebesü burqan-u šasin bui:	/skur pa mi gdab gnod mi bya/ /so sor thar pa'ang bsdami par bya/ /zas kyi tshod kyang rig par bya/ /bas mtha'i gan su gnas par bya/ /lhag pa'i sems la yang dag sbyor/ 'di n-i sangs rgyas bstan pa yin/
	yambar jögei čečeg-üd- eče öngge ünür-tür (ülü talbin):	yambar jögei čečeg-üd- eče öngge ünür-dü ülü talbin:		yambar jögei čečeg-üd- eče: öngge ünür-tür ülü qoorlan:	/ji ltar bung ba me tog las/ /kha dog dri la mi gnod par/

	<p>silen-i simejü nisküi metü: tegünčilen čidayči balyad-tur bitümüi::</p>	<p>simes-i simejü nisküi metü: tegünčilen čidayči balyad-tur bitümüi::</p>		<p>silün-i simijü niseküi metü: tegünčilen čidayči balyad-tur bitümüi::</p>	<p>/khu ba bzhibs nas 'phung ba ltar/ /de bzhin thub pa grong du rgyu/</p>
	<p>(116a) öber-ün yosutu kiged yosutu busu-yi : sinjilen onuju busud-un: ülü jokilduqui kiged üiledügsen kiged ese üiledügsed-te busu:: ülemji sedkil-tür seregdekü buyu:</p>	<p>öber-ün yosu-du kiged yosu-du busu-yi : sinjilen onuju busud-un ülü jokilduqui kiged: busud-un üiledügsen kiged-i ese üiledügsed-de busu: ülemji sedkil-dür seregdekü buyu::</p>		<p>öber-ün yosutu kiged yosutu busu-yi: sinjilen onuju busud-un ülü jokilduqui kiged busud-un üiledügsen kiged-i ese üiledügsed te busu:: ülemji sedkil-tür seregdekü buyu:</p>	<p>/bdag gis rigs dang mi rigs la/ /brtag par bya ste gzhan rnam (18a) //kyi/ /mi mthun pa dang gzhan dag gis/ /byas dang ma byas rnam la min/ /lhag pa'i sems la bag bya ste/</p>
	<p>čidayči-yin čidayči sitügen-nügüd-tür surulčaydaqui: sayitur amurliju nasuda duradqui tegülder ibegegči ügegü bui::</p>	<p>čidayči-yin čidayči sitügen-nügüd-dür surulčaydaqui: sayitur amurliju nasuda duradqui tegülder ibegegči ögkü bui::</p>		<p>čidayči-yin čidayči sitügen-nügüd-tür surulčaydaqui: sayitur amurliju nasuda durdqui tegülder: ibegegči ügegü bui::</p>	<p>/thub pa'i thub gzhi rnam la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyob pa mya ngan med pa yin/</p>
	<p>öglige-ber buyan sayitur nemejü: sayitur bekilegsen-iyer dayisun terigüten ülü boluyu: buyan-luy-a tegüsügsen-iyer nigül-i tebčijü: nisvanis baraydaysan-iyar yasalang-ača nögčimüi:</p>	<p>öglige-ber buyan sayitur nemejü: sayitur bekilegsen-iyer dayisun terigüten ülü boluyu: buyan-luy-a tegüsügsen-iyer nigül-i tebčijü: nisvanis-i baraydaysan-iyar (390b) yasalang-ača nögčimüi:</p>		<p>öglige ber buyan sayitur nemejü: sayitur bekilegsen-iyer dayisud terigüten ülü boluyu: buyan-luy-a tegüsügsen-iyer nigül-i tebčijü: nisvanis baraydaysan-iyar yasalang-ača nögčimüi::</p>	<p>sbyin pas bsod nams rab tu 'phel/ /legs bsodams dgra sogs mi 'gyur ro/ /dge dang ldan pas sdig pa spong /nyon mongs zad pas mya ngan 'da'/</p>

	qamuγ nigül-i ülü üiledküi: tegüs sayin buyan üiledküi öber-ün sedkil-iyen oγoyata nomoyadqaydaqui: ene kemebesü burqan-u sasin bui::	qamuγ nigül-i ülü üiledküi: tegüs sayin buyan üiledküi:: öber-ün sedkil-iyen oγoyata nomoyadqaydaqui: ene kemebesü burqan-u sasin bui::		qamuγ nigül-i ülü üileddeküi: tegüs sayin buyan-i edleküi: öber-ün sedkil-iyen oγoyata nomoyadqaydaqui: ene kemebesü burqan-u šasin bui::	sdig pa thams cad mi bya ste/ dge ba phun sum tshogs par spyad/ /rang gi sems ni yongs su gdul/ 'di ni sangs rgyas bstan pa yin/
	bey-e-yin sanvar sayin buyu : kelen-ü sanvar sayin bui: sedkilün sanvar sayin bui: qamuγ-a büged sanvar sayin bolai: qamuγ-a bekilegsen ayaγ-q-a tegimlig kemebesü : qotala jobalang-ud-ača sayitur toniluyu:	bey-e-yin sanvar sayin buyu : kelen-ü sanvar sayin buyu:: sedkil-ün sanvar sayin buyu: qamuγ-a büged sanvar sayin bolai: qamuγ-a bekilegsen ayaγ-qa tegimlig kemebesü : qotala jobalang-ud-ača sayitur toniluyu::		bey-e-yin sanvar sayin buyu: kelen-ü sanvar sayin bui: sedkil-ün sanvar sayin buyu: qamuγ-a büged sanvar sayin bolai:: qamuγ-a bekilegsen ayaγ-q-a tegimlig kemebesü: qotala jobalang-ud-ača sayitur toniluyu:	lus kyi sdom pa legs pa ste/ /ngag gi sdom pa'ang legs pa yin/ /yid kyi sdom pa legs pa ste/ /thams cad du ni sdom pa legs/ /kun du bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/
	kelen-iyen sakiju sedkil- iyer sayitur janggiduγad: bey-e-ber nigül-nügüd-i ülü üiledün: tedeger γurban üiles-ün mör-i sayitur arilyabasu ele: ars-i-yin nomlaysan mör- i olqu boluyu::	kelen-iyen sakiju sedkil- iyer sayitur janggiduγad: bey-e-ber nigül-nügüd-i ülü üiledün: tedeger γurban üiles-ün mör-i sayitur arilyabasu ele: ars-i-yin nomlaysan mör- i olqu boluyu::		kelen-iyen sakiju sedkil- iyer sayitur janggiduγad: bey-e ber nigül-nügüd-i ülü üiledün: tedeger γurban üiles-ün mör-i sayitur arilyabasu ele: ars-i-yin nomlaysan mör- i olqu boluyu::	ngag rnams bsrung zhing yid kyis rab bsdams te/ /lus kyis mi dge ba dag mi byed cing / /las lam gsum po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/

	bibasi burqan siki bisbabu: karkasunti kiged: kanakamuni: kasib: čidayči sakyamuni gautam tngri-yin tngri: kümün-i nomoyadqan tengsel ügei jiluyaduyči:: yirtinčü-yin itegel degedü ibegegči doloγan bayatur burqad aldar tegüsügsed anggida tonilyayči egüni büged masi delgerenggüi-e ögsügei:	bibasi burqan: siki bisbabu: karkasunti kiged: kanagamuni kasib: čidayči šakyamuni gautam tngri-yin tngri: kümün-i nomoyadqan tengsel ügei jiluyaduyči:: yirtinčü-yin itegel degedü ibegegči: doloγan bayatur burqad aldar tegüsügsed: anggida tonilyayči egün-i büged: masi delgerenggüi-e ögsügei:		bibasi burqan siki bisbabu: karkasunti kiged kanagamuni kasib: čidayči šakyamuni gautam tngri-yin tngri: kümün-i nomoyadqan tengsel ügei jiluyaduyči:: yirtinčü-yin itegel degedü ibegegči: doloγan bayatur burqad aldar tegüsügsed anggida tonilyayči: egün-i büged masi delgerenggüi-e ungsisuyai::	/sangs rgyas rnam gzigs gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAkya thub pa gau ta ma lha yi lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten dgon po skyob pa mchog /sangs rgyas dpa' bo bdun po dag /grags ldan rnam ky i so sor thar/ /'di ni rab tu rgyas par bton/
	egün-tür burqad kiged alimad burqan-u siravag-ud ber kündülejä egün-tür kündüleküi- luy-a nigen-e boluγsan- iyar: ese egüdügßen-ü oluydaqui:	egün-dür burqad kiged: alimad burqan-u siravag-ud ber küdelüyü: egün-dür kündüleküi- lüge nigen-e boluγsan- iyar: ese egüdügßen-ü oluydaqui::		egün-dür burqad kiged alimad burqan-u (29b) siravag- ud ber kündülejä: egün-dür kündüleküi- lüge nigen-e boluγsan- iyar: ese egüdügßen-i oluydaqui:	/'di la sangs rgyas rnam dang gang / /sangs rgyas nyan thos rnam kyang gus/ /'di la gus dang bcas gyur pas/ /'dus ma byas pa thob par gyis/
	tuyurbıydaqu boluyad γaruydaqui: burqan-u sasin-tur oroyuldaqui: qolosun ger-tür jayan	tuyurbıqui boluyad γaruydaqui: burqan-u sasin-dur oroyuldaqui: qolosun ger-dür jayan		tuyurbıydaqui boluyad qariydaqui: burqan-u šasin-dur oroyuldaqui: qolosun ger-tür jayan	/brtsam par bya zhing 'byung bar bya/ /sangs rgyas bstan pa la 'jug par bya/ /'dam bu'i khyim la

	metü:: nigül-ün ejen-ü ayımay-i daruydaqui:	metü: nigül-ün ejen-ü ayımay-i daruydaqui::		metü:: ükül-ün ejen-ü ayımay-i daruydaqui:	glang chen bzhin/ /'chi bdag sde ni gzhom par bya/
	kedba masi sereküi sedkil-iyer ene vina-yin nom-iyar yabuyčin: töröl orčilang-i sayitur tebčijü: jobalang-i ečüdken üiledkü boluyu: :	ked ba masi sereküi sedkil-iyer ene vinai-yin nom-dur yabuyčin: töröl orčilang-i sayitur tebčijü: jobalang-i (391^{9a}) ečüdken üiledkü boluyu: :		ked ba masi sereküi sedkil-iyer: ene vinai-yin nom-iyar yabuyčin: töröl orčilang-i sayitur tebčijü: jobalang-i ečüdken üiledkü boluyu::	/gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod 'gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/
	esergü tesergü sayşabad- i sakiyad: sasin-i nemegülün üiledkü-yin tulada: ene anggida tonilyačı- yi ungsiysan-iyar quvaray büged tejigen: arilyaqu-yi üiledküi:	esergü tesergü sayşabad- i sakiyad: sasin-i nemegül-ün üiledkü-yin tula da: ene anggida tonilyačı- yi ungsiysan-iyar: quvaray büged tejigen arilyaqu-yi üiledbei::		esergü tesergü şayşabad- i sakiyad: şasin-i nemegül-ün üiledkü-yin tulada: ene anggida tonilyačı- yi ungsiysan-iyar: quvaray büged selbin arilyaqu-yi üiledküi::	/phan tshun tshul khirms bsrung ba dang/ /bstan pa 'phel bar bya ba'i phyir/ /so sor thar pa 'di bton pas/ /dge 'dun gyis ni gso sbyong byas/
	alin-u tulada sudur-i ungsiqui kiged: alin-u tula tejigen arilyaqui üiledügčün: tere sayşabad-i sakiydaqu buyu: odos-un segül-ün üjügür metü bolai::	alin-u tula da sudur-i ungsiqui kiged: alin-u tula tejigen arilyaqui üiledügčün: tere sayşabad-i sakiydaqu buyu: odos-un segül-ün üjügür metü bolai::		alin-u tulada sudur-i ungsiqui kiged: alin-u tula selbin arilyaqui-yi üiledügčün: tere şayşabad-i sakiydaqui buyu: odos-un segül-ün üjügür metü bolai::	/gang gi phyir ni mdo gton dang / /gang phyir gso sbyong byas gyur pa/ /tshul khirms de ni bsrung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/
	anggida tonilyačı-yi ungsıysan-u	anggida tonilyačı-yi ungsıysan-u:		anggida tonilyačı-yi ungsıysan-u:	/so sor thar pa bton pa yi/

⁹ Pagination is written with a mistake – 361 – yurban jayun jaran nigen

	buyan бүтүгсен али бүкүи tegüber qoçorliγ ügei yirtinčü tekin čidayčin-u erketü-yin qutuy-i olqu boltuyai:: anggida tonilyayči sudur tegüsbe:: :	buyan бүтүгсен али бүкүи tegüber: qoçorliγ ügei yirtinčü dekin čidayčin-u erketü-yin qutuy-i olqu boltuyai: :: (391b) anggida tonilyayči sudur tegüsbe:: : :	 (340a) čidayčin-u erketü-yin qutuy-i olqu boltuyai:: anggida tonilyayči sudur tegüsbe:: : :	buyan бүтүгсен али бүкүи: tegüber qoçorliγ ügei yirtinčü dekin: čidayčin-u erketü-yin qutuy-i olqu boltuyai:: anggida tonilyayči sudur tegüsbe:: : :	/bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phang thob par shog /so sor thar pa'i mdo rdzogs sho/
COLOPHON					
	PPr	UUPr	HHPr	MPr	KPr
	 qutuy-tu qamuy sitügen- i bui kemen ügülegčid- ün vinayi bariγči kasamir-un öber miče ügülegčid-ün baysi jin-a mitr-a luy-a üjegči yeke kelemürčin bandi čogro luus-un tuy : orčiγul-un nayirayulju orosiγulba:: mongyol-un kelen-tür kündga odser mañjusiri bandi ta yeke kölgen-ü nom-un qayan kiged:	degedü erketü čoytu toyin jarliγ-un vivagirid- iyar: qutuy-du qamuy sitügen- i bui kemen ügülegčid- ün baysi jin-a mitr-a-luy-a öčigči yeke kelemürči bandi čogro luus-un tuy orčiγul-un nayirayulju orosiγulba:: mongyol-un kelen-tür gunga od zer mañju širi bañdi da yeke kölgen-ü nom-un qayan kiged:	 qutuy-tu qamuy sitügen- i bui kemen ügülegčid- ün vinai-yi bariγči: kasmir-un öbermiče ügülegčid-ün baysi jina mitra-luy-a üjegči yeke kelemürčin bandi čogro luus-un tuy : orčiγul-un naji/raγulju orosiγulba:: mongyolun kelen-tür gündaga ooser mañjusiri baysi da yeke kölgen-ü nom-un qayan kiged:	degedü erketü čoytu toyin jarliγ-un vivanggirid-iyar qutuy-tu qamuy sitügen- i bui: kemen ügülegčid- ün vinai-yi bariγči: khasmir-un öbermiče ügülegčid-ün baysi jin-a mitr-a luy-a: öčigči yeke kelemürči bandi čoyro luus-un tuy: orčiγul-un nayirayulju orčiγulbai:: : :: mongyol-un kelen-dür gunga 'od zir mañjušrii bandida yeke kölgen-ü nom-un qayan kiged:	/dbang phyug dam pa'i mnga' bdag (18b) dpal lha btsan po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa/ slob dpon 'dzin mi tra dang / zhu chen gyi lo tsa ba ban de cog ro klu'i rgyal mtshan gyis/ bsgyur cing zhus te gtan la phab pa//

	tegünčilen iregsen günding güsi darqan lam-a: toyin günding güsi čorji yurbayula orčiyulbai: : ::tegüsbe	tegünčilen iregsen günding güsi _____ čorji yurbayula orčiyulbai: ::	tegünčilen iregsen günding guusi darqan blam-a: toyin günding guusi čorji yurbayula orčiyulbai: :	tegünčilen günding güsi darqan blam-a: toyin günding güsi čorji yurbayula orčiyulbai: : ::	
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Appendix V

Transcription of the selected fragments of the versions of the Mongolian translation of the *Bhikṣuṇīprātimokṣasūtra*, included in the Saint-Petersburg Kanjur manuscript, the Ulan-Ude Kanjur manuscript, the Hohhot Kanjur manuscript and the Kangxi Kanjur xylograph, in comparison with the transliteration of the Tibetan translation of the *Bhikṣuṇīprātimokṣasūtra* included in the *Peking* redaction of the Tibetan Kanjur

	PBPr	UUBPr	HHBPr	MBPr	KBPr
	enedkeg-ün keleber: bhikṣu di brati mokṣa sudur-a: töbed-ün keleber: dge slong mani so tar bai mdo: mongṣol-un keleber: simnanča-yi öber-e öber-e tonilyaṣči sudur:: eng terigün keseg:: : ::	enedkeg-ün keleber: bhigṣu ni brati mogṣa sudr-a: töbed-ün keleber: dge slong mai so tar bai mdo: mongṣol-un keleber: simnanča-yi öber-e öber-e tonilyaṣči sudur:: eng terigün keseg: ::	hindkeg-ün keleber: bhigṣu di brati mogṣa sudr-a töbed-ün keleber: dge slong (329a) maai so tir bai mdo: mongṣol-un keleber: simnanča-yi öbere öbere tonilyaṣči sudur:: eng terigün keseg: ::	(1a) enedkeg-ün keleber: bhigṣu nii pr-a- a tii mokṣa suutr-a :: töbed-ün keleber : (2a) dgeslong mai sosor tarbai mdo :: mongṣol-un keleber : eke ayay-q-a tegimlig- ün anggida tonilqu-yin sudur :: eng terigün keseg: ::	(1a) / rgya gar skad du / b+hi K+ShuNI prA tI mo k+Sha sU tra/ bod skad du/ dge slong ma' i so sor thar pa'i mdo ————— //bam po dang po/
PREFATORY VERSES					
	qamuṣ-i medeṣči-de mörgömü:	(345a) qamuṣ-i medeṣči-de mörgömü:	qamuṣ-i medeṣči-de mörgömü:	qamuṣ-i medegči de mörgömü	/thams cad mkhyen pa la phyag 'tshal lo/
	—————	—————	—————	amitan-u itegel ṣaṣča burqan degedü nom kiged: qutuṣ-tai-u čiqluṣa čuqay degedüs-e mörgöged	/sangs rgyas 'gro mgon gcig dang dam chos dang/ /'phags tshogs dkon mchog rnam la phyag 'tshal te/
	—————	—————	—————	öber-iyen jobalang-i teyin büged tonilqu-yin šiltayan anggida tonilqu-yi nomlasuyai:	bdag gis sdug bsngal rnam par thar pa'i rgyu// so sor thar pa bshad kyis 'bad pas

				keçiyen sonos	nyon/
	aldarsiysan bančid yurban yirtinčü-tür aldarsiysan: degedü nom-un iyar arслан duyun-i doyurisqayči	aldarsiysan bančid yurban yirtinčü-dür aldarsiysan: degedü nom-un dayun- iyar arслан duyun-i doyurisqayči:	aldarsiysan bančid yurban yirtinčü daki aldarsiysan: degedü nom-un dayun- iyar arслан dayun-i dayurisqayči:	aldar-un bančid-i yurban yirtinčü-dür aldaršiysan degedü nom-un dayun arslang-u dayun dayurisqayči	/snyan pa'i ba dan 'jig rten gsum du grags/ /dam pa'i chos sgra seng ge'i sgra sgrogs pa/
	qamuγ medeγči-yin čuqay šang oluysan: köl-degen esrün qormusta-yin oroi daki čindamani-bar mörgögdegsen: kijayar ügei jobalang-un dalai-ača getülgegči: amitan-u erkin-e oroi- bar yian mörgöged:	qamuγ medeγči-yin čuqay sang-i oluysan köl-tegen esrün qormusta-yin oroi daki čindamani-bar mörgögdegsen kijayar ügei jobalang-un dalai-ača getülgegči: amitan-u erkin-e oroi- bar yian mörgöged:	qamuγ medeγči-yin čuqay sang-yi oluysan: köl-degen esrün qormusta-yin oroi daki čindamani-bar mörgögdegsen: kijayar ügei jobalang-un dalai-ača getülgegči: amitan-u erkin-e oroi- bar yian mörgöged:	qamuγ-i medegči erdeni-yin sang oluysan köl-degen esrün qormusta oroi daki čindamani-bar kürgegsen (2b) iruyar kijayar ügei jobalang-tu dalai-ača getülügsen amitan-u erkin-e oroi- bar yinran mörgöcü	/thams cad mkhyen pa dkon mchog mdzod brnyes pa/ /zhabs la tshangs dbang gtsug gi nor bus gtugs/ /sdug bsngal rgya mtsho gting mtha' med rgal ba/ /'gro ba'i gtso la spyi bos phyag 'tshal te//
	qamuγ-i medegči-yin surtayun-u siltayan-i degedü-yin saba qutuy tan-u dumda ilyan negemüi: :	qamuγ-i medegči-yin surtayun-u siltayan-i degedü-yin saba: qutuy danu čiyulay-u dumda ilyan negemüi: :	qamuγ-i medegči-yin surtayun-i degedü-yin saba: qutuy danu čiyulay-u dumda ilyan nigemüi::	qamuγ-i medegči-yin surtayun-u šitügen erdeni saba qutuy tan-u čiqulay-u dumda ilyasuyai	thams cad mkhyen pa'i bslab gzhi dkon mchog snod/ /'phags pa'i tshogs kyi dbus su dbye bar bya/
	burqan-u visai yeke časutan-u dalai: üjügür kijayar ügei bügüde-yin oron kiged oron-u jirüken inu öber-e öber-e tonilyayči	burqan-u visai yeke časutan-u dalai: üjügür kijayar ügei bügüde-yin oron kiged oron-u jirüken inu öber-e öber-e tonilyayči	burqan-u visai yeke časutan-u dalai: üjügür kijayar ügei bügüde-yin oron kiged oron-i jirüken inu öber-e öber-e	burqan-u vinai alimad yeke dalai iruyar kijayar ügei bügüde-yi orosiysan qabiy-a-tu ba qabiy-a inu anggida tonilyayči ene	sangs rgyas 'dul ba gang chen mtsho/ /gting mtha' med pa thams cad kyi/ /gnas pa'i snying dang snying po ni/ /so sor (2a) //thar pa 'di

	ene büged bolai:	ene büged bolai:	tonilayçi-yin büged bolai:	bolai	yin no/
	ene kemebesü degedü nom-un qayan-u qamuγ nom-yiar uduriduγčid-u degedü:	ene kemebesü degedü nom-un qayan-u qamuγ nom-yiar uduriduγčin-u degedü	ene kemebesü degedü nom-un qayan-u qamuγ nom-yiar uduriduγčin-u degedü:	ene kemebesü degedü nom-un qayan qamuγ nom-i uduriduγči degedü	/’di ni dam chos rgyal po yi/ /chos kun gyi ni ’dren pa mchog
	ene kemebesü ayay-qa teimlig-ün qudaldučin-u ayimay-un surtayun-u ed-ün qudaldun-u yeke keyid buyu:	ene kemebesü ayay-qa teimlig-ün qudaldučin-u ayimay-un surtayun-u ed-ün qudaldun-u yeke keyid buyu:	ene kemebesü ayay-q-a teimlig-ün qudaldučin ayimay-un surtayun-u ed-ün qudaldun-u yeke keyid buyu:	ene kemebesü ayaya teimlig-ün čiyulyan-u činegen surtayun-u qudaldun-u yeke keyid bui	/’di ni dge slong tshong tshogs kyi/ /bslab zong tshong khang chen po yin/
	ebderegsen sayşabad-i bariγčid-un qorosi arilayçi ene em buyu:	ebderegsen sayşabad-i bariγčid-un qoros-i arilayçi ene em buyu:	ebderegsen sayşabad-i bariγčid-un qorosi arilayçi ene em buyu:	ebderegsen şayşabad bar baraydaysan-nuγud- un qoor-a-yin jüil-i arilayçi ene em bui	/tshul khirms ’chal bas zin rnam kyi/ /gdug pa rnam sel sman ’di yin/
	ene kemebesü ider-üd-i teyin büged endegülügçi qoyar köl ten-ü jalayus- un γuq-a buyu: :	ene kemebesü ider-üd-i teyin büged endegülügçi qoyar köl den-ü jalayus- un γuq-a buyu:	ene kemebe/sü ider-üd-i teyin büged endegülügçi: qoyar költen-ü jalayus- un γuq-a buyu::	ene kemebesü ider-ün teyin qubiluyşan qoyar köl ten-ü jalayus- un γuq-a bui	/’di ni lang tsho rnam ’khrul pa’i/ /rkang gnyis gzhon nu’i lcags kyu yin/
	gün dalai-yin orčilang- ača getülgen tonilayçi arγ- a ene bölüge:	gün dalai-yin orčilang- ača getülgen tonilayçi arγ- a ene bölüge:	gün dalai-yin orčilang- ača getülgen tonilayçi arγ- a ene bölüge:	dalai-ača gün orčilang- ača tuγul-un getülküi arγ-a ene bui	/mtsho bas zab pa’i ’khor ba las/ /sgrol ba’i rgal thabs ’di yin te/
	ene kemebesü sayin yabudal-tur yabuyčin-u: mayad usun qongegçi kügürge buyu::	ene kemebesü sayin yabudal-tur yabuyčin-u mayad usun jedküğçi kügürge buyu::	ene kemebesü sayin yabudal-tur yabuyčin-u: mayad usun yegüdkegçi kügürge buyu::	ene kemebesü sayin jayayan-i oduyçi amurlingyui usun-a kürküi kügürge bui	/’di ni bzang ’gror ’gro ba yi/ /nges pa’i chu lon zam pa yin/

	ene бүгед нисванис-и doroyidaγuluyçı mör: qayan inu uduriduγčin-u degedü:	ene бүгед нисванис-и doroyidaγuluyçı mör qayan inu uduriduγčin-u degedü	ene бүгед нисванис-и doroyidaγulugçı mör: qayan inu uduriduγčin-u degedü	ene kemebesü nисванис-и doroyiddaγuluyçı mör qayan бүгед удуридуγчи degedüs	/’di ni nyon mongs pham byed lam/ /rgyal po yi ni ’dren pa mchog
	ene бүгед tonilqui-yin balγasun-tur oroγuluyçı: gičkegür satun-u siltayan-u oron-tur adali:	ene бүгед tonilqui-yin balγasun-dur oroγuluyçı: gičkigür satun-u siltayan-u oron-dur adali:	ene бүгед tonil/quiyin balγasun-tur oroγuluyçı: gičkigür satun-u siltayan-u oron-tur adali	ene kemebesü tonilqu- yin balγad-tur oroqu- yin: gičkigüd-ün sitügen-dür adali aγaji	/’di ni thar pa’i grong ’jug pa’i/ /them skas gzhi dang ’dra bar gnas/
	bi kemebesü γasalang- ača nögčibesü ele: ene kemebesü tanu bayσι kemen öbesüben boluγsan činar-yiar bisereküi selte ayaγ-qa tekimlig-ün čiyulγan-i kičiyen emüne-eče maytamui: :	bi kemebesü γasalang- ača nögčibesü ele: ene kemebesü tanu bayσι kemen öbesüben boluγsan činar-yiar bisereküi selte ayaγ-qa tekimlig-ün čiyulγan-i kičiyen emüne-eče maytamui:	bi kemebesü γasalang- ača nögčibesü ele: ene kemebesü tan-u bayσι kemen: öbesü/ben boluγsan činar-yiar bisereküi selte ayaγ-q-a tekim/lig-ün čiyulγan-i kičiyen emüne-eče maytamui::	bi anu nirvan bolju ene kemebesü tan-u bayσι buyu kemen öbesüben boluγsan-iyar bisirel bolun kičiyegči ayaγ-a teγimlig-ün čiyulγan-u emüne maytamui	/de ni mya ngan ’das gyur nas/ /’di ni khyed kyi ston pa’o zhes/ /rang byung nyid kyis gus bcas par/ /nan tan dge slong tshogs mdun bstod/
	burqan kemekü-yin ayalγu бүгед: yirtinčü-tür masi čuqay:	burqan kemekü-yin ayalγu бүгед yirtinčü-dür masi čuqay	burqan kemekü ene ayalγu бүгед yirtinčü-tür masi čuqay:	burqan kemekü-yin ene dayun ber yirtinčü-nügüd-te masi čuqay	/sangs rgyas zhes bya’i sgra ’di yang/ /’jig rten dag na rab tu dkon/
	kümün-ü činar-i masi olqui-a berke: mayad γarqui ber masi čuqay:	kümün-ü činar-i masi olqui-a berke mayad γarqui ber masi čuqay:	kümün-ü činar-i masi olqui-a berke: mayad γarqui ber masi čuqay:	kümün-ü bey-e olqui-a masi čuqay: mayad γarqui-a masi čuqay	/mi nyid rnyed pa shin tu dkon/ /rab tu ’byung ba shin tu dkon/
	tegünčilen mayad γaruyčid-un: saysabad qotala	tegünčilen mayad γaruyčid-un saysabad qotala	tegünčilen mayad γaruyčid-un: saysabad-i (329b)	tegünčilen sayitur γaruyγad-un: šayšabad tegüsküi masi	/de bzhin rab tu byung rnams kyi// tshul khirms phun sum

	tegüsküi masi čuqay: sayšabad oγoyata olqui bügesü ber sayin nökör-i masi olqui-a berke:	tegüsküi masi čuqay: sayšabad oγoyata olqui bügesü ber sayin nökör-i masi olqui-a berke:	qotala tegüsgeküi masi čuqay: sayšabad oγoyata olqui bügesü ber öber-i masi olqui-a berke:	čuqay šayšabad oγoyata arilbasu bar: sayin nökör masi olqui- a berke	tshogs rab dkon/ /tshul khrims yongs su dag gyur kyang/ / grogs bzang shin tu rnyed par dka’/
	yirtinčü-tür burqan ireküi: kümün büged: mayad yarqui kiged: sayšabad qotala tegüsküi olqui-a berke: sayin nökör-i olju:: merged öber-degen sayitur-i tayalayad: tedeger ür-e selte-yi üiledküi-e tayalayčid sanvar-tur tečiyegčid-i öber-e öber-e tonilyayči: sonosqui-yin tul-a tečiyegdeküi	yirtinčü-dür (345b) burqan ireküi kümün büged mayad yarqui kiged sayšabad qotala tegüsküi olqui-a berke: sayin nökör-i olju: merged öber-degen sayitur-i tayalayad: tedeger ür-e selte-yi üiledküi-yi tayalayčid sanvar-dur tečiyegčid-i öber-e öber-e tonilyayči: sonosqui-yin tula tečiyegdeküi:	yirtinčü-tür burqan ireküi: kümün büged mayad yarqui kiged : sayšabad qotala tegüsküi olqui-a berke: öber-i olju:: merged öber-degen sayitur tayalayad: tedeger ür-e selte-yi üiledküi-yi tayalayčid sanvar-tur tečiyegčid öbere öbere tonilyayči: sonosqui-yin tula teči/yegdeküi:	yirtinčü-dür burqan töröküi ba: mayad (3a) yarqui kümün kiged qotala tegüsüsen šayšabad ba: sayin nökör olqui-a berke olju bür-ün merged namayi sayitur küseküi boluyad tedeger ači ür-e üiledküi küsegčid-ber sanvar-i kičiyegčid öber-e öber-e tonilqu sonosqui-yin tula kičiyegdeküi	/’jig rten sangs rgyas ’byung ba dang/ /mi dang rab tu ’byung ba dang/ /tshul khrims phun sum tshogs pa dang// groggs bzang rnyed dka’ rnyed gyur nas/ /mkhas pa bdag la legs ’dod cing/ /de dag ’bras bcas byed ’dod pas/ /sdom brtson rnams kyis so sor thar/ /mnyan pa’i phyir ni ’bad par bya/
	erketen nomoyaduysan ayay-q-a tekimlig-ün qotal-a-ača erketü: burqan ülü bolqui mayad yaryayči mayad tonilyaqui-yi tayalayčid ber	erketen nomoyaduysan ayay-qa tekimlig qotala- ača erketü burqan ülü bolqui mayad tonilqui-yi tayalayčid ber	erketen nomoyaduysan ayay-qa tekimlig qotala- ača erketü: burqan ülü bolqui yaraqui yaryayči mayad tonilqui-yi tayalayčid ber	erketen nomoyadduysan ayay-a tegimlig qamuy- a erketü urbal ügei burqan-u toyin boluysan mayad tonil (?) –yi küsegčid-ün	/dge slong dbang dul kun dbang po/ / sangs rgyas mi ’gyur rab byung ba/ /nges par thar pa ’dod rnams kyi/

	öber-e öber-e tonilyayçi-yi nasuda sakiydaqui:	öber-e öber-e tonilyayçi-yi nasuda sakiydaqui:	öbere öbere tonilyayçi- yi nasuda sakiydaqui	anggida tonilqu-yi nasuda sakiyu	/so sor thar pa rtag tu bsrungs/
	külti galab-ud-tur ber öber-e öber-e tonilyayçi sonosqui kiged: toytayan bariqui-i olqui- a berke buyu: bütügeküi ber masi olqui-a berke: :	külti galab-ud-dur ber öber-e öber-e tonilyayçi sonosqui kiged toytayan bariqui-yi olqui-a berke buyu: bütügeküi ber masi olqui-a berke: :	külti galab-ud-tur ber öbere öbere tonilyayçi sonosqui kiged: toytayan bariqui-yi olqui-a berke-yi buyu: bütügeküi-e ber masi olqui berke::	külti galab-ud-tur ber öber-e öber-e tonilqu-yi sonosqui ba: toytayan bariqu-yi olqui-a berke boluyad bütügekü ber masi olqui-a berke	/bskal pa bye ba rnams su yang/ /so sor thar pa thos pa dang/ /gzung dang 'dzin pa rnyed dka' zhing/ /sgrub pa'ang shin tu rnyed par dka'/
	burqan-nuyud duradbasu amuyulang nom üjebesü ber amuyulang bui:	burqan-nuyud duradbasu amuyulang nom üjebesü ber amuyulang bui:	burqan-nuyud duradbasu amuyulang nom üjebesü ber amuyulang bui:	burqad irebesü amuyulang nom nomlayçin ber amuyulang bui	/sangs rgyas rnams ni 'byung ba bde/ /chos bstan pa yang bde ba yin/
	quvaray-ud jokilduqui ber amuyulang buyu: qatayujin jokilduyçid- bar amuyulang: qutuy tan-nuyud-i üjebesü amuyulang	quvaray-ud jokildu/qui ber amuyulang buyu: qatayujin jokilduyçid- bar amuyulang qutuy dan-nuyud-i üjebesü: amuyulang:	quvaray-ud jokilduqui ber amuyulang buyu: qatayujin jokilduyçin- bar amuyu/lang : qutuy dan-nuyud-i üjebesü	quvaray jokilduqui amuyulang buyu jokilduqui-nuyud-un qatayujil amuyulang qutuy tan-nuyud-i üjebesü amuyulang	/dge 'dun 'thun pa bde ba ste/ / 'thun pa rnams kyi dka' thub bde/ /'phags pa rnams ni mthong ba bde/
	degedüs-lüge nököçebesü amuyulang bertegcin-nuyud inu es- e üjebesü ele nasuda amuyulang: büged boloyu:	degedüs-lüge nököçebesü amuyulang bertegcin-nuyud inu ese üjebesü ele: nasuda amuyulang büged boloyu:	degedü-lüge nököçebesü amuyulang: bertegcin-nuyud inu ese üjebesü ele nasuda amuyulang büged boloyu:	degedüs-lüge nököçegçi amuyulang köbegüked anu ese üjebesü: nasuda amuyulang büged kü boloyu	/dam pa dag dang 'grog pa bde/ (2b) byis pa rnams ni ma mthong na/ /rtag tu bde ba nyid du 'gyur/
	saysabad tegüsügßen-i üjebesü amuyulang:	saysabad tegüsügßen-i üjebesü amuyulang:	saysabad tegü/sügßen-i üjebesü amuyulang:	şaysabad tegüsügßen-i üjebesü amuyulang	/tshul khirms ldan pa mthong ba bde/
	olan sonosuyşan-i üjebesü amuyulang:	olan sonosuyşad-i üjebesü amuyulang:	olan sonosuyşad-i üje/besü amuyulang:	olan-i sonosuyçi üjebesü amuyulang	/mang du thos pa mthong ba bde/

	uridu töröl-i teyin büdeg tonilyayçı: dayin-i daruysan-i üjebesü amuyulang:	uridu töröl-i teyin büdeg tonilyayçı dayini daruysan-i üjebesü amuyulang	uridu töröl-i teyin büdeg tonilyayçı: dayini daruysan-i üjebesü amu(yu)lang:	jiçi sansar teyin büged toniluysan arqad-i üjebesü amuyulang	/yang srid rnam par grol ba yi/ /dgra bcom pa dag mthong ba bde/
	oroqui-yin kijayar-un amuyulang-un mören amuyulang nom-tur datun bisilügsen: narin amuyulang bilig-yi olqui boluysan amuyulang: bi kemeküi omoy baraysad amuyulang	oroqu-yin kijayar-un amuyulang-un mörin amuyulang: nom-dur datun bisiluysan amuyulang bilig-i olqui boluysan amuyulang bi kemeküi omoy bariysan amuyulang:	oroqui-yin kijayar-un amuyulang-un mören amuyulang: nom-tur datun bisiluysan: narin amuyulang: bilig-i olqui boluy/san amuyulang: bi kemeküi omoy bariysad amuyulang:	oroqui umbal amuyulang-tu: mören amuyulang nom-dur datuysan arad amuyulang bilig oluysad amuyulang bi kemekü omoy-ıyan baraysan amuyulang	/’jug ngogs bde ba’i chu klung bde/ /chos la goms pa’i skye bo bde/ /shes rab thob par gyur pa bde/ /nga’o nga rgyal zad pa bde/
	mayad üiledcü erketen nomoyuduysan amurliysan ariyatan-tur bayasuju:: olan-i sonosuysan oyin dotor-a ider-ün küsige ber orosibası amuyulang:	mayad üiledcü erketen nomoyuduysan amurliysan aranyatan- dur bayasuyçı olan-i sonosuysan oyin dotor-a: ider-ün küsige ber orosibası amuyulang:	mayad üiledcü erketen nomoyaduysan: amurliysan aranyatan- tur bayasuyçı:: olan-i sonosuysan oyin dotor-a iderün küsige ber orosibası amuyulang:	mayad üiledüged erketen nomoyadduysan: aylay amurliysan- nuyud-ta ötelküi boluysan kiged olan-i sonosuysan oi- yin dotor-a-nuyud ta: ider önggeregsed-ün oron amuyulang	/nges par byas shing dbang po thul ba dag /dgon pa zhi ba rnams su rgas gyur dang/ /mang du thos pa nags kyi nang dag tu/ /lang tsho yol ba rnams kyi gan ra ba bde/
INTRODUCTION					
	PBPr	UUBPr	HHBPr	MBPr	KBPr
	qutuy-tai-un ötelküi üküküi ilete ireded: burqan-u sasin ber ebdereküi boluyu:	qutuy-tai-sun öteleküi üküküi ilete ireded burqan-u sasin ber ebdereküi boluyu:	qutuy-dais-un ötelküi üküküi ilete ireded: burqan-u sasin ber ebdereküi boluyu:	qutuy-tai-nuyud (3b) ötelküi ba: üküküi iledte ireded burqan-u sajin ber ebdereküi bolomui	/’phags ma dag rga ba dang/ ’chi ba mngon par ’ong zhing ston pa’i bstan pa yang ’jig par ’gyur/

	nom-un sümer-e ber uriqui boluyu:	nom-un sümir-e ber uriqui boluyu:	nom-un sümir-e ber uriqui boluyu:	nom-un sümir ber ebderekü bolomui	/chos kya ri rab kyang/ 'jig par 'gyur/
	nom-un torm-a modun ber quyuraqui boluyu:	nom-un torm-a modun ber quyuraqui boluyu:	nom-un torm-a modun ber (330a) quyuraqui boluyu:	nom-un modun ber quyurqu bolomui	chos kyi shing ljon pa'ang 'chag par 'gyur/
	nom-un kürdün ber ebdereküi boluyu:	nom-un kürdün ber ebdereküi boluyu:	nom-un kürdün ber ebdereküi boluyu:	nom-un kürdün ber ebderekü bolomu	/chos kyi 'khor lo yang nyams par 'gyur/
	nom-um jula ber sönöküi boluyu:	nom-um jula ber sönöküi boluyu:	nom-um jula ber sönöküi boluyu:	nom-un jula ber sönökü bolomui	chos kyi sgron ma yang 'chi bar 'gyur/
	nom-un dalai ber qataqui boluyad:	nom-un dalai ber qataqui boluyad	nom-un dalai ber qataqui boluyad	nom-un dalai bar sirgikü boluyad	/chos kyi rgya mtsho yang skams par 'gyur la/
	mungqay-un qarangqui inu yeke küçütü boluyu:	mungqay-un qarangqui inu yeke (346a) küçütü boluyu:	mungqay-un qarangqui inu yeke küçütü boluyu:	ülü medeküi mungqay qarangqui anu yeke küçütü bolomui	/ma rig pa'i mun nag ni mthu che bar 'gyur/
	bütügen üiledügčün oγoyata ebdereküi boloyu:	bütügen üiledügčid oγoyata ebderekü boloyu:	bütügün üiledügčün oγoyata ebdereküi boloyu:	bütügen üiledküi oγoyada ebderekü bolqu bolju	/sgrub par byed pa ni yongs su nyams par 'gyur te/
	bütügegčid ügei bügesü üni ülü bolun ene yirtinčü büged üjegdekü ügei bolqu-yin tula: tegünü qutuy-taiyn ber seril бүкүи-ber jökejiri bolun üiled(de)küi:	bütügegčid ügei bügesü üni ülü bolun ene yirtinčü büged üjegdekü ügei bolqu-yin tula qutuy-tayis ber serel бүкүи-ber jokičari bol- un üiledeküi:	bütü/gegčid ügei bügesü üni ülü bolun ene yirtinčü büged üjegdekü ügei bolqu- yin tula: tegünü tula qutuy-tayis ber seril бүкүи-ber jokičari bolun üiledküi:	bütügegčid ügei bügesü üni ülü udan ene yirtinčü-dür gegen ügegü bolqui bar tegün-ü tula qutuy-tai-nuyud sereküi ber bisilaydaq bolai	/sgrub pa po dag med na yun mi ring bar 'jig rten 'di na snang ba med par 'gyur bas de'i phyir 'phags ma dag bag yod pas rnal 'byor du bya'o/
	tegünčilen iregsen dayin-i daruysan üneker tuγuluysan burqad-un bodi qutuy kiged busu ber alimad tere	tegünčilen iregsen dayini daruysan üneker tuγuluysan burqad-un bodi qutuy kiged busu ber alimad tere	tegün/čilen iregsen dayini daruysan üneker tuγuluysan burqad-un bodi qutuy kiged: busu ber alimad tere	tegünčilen iregsen dayini daruysan üneker tuγuluysan burqad-un qutuy kiged: busu bar alimad tere	/de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnam kyi byang chub dang/ gzhan yang

	metü-lüge adali buyan- tu nom-un bodi qutuy- un jüg-üd ber serel büküi-ber olumui:	metü-lüge adali buyan- du nom-un bodi qutuy- un jüg-üd ber serel büküi-ber olumui:	metü-lüge adali buyan-tu nom-un bodi qutuy-un jüg-üd ber seril büküi-ber olumui:	metü-lüge jokilduqu buyan-tu nom bodhi jüg-ün nom ud bar sereküi-ber olqu bui	gang dag de lta bu dang 'thun pa dge ba'i chos byang chub kyi phyogs kyi chos rnam kyang bag yod pas 'thob po/
	ilaju tegüs nögčigsen-ü siravang-ud kemebeşü üčüken udq-a-tu čüken üil-e-tü bükü-yin tula: quvaray-ud-un eng terigün-ü üiles yayun bui	ilaju tegüs nögčigsen-ü siravag-ud kemebeşü üčüken udq-a-du čüken üile-dü bükü-yin tula quvaray-ud-un eng terigün-ü üiles yayun bui:	ilaju tegüs nögčigsen-ü siravag-ud kemebeşü üčüken udq-a-tu čüken üile-tü büküi-yin tula: quvaray-ud-un eng terigün-ü üiles yayun bui:	ilaju tegüs nögigsen siravag-un quvaray kemebeşü čöken udq-a-tu üile čüke-tü-yin tula angqan-dur quvaray-un üiles ker bui	/bcom ldan 'das kyi nyan thos kyi dge 'dun ni don nyung ba bya ba nyung ba yin pas dge 'dun thog mar bya ba ci yod/
	qutuy-tai-un ülemji busud-i küseküi kiged: oɣoɣata ariyun asaydaqui: asyabasu ber ügülesügei:	qutuytayis-un ülemji busud-i küseküi kiged: oɣoɣata ariyun asaydaqui: asyabasu ber ügülesügei:	qutuy day-sun ülemji busud-i küseküi kiged: oɣoɣata asaydaqui: asyabasu ber ügülesügei:	qutuy-tai-nuyud ese iregsen-nügüd ta vinai kiged oɣoɣata ariluysan asayudqun asayuju ber ügülesügei	'phags ma dag ma lhags pa rnam la 'dul ba dang yongs su dag pa dris shig /dris nas kyang brjod par bya'o/
	tere sakimlig-un arslan inu arban quruyud-yian qamtu (?) -un: öber-e öber-e tonilyayči-yi ungsiydaqui: vinai-yin tula-un ende- eče sonostaqui:	tere sakyalig-un arslan inu arban quruyud-yian qamtudqayad: öber-e öber-e tonilyayči-yi ungsiydaqui: vinai-yin tulada ende- eče sonostaqui	tere sakyalig-un arslan inu: arban quruyud-yin qamtudqayad: öbere öbere tonilyayči- yi ungsiydaqui: vinai-yin tula da ende- eče sonostaqui	tere šakyalig-un arslan büged arban quruyu bar alayaban qamtudqaju öber-e öber-e tonilqu-yi ungsiydaqui amitan-u tulada ende- eče sonos	/shAkya seng ge de la ni/ /sen mo bcu yis thal sbyar nas/ /so sor thar pa gdon par bya/ /gdul ba'i don du nga las nyon/
	sonosču bürün yeke arsi bar: kedüi nomlaysan-u	sonosču bür-ün: yeke arsi bar kedüi nomlaysan-u	sonosču bürün: yeke arsi bar: kedüi nomlaysan-u	yeke arsi-eče sonosuysan-iyar: ker kemen nomlaysan	/thos nas drang srong chen po yis/ /ji skad gsungs bzhin

	josuɣar bütügeded: kedüi üçüken nigül-i kiçiyejü: üiledküi büged buyu-y- a:	josuɣar bütügeded: kedüi üçüken nigül-i kiçiyejü üiledküi büged buyu-j- a:	josuɣar bütügeded: kedüi üçüken nigül-i kiçiyejü: üiledküi büged buyu-j- a:	yosuɣar bütügeddeküi narin nigül gem-üd-i kiçiyeɳ üiledkü-yi üiled::	bsgrub bya zhing/ /kha na ma tho phra rnams la/ /brtun cing byed pa (3a) //nyid du gyis/
	nasuda qatayujil-yiar kürgegedeküi: sedkil-ün morin-i jiluduyadugçi tulayaqui- iyar jokilduqui jayun qurča qadayasun-bar öber-e öber-e tonilayğçi eçe qayjayar inu ene buyu:	nasuda qatayujil-yiar kügegedeküi: sedkil-ün morin jiluyaduğçi: tulayayur- iyar jokilduqui jayun qurča qadayasad-bar: öber-e öber-e tonilayğçi-yin qayjayar inu ene buyu:	nasuda qata/ɣujil-i-iyar kügegedeküi: sedkil-ün mörin-i jiluyaduğçi tonilayqui- iyar jokildui jayun qorin qadayasun-bar öbere öbere tonilayğçi- aça qayjayar inu ene buyu:	nasuda kiçiyecküi ber nögçigsen: sedkil-ün mören-i jiluyadqui berke adali jayun qurča qadayasutu ene qajayar anu anggida tonilqu-yin sanvar ene bui	/rtag tu 'bad pas 'da' ba yi/ /sems rta kha lan dka' ba la/ /'thun pa gzer rnon brgya ba yi/ /srab 'di so sor thar 'di yin/
	alimad yeke ayalayu- yin tedüi ken-yier: qariluyad jabsar-a-aça ülü dabayğçi tedeger kümün sayin morin buyu:	alimad yeke ayalayu-yin tedüiken-yier qariyuluyad jabsar-aça ülü dabayğçi tedeger kümün sayin morin buyu:	alimad yeke ayalayu-yin tedüiken-yier yaruyuluyad jabsar-a- aça ülü dabayğçi tedeger kümün sayin mörin buyu:	alimad yeke ügei-yin tedüyiken: niçuyad jobkis-eçe ülü (?) (4a) tedeger mori kümün sayin büged :	/che ba gang dag ngag tsam gyis/ /ldog cing mtshams las mi 'da' ba/ /de dag mi rta bzang po ste/
	nisvanis-un bayilduyan- aça getülgeküi boluyu: ken-tür qayjayar ügei bügesü: kejiye ber tayalan urbaqui ülü boluyu:: tedeger nisvanis-un bayilduyan qadqulaydaysan	nisvanis-un bayilduyan- aça getülgeküi boluyu: ken-dür qayjayar ügei bügesü: kejiy-e ber tayalan urbaqui ülü boluyu:: tedeger nisvanis-un bayilduyan qadqulaydaysan	nisvanis-un barilduyan- aça getülgeküi boluyu: ken-dür qayçayar ügei bügesü: kejiy-e ber tayalan urbaqui ülü boluyu:: tedeger nisvanis-un barilduyan qadqulaydaysan	nisvanis-un qadqulduqan-aça mayad ilayqu boloyu ken-dür ene qajayar ügei bügesü: kejiy-e ber durabar ülü bolqui tedeger nisvanis-un bayilduyan-a qutqulaydaju	/nyon mongs g.yul las nges rgyal 'gyur/ /su la srab 'di med pa dang/ /nam du'ang 'dod par mi 'gyur ba/ /de dag nyon mongs g.yul gyis dkrugs/

	aɣulqui-aça anggijiran bürelküi boluyu:	aɣulqui-aça anggijiran bürelkü boluyu:	aɣuldaqui-aça anggijiran bürelküi boluyu:	talbil ügei teyin büged tügürükü boloyu	/ʔjog bral rnam bar 'khyam par 'gyur/
	qutuy-tai-yin quvaray- ud sonosun soyurq-a:: edüge quvaray-ud-un baçay selbeküi arban dörben ba arban tabun buyu:	qutuy-dai-yin quvaray- ud sonosun soyurq-a: edüge quvaray-ud-un baçay selbiküi arban dörben ba: arban tabun buyu:	qutuy-dai-yin quvaray- ud-un sonosun soyurq- a: edüge quvaray-ud-un baçay selbiküi arban dörben ba: arban tabun buyu:	qutuy tan quvaray-ud sonosun suury-a edüge quvaray-un tejigen arilyaqui: arban dörben ba arban tabun- dur buyu :	/dge 'dun 'phags ma rnams gsan du gsol/ /deng dge 'dun gyi gso sbyong bcu bzhi pa 'am bcwa lnga pa lags te/
	quvaray-ud çay-tayan kürçü küliçebesü quvaray-ud jobsiyan soyurqatuyai: edüge quvaray-ud baçay-i selbin üiledüged: öber-e öber- e tonilyayçi sudur-un ungsily-a-yi ungsimui: ene kemebesü jalbariysan bolai:	quvaray-ud çay-dayan kürçü: küliçebesü quvaray-ud jobsiyan soyurqatuyai: edüge quvaray-ud baçay-i selbin üiledüged: öber-e öber- e tonilyayçi sudur-un ungsily-a-yi ungsimui: ene kemebesü jalbariysan bolai:	quvaray-ud çaydayan kürçü küliçebesü: (330b) quvaray-ud jobsiyan soyurqaydaqui: edüge quvaray-ud baçay-i selbin üiledüged: öbere öbere- (tur) tonilyayçi sudu/run ungsily-a-yi ungsimui: ene kemebesü jalbariysan bolai:	ked ba quvaray-un çay- tur kürüged jalrabasu: quvaray-ud bar soyurqan üiledtügei edüge quvaray tejigen arilyaqu-yi üiledjü: anggida tonilqi-yin sudur-i ungsiqu-yi ungsilyulqu bui ene kemebesü öçigsen bolai	/gal te dge 'dun gyi dus la bab cing bzod na dge 'dun gyis gnang bar mdzod cig dang/ deng dge 'dun gso sbyong mdzad de/ so sor thar pa'i mdo gdon pa gdon to/ 'di ni gsol ba'o/
	qutuy-tayis-a ba bürin baçay-i selbin üiledüged bi öber-e öber-e tonilyayçi-yin sudur-un ungsily-a-yi ungsimui-j- a:	qutuydayis-a ba bürin baçay-i selbin (346b) üiledüged bi öber-e öber-e tonilyayçi-yin sudur-un ungsily-a-yi ungsimui-j- a:	qutuy-dayis-a ba bürin baçay-i selbin üiledü/ged: bi öbere öbere tonilyayçi-yin sudur-un ungsilya-yi ungsimu-j- a:	qutuy tan-nügüd ba bürin-i tejigen arilyaydaqu buyu biber anggida tonilqu- yin sudur-i ungsiqui ungsily-san-iyar :	/phags ma dag bdag cag gso sbyong bya ste/ bdag gis so sor thar pa'i mdo gdon pa gdon gyis
	egüni sonosuyad sayitur sedkil-tegen üiledüküi:	egüni sonosuyad sayitur sedkil-degen	egüni sonosuyad : sayitur sedkil-tegen	sayitar sonosuyad masi sedkil-tür-iyen	legs par nyon la rab tu yid la gyis shig dang

	bi čimadur nomlasuyai: ta bürin-e aldal bügesü tegüni arilyaydaqui: aldal ügei bügesü yayun ba buu ügületügei: yayun ba ügülebesü ele: qutuɣ tayis oɣoɣata qariɣulqui	üileddeküi: bi čimadur nomlasuyai: ta bürin-e aldal bügesü tegüni arilyaydaqui: aldal ügei bügesü yayun ba buu ügületügei: yayun ba ügülebesü ele: qutuɣ dayis oɣoɣata qariɣulqui	üileddeküi: bi čimadur nomlasuyai: ta bürin-e aldal bügesü tegüni arilyadaqui: aldal ügei bügesü yayun ba buu ügületügei: yayun ba ügüle/besü ele : qutuɣ dayis oɣoɣata qariɣulaqui	üiledügtün : biber čimadur nomlasuyai ta bükün ken-dür aldal büküi tegüni ečüdtügei unal ügei bügesü yayuba buu ügüledkün yayuba ese ügülebesü biber qutuɣ-tai-nuyud oɣoɣata ariluysan uqaydaqu bui	bdag gis khyed la bshad do/ /khyed cag su la ltung ba yod pa de mthol cig /ltung ba med na cang mi smra shig /cang mi smra na bdag gis 'phags ma dag yongs su dag par rig par bya'o/
	tegünčilen kü simnanča-yin-nügüd ene metü ber ɣurban ta kürtele dayurisqayad buyu	tegünčilen kü simnanča-yin-nügüd ene metü ber ɣurban da kürtele dayurisqayad buyu:	tegünčilen kü simnanča-yin-nügüd ene metü ber ɣurbanda kürtele dayurisqayad buyu:	yambar öber-e öber-e asyaju eke ayay-a tegimlig bar qariɣu qariɣulaysan tegünčilen kü eke ayay-a tegimlig-ün-nügüd ene metü basa ɣurban ta kürtele dayurisqan üiledkü bolai	/ji ltar so sor dris nas dge slong mas lan btab pa de bzhin du dge slong ma'i 'khor 'di lta bur yang lan gsum gyi bar du bsgrag par bya ba yin no/
	basa ali simnanča-(96a) nar-un-nügüd ene metü de ɣurban ta kürtele dayurisqabasu ele: aldal büküi duraduysan-u yosuɣar kü ese arilyabasu ele: tere büged qudal ügüleksen bolai:	basa ali tere simnanča-nar simnanča-nar-un-nügüd ene metü ta ɣurban ta kürtele dayurisqabasu ele: aldal büküi duraduysan-u yosuɣar kü ese arilyabasu ele: tere büged qudal ügüleksen bolai:	basa ali simnanča- nar-un-nügüd ene metü de ɣurbanta kürtele dayurisqabasu ele: aldal büküi duradduysan-u yosuɣar kü ese arilyabasu ele: tere büged qudal ügüleksen bolai:	basa ali eke ayay-a tegimlig eke ayay-a tegimlig-ün-nügüd ene metü ɣurban ta kürtele dayurisqabasu aldal büküi-yi duraduysayar kü ese ečüdbesü : tere medegseger kü qudal ügüleğçi bolai	/yang dge slong ma gang dge slong ma'i 'khor 'di lta bur lan gsum gyi bar du bsgrags pa na ltung ba yod la dran bzhin du mi mthol na de shes bzhin du brdzun du smra ba yin no/
	qutuɣ-tayis medegseger	qutuytayis medegseger	qutuɣ-dayis medegseger	qutuɣ-tai-nuyud	/'phags ma dag shes

	kü qudal ügüleküi inu ilaju tegüs nögčigsen todqoridugči nom kemen nomlabai:	kü qudal ügüleküi inu ilaju tegüs nögčigsen todqoridugči nom kemen nomlabai:	kü qudal ügüleküi inu ilaju tegüs nögčigsen todqariduyči nom kemen nomlabai:	medegseger kü qudal ügülegči anu : ilaju tegüs nögčigsen burqan bar jabsar-a oytaluyči-yin (4b) nom- dur nomlaysan bolai	bzhin du brdzun du smra ba ni bcom ldan 'das kyis bar du gcod pa'i chos su gsungs so/
	tegüber simnanča-nar aldal bolbasu sayin büged arilyan tayalaqui- bar aldal бүкүй-yi duradun üjegsen-yier arilaydaqui:	tegüber simnanča-nar aldal bolbasu teyin büged arilyan tayalaqui- bar aldal бүкүй-yi duradun üjegsen-yier arilayda/qui	tegüber simnanča-nar aldal bolbasu teyin büged arilyan tayalaqui- bar aldal бүкүй-yi duradun üjegsen-yier arilaydaqui:	tegüber ele eke ayay-a tegimlig aldal boluyşan ab ariyun-i küsegčid-ber aldal бүкүй-yi duraduyşayar kü üjegsen-i ečüdkegdeküi bui	/de bas na dge slong ma ltung ba byung ba rnam par dag par 'dod pas ltung ba yod la dran bzhin du mthong ba mthol bar bya'o/
	arilyabasu ele tere amuyulang-tur kürün orosiqui boluyu: ülü arilyan ese namančilabasu ele: (ülü) bolumui:	arilyabasu ele: tere amuyulang-dur kürün orosiqui boluyu: ülü arilyan ese namančilabasu ele ülü bolumui:	arilyabasu ele: tere amuyulang-tur kürün orosiqui boluyu: ülü arilyan ese namančilabasu ele ülü bolumui:	ečüdbesü amuyulang-a kürčü orosiqu boluyu ülü ečüdken ese namančilabasu ülü boloyu	/mthol na bde ba la reg par gnas par 'gyur ro/ /ma mthol ma bshags na mi 'gyur ro/
	qutuy tayis-a bi öber-e öber-e tonilyayči-yin sudur ungsiqui üge terigülekü-yin siltayan ungsin bariqui	qutuytayis-a bi öber-e öber-e tonilyayči-yin sudur ungsiqui üge terigülekü-yin siltayan-i ungsin bariqui	qutuy-dayis-a bi öbere öbere tonilyayči-yin sudur ungsiqui üge terigülekü-yin siltayan ungsin bariqui	qutuy-tai-nuyud öber- iyen anggida tonilqu- yin sudur ungsiqu-yi terigülen ügüleküi-yi ungsin barabai	/'phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/
	tegün-tür bi qutuy-tayis yambar бүкүй egün-tür ta oyooyata ariyun uu: _____	tegün-dür bi qutuytayis- dur yambar бүкүй egün- dür ta oyooyata ariyun uu: _____	tegündür qutuy-dayis- tur yambar бүкүй egün- dür da oyooyata ariyun uu: _____	tegün-dür bi ber qutuy- tai-nuyud ai egün-dür ta oyooyata arilbau kemen asyaqu bui:	/de la bdag (3b) gis 'phags ma dag ci 'di la khyed yongs su dag gam zhes dri'o/
	_____	_____	_____	egün-dür ta oyooyata arilbau	/ci 'di la khyed yongs su dag gam

	kemen qoyar ta yurban ta asayquai:	kemen qoyar ta yurban ta asaydaqui:	kemen qoyar da yurban da asaydaqui:	kemen qoyar ta yurban ta asyaqu buyu:	ches lan gnyis lan gsum du dri'o/
	egün-tür qutuγ tayis oγoyata ariyun bolbasu yayun ba ülü ügüleküi ber tegünčilen kü barimui::	egün-dür qutuγtayis oγoyata ariyun bolbasu yayun ba ülü ügüleküi ber tegünčilen kü barimui:	egündür quytuydayis oγoyata ariyun bolba/su yayun ba ülü ügüleküi ber tegünčilen kü barimui::	egün-dür qutuγ-tai-nuyud oγoyata arilbasu: ene metü yayuba ese ügüleksen-iyer tere tegünčilen kü barimu::	/’di la ’phags ma dag yongs su dag na ’di ltar cang mi smra bas de de bzhin du ’dzin to/
EIGHT PĀRĀJIKĀ DHARMAS					
	PBPr	UUBPr	HHBPr	MBPr	KBPr
	janggi-tur inu ariyun busu yabudal kiged qulayaqui ülü nitulaqui qudal ügüleküi kiged: yasay-un köbegün küji qudalduči-yin köbegün: amaray kiged: boru-a bolgun-i-yin eke bolai:	janggi-dur inu ariyun busu yabudal kiged qulayaqui ülü nitulqui qudal ügüleküi kiged: yasay-un köbegün küji qudalduči-yin köbegün amaray kiged: boru-a balguni-yin eke bolai:	janggi-tur inu ariyun busu yabudal kiged: qulayaqui ülü nitulqui qudal ügüleküi kiged nisvanis-un köbegün-tür qudalduči-yin köbegün amaray kiged: boruvabalguni-yin eke bolai:	janggiy-a-dur ariyun busu yabudal kiged qulayui ba: kümün alaqui qudal ügüleküi kiged: visag köbegün kiged: küji qudalduči-yin köbegün: amaray eke büged lausa-ača törögsen buyu::	/sdom la/ mi tshangs spyod dang rku ba dang/ mi bsod brdzun du smra ba dang/ sa ga’i bu dang spos ’tshong khye’u/ /mdza’ mo dang ni dre skyes pa’o/
	qutuγ tayis-un činedüs-e alaydaqui boluysan edeger arban naiman nom kemebesü jarim sara boluyad: öber-e öber-e tonilyačī-yin sudur-i ungsigsan-ača bolumui:	qutuγtayis-un činedüs-e ilaydaqui boluysan edeger arban naiman nom kemebesü jarim sara boluyad öber-e öber-e tonilyačī-yin sudur-i ungsiysan-ača bolumui:	qutuγ dayis-a ilaydaqui boluysan edeger arban naiman nom kemebesü jarim sara boluyad: öbere öbere tonilyačī-yin sudur-i ungsigsan-ača bolumui:	qutuγ-tai-nuyud edeger doroyiddayulqu-yin naiman nom anu sar-a qayas qayas boluyad: anggida tonilqu-yin sudur-i ungsiysan-ača bolumui:	/’phags ma dag pham par ’gyur ba’i chos brgyad po ’di dag ni zla ba phyed phyed cing so sor thar pa’i mdo gdon pa las ’byung ngo/
BPrj.1	basa ali tere simnanča-nar-lüge nigen-e adali suryayuli-tu boluysan-a	basa ali tere simnanča-nar-lüge nigen-e adali suryayuli-tu boluysan-a	(331a) basa ali tere simnanča-nar-luy-a nigen-e adali suryayu/li-	basa eke ayay-q-a tegimlig alimad eke ayay-q-a tegimlig-	/yang dge slong ma gang dge slong ma rnams dang lhan cig

	<p>ülü barin</p> <p>suryayuli ülü ebderegülün: ariyun busu yabudal-yiar tačiyaqui nom-i dulduyidbasu ai yadabasu aduyusun-u töröl oron-tur töröküi ber nigen-e bolun buyu:</p> <p>tere simnanča ilaydaqui boluysan büküi ber ülü orosiydaqui:</p>	<p>ülü barin</p> <p>suryayuli ülü ebderegülün: ariyun busu yabudal-yiar tačiyaqui nom-i dulduyidbasu (347a) ai yadabasu aduyusun-u töröl oron-dur töröküi ber nigen-e bolun buyu:</p> <p>tere simnanča ilaydaqui boluysan büküi ber ülü orosiydaqui:</p>	<p>tu boluysan-a ülü barin</p> <p>suryayuli ülü ebderegülün: ariyun busu yabudal-yiar tačiyaqui nom-i dulduyidbasu ai yadabasu aduyusun-u töröl oron-tur töröküi ber nigen-e bolun buyu:</p> <p>tere simnanča ilaydaqui boluysan büküi ber ülü orosiydaqui:</p>	<p>nuyud-luy-a qamtu surtaqui adali boluysan-iyar:</p> <p>surtaqui ese ergün surtaqui ebdereküi ese boluysan-i ariyun busu yabudal quriçal-un nom-i sitübesu bal aduyusun-u töröl oron-dur törögsen-lüge qamtu nigen-e ber bolqu buyu:</p> <p>eke ayay-q-a tegimlig tere ber ilaydaqui buyu-j-a orosin ülü üileddeküi:</p>	<p>bslab pa mtshungs par gyur pas</p> <p>bslab pa ma phul bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa'i chos sten na tha na dud 'gro'i skye gnas su skyes pa dang / lhan cig kyang rung ste/</p> <p>dge slong ma de yang pham par 'gyur pa yin gyis gnas par mi bya'o/</p>
BPrj.2	<p>basa ali simnanča-nar busud-un balyasun-tur sayuqui ba: siltegen-tür sayuyčin ese qulaqui-yin jüil-tür qariy-a-tu-yi abubasu ele:</p> <p>kedüi ken-e ese ögtele abuysan-iyar tere qayan ba: yeke noyad bar bariju tegün-tür eyin kemen</p> <p>ai qutuy-tai či kemebesü qulyai či bolai:</p> <p>nilqa bolai:</p>	<p>basa ali tere simnanča-nar busud-un sayuqui ba: siltegen-dür sayuyčin ese ögtele qulayui-yin jüil-dür qariyatu-yi abubasu ele:</p> <p>kedüiken ese ögtele abuysan-iyar tere qayan ba: yeke noyad bar bariju: tegün-dür eyin kemen</p> <p>ai qutuytai či kemebesü: qulayai či bolai:</p> <p>nilq-a bolai:</p>	<p>basa ali tere simnanča-nar busud-un balyasun-tur sayuqui ba siltegen-dür sayuy/čid ese ögtele qulaqu-yin jüil-dür qariyatu-yi abubasu ele:</p> <p>kedüi ken-e ese ögtele abuysan tere qayan ba: yeke noyad bar bariju: tegün-dür eyin kemen</p> <p>ai qutuy-dai či kemebesü qulyanči bolai:</p> <p>nilqan bolai:</p>	<p>basa alimad eke ayay-q-a tegimlig busud-un balyad-tur aqui ba: aylay-tur sayuqui: ese (5a) öggügsen-i abqui qulaysan-u toyan-dur qariyatu-yi abubasu</p> <p>kedüi ese öggügsen-i abuysan-iyar : tere qayan ba yeke noyad-ta bariydaju: tegün-dür eyin kemen :</p> <p>ai qutuy-tai či büged qulyači buyu:</p> <p>nilq-a buyu:</p>	<p>/yang dge slong ma gang gzhan dag gis grong na 'dug pa dang dgon pa na 'dug pa ma byin par len pa rku ba'i grangs su gtogs pa blangs na</p> <p>ji tsam ma byin par blangs pas de rgyal po 'am blon po chen pos bzung nas de la 'di skad ces/</p> <p>kye bud med khyod ni rkun ma'o/</p> <p>/byis pa'o/</p>

	<p>mungqay bolai: qulayugči bolai: kemen ügüleged yalaqui ba külüküi ba üldeküi ber bolun buyu: tere simnanča tere metü ese ögtele abubasu:</p> <p>tere simnanča ber ılaydaqui büküi ber ülü orosiyaqui bolai:</p>	<p>mungqay bolai: qulayuyči bolai kemen ügüleged: alaqui ba: külüküi ba: üldeküi ber bolun buyu: tere simnanča tere metü ese ögtele abubasu:</p> <p>tere simnanča ber ılaydaqui büküi ber ülü orosiyaqui bolai:</p>	<p>mungqay bolai: qulayuyči bolai : kemen ügüleged: alaqui ba: külüküi ba: üldeküi ber bolun buyu: tere simnanča tere metü ese ögtele abubasu</p> <p>tere simnanča ber ılayda/qui büküi ber ülü orosiyaqui bolai:</p>	<p>yani buyu: qulyabai kemen ügüleged: alamu: külümü: üldekü buyu:</p> <p>eke ayay-q-a tegimlig edüge ese öggügsen-i abubasu: tegüber eke ayay-q-a tegitlig tere ber ılaydaqui boluysan-ıyar: orosin ülü üiledküi:</p>	<p>blun mo'o/ /rku ba'o zhes zer zhing gsod dam/ 'ching ngam/ spyug kyang rung ste/ dge slong ma de ltar ma byin par len na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/ orosin ülü üiledküi:</p>
BPrj.3	<p>basa ali tere simnanča kümün ba: kümün-tü taçıyaysan sedkigsen ker kü öber-ün yar čečereged amin tasuraqui ba: tegün-dür mese ögküi ba: tegün-tür mese-yi barıqui kičiyeküi ba tere nökör-e oroqui ba: tegün-tür üküküi sayisiyan ügülebesü ber bolun buyu: tegün-tür eyin kemen saman kümün či-e amidurabasu mayui burtay kilinče-tü egün yayun egün-ıyer yayun- j-a: üiledküi: ai kümün-e či amitu-ača</p>	<p>basa ali tere simnanča kümün ba kümün-dür taçıyaysan sedkigsen ker kü öber-ün yar čečereged amin tasuraqui ba: tegün-dür mese ögküi ba: tegün-dür mese-yi barıqui kičiyeküi ba: tere nökör-e oroqui ba: tegün-dür üküküi sayisiyan ügülebesü ber bolun buyu: tegün-dür eyin kemen kümün či-e amidurabasu mayui burtay kilinče-dü egün yayun egün-ıyer yayun- j-a üiledkü: ai kümün-e či amitu-ača</p>	<p>basa ali tere simnanča kümün ba : kümün-dür: taçıyaysan sedkigsen ker kü öber-ıyen yar čičireged amin tasuraqui ba: tegün-dür mese ögküi ba: tegündür mese-yi barıqui kičiyeküi bi tere nökör-e oroqui ba: tegündür üküküi sayisiyan ügülebesü ber bolun buyu: tegündür eyin kemen saman kümün či-e amidurabasu mayui burtay kilinčetü egün yayun egün-ıyer yayun- j-a : üiledkü: ai kümün-e či amitu-ača</p>	<p>basa alımad eke ayay-q- a tegimlig kümün ba kümün-i taçıyaqui-dur sedkigseger kü öber-ün yar-ıyar amin-i tasulqu ba: tegün-dür mese ögküi ba : tegün-dür mese barıju erkileküi ba : tegüni ükügülküi ba: tegüni ükügsen-i sayisiyan ügülebesü bolqu buyu: tegün-dür eyin kemen: ai kümün či nigül-tü burtay ene ıdesi ber yayun kigdeküi: ai kümün či amitu ača</p>	<p>/yang dge slong ma gang mi 'am mir chags pa la bsams bzhin du rang gis lag dar te srog bcad dam/ de la mtshon byin nam/ de las mtshon thogs pa gnyer tam/ de 'chir bcug gam/ de la 'chi ba'i bsngags pa brjod kyang rung ste/ de la 'di skad ces kye mi khyod 'tsho ba sdig pa mi gtsang ba 'dis ci zhig bya/ kye mi khyod gson pa</p>

	<p>üküküi kelber bolai: kemen ügüleged</p> <p>sedkil-ün taylal kiged: sedkil-ün qotala onučin bar neng olan jüil-iyer tende nökör-e oroyu: tegün-tür üküküi-yi sayisiyan ügülegsen- tür: tere ber tuyurbiqui tere çay-i üiledbesü: tere simnança ber ılaydaqui büküi ber orosiyaqui bolai:</p>	<p>üküküi kilbar bolai: kemen ügüleged:</p> <p>sedkil-ün qotala onuyçi bar eng olan jüil-iyer tende nökör-e oroyu: tegün-dür üküküi-yi sayisiyan ügülegsen- tür: tere ber tuyurbiqui tere çay-i üiledbesü: tere simnança ber ılaydaqui büküi ber orosiyaqui bolai:</p>	<p>üküküi kilbar bolqu: kemen ügüleged: sedkil-ün taylal kiged: sedkil-ün qotala yuyuyçin bar eng olan jüil-iyer tende nökör-e oroyu: tegün-dür üküküi-yi sayisiyan ügülegsen- tür: tere ber tuyurbiqui tere çay-i üiledbesü: tere simnança ber ılaydaqui büküi ber oro/siyaqui bolai:</p>	<p>ükügsen kilbar bolai kemen ügüleged sedkil-ün taylal kiged sedkil-ün bükü adqay- un neng olan jüil-iyer tegüni ükügülküi ba: tegüni ükügsen-i sayisiyan ügüleju: tere ber kiçiyel tegüber ükügülbesü eke ayay-q-a tegimlig tegüber ılaydaqui boluysan-iyar orosin ülü üiledkü buyu:</p>	<p>bas shi bla'o zhes zer zhing/ sems kyi 'dod pa dang sems kyi kun du rtog pa dag gis rnam grangs du mas de 'chir bcug gam/ de la 'chi ba'i (4a) // bsngags pa brjod de/ de yang rtsom pa das dus byas na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/</p>
BPrj.4	<p>basa ali tere simnança ilete ülü meden oyooyata medeged: kümün-i jasaday-iyar lam-a-yin kijayar qutuy-tu: ılyal olqui medeküi kiged: kürgeküi yabudal-iyar ügei bügetele ügei-yin yosuvar kü egün-i üjemüi egüni medemüi: kemen aman abuysan-iyar tere aldal boluysan teyin büged</p>	<p>basa ali tere simnança ilete ülü meden oyooyata medeged: kümün jasaday-iyar lam-a-yin kijayar qutuy-du ılyal olqui medeküi kiged: kürgeküi yabudal ügei bügetele ügei-yin yosuvar kü egüni üjemüi: egüni medemüi: kemen aman abuysan-iyar tere aldal boluysan-i teyin büged</p>	<p>basa ali tere simnança ilete ülü meden oyooyata medeged kümün-i jasaday-iyar lam-a kijayar qutuy-du: ılyal olqui medeküi kiged: kürgeküi yabudal ügei bügetele ügei-yin yosuvar kü egüni üjemüi: egüni kemen aman abuysan- iyar tere aldal boluysan- u teyin büged (331b)</p>	<p>basa ked ba eke ayay-q- a tegimlig ilede ülü medeged oyooyata ülü medeküi büged kümün- ü nom degedü ba eçüs kiged qutuy tan ba: öbermiçe oluysan ba: medeküi kiged üjeküi kürülçen yabuqui ügei büged: ügei metü kü egün-i medeküi: egün-i üjebei kemen: aman abuysan- aça tere aldal boluysan teyin büged arilqui</p>	<p>/yang dge slong ma gang mngon par mi shes shing yongs su mi shes la mi'i chos bla ma mtha' dang/ 'phags pa dang/ bye brag thob pa dang/ shes pa dang/ mthong ba dang / reg par spyod pa med la/ med bzhin du 'di shes so/ /'di mthong ngo zhes las 'ches pa las de ltung ba byung ba rnam par dag par 'dod pas</p>

	<p>arilyaqui-i tayalaju: busu nigen čay-tur asyabasu ber bolun ese asyabasu ber bolun eyin kemen qutuy-tayin-a bi kemebesü ese megedsen-i medemüi kemen ügülegči: ese üjegsen-i üjeküi: kemen ügüleküi: ügüleged: kündeı kebereg-i qudal ügülesügei: kemen ügülebesü ilete omoy-tur qariy-a- tu busu buyu: tere simnanča ber ılaydaqui bar ülü orosıydaqui bolai:</p>	<p>arilyaqui-yi tayalaju busu nigen čay-dur asyabasu ber bolun ese asyabasu ber bolun eyin kemen qutuytayis-a bi kemebesü ese megedsen-i medemüi: kemen ügülegči: ese üjegsen-i üjebei kemen (347b) ügülebei: ügüleged kündeı kebereg-i qudal ügülesügei kemen ügülebesü ilete omoy-dur qariyatu busu buyu: tere simnanča ber ılaydaqui ber ülü orosıydaqui bolai:</p>	<p>arilyaqui-yi tayalaju: busu nigen čay-tur asyabasu ber bolun ese asyabasu ber bolun eyin kemen qutuy-tayis-a bi kemebesü ese megedsen-i medemüi: kemen ügülegči: ese üjegsen-i üjebei: kemen ügüleküi: ügüleged : kündeı kebereg-i qudal ügülesügei: kemen ügülebesü: ilete omoy-tur qariyatu busu buyu: tere simnanča ber ılaydaqui ber ülü orosıydaqui bolai:</p>	<p>küsegčın ber busu nigen čay-tur asyabasu ber bolqu ese asyabasu bolqu eyin kemen: qutuy-tai-nuyud (5b) öber-ıyen ber ülü medekü-yi medebei kemen ügülegči: ese üjegsen-i üjebei kemen ügülejü: kündeı kebereg qudal bolyan ügülebei kemen ügülebesü: iledte omorqaqui-ača busu büged tere eke ayay-q-a tegimlig tere ber ılaydaqui boluysan- ıyar ülü orosıydaqui bui:</p>	<p>dus gzhan zhig na dris kyang rung 'di skad ces/ 'phags ma dag bdag gis ni mi shes par shes so zhes smras/ ma mthong bar mthong ngo zhes smras te/ gsog gsob brdzun du smras so zhes zer na mngon pa'i nga rgyal ma gtogs te dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/ /yang dge slong ma gang chags par gyur pas skyes pa chags par gyur pa dang lhan cig mig man chad pus mo yan chad kyi bar du sprad/ kun du sprad pa nyams su myong bar byed na</p>
BPrj.5	<p>ali tere simnanča tačiyaqui boluyad: ai-a tačiyaqui boluysan-luy- a nigen-e nidün-eče doyoyısi ebüdüng-eče degegsi kürtele temtereküi kiged: ileküi öber čilen üiledbesü</p>	<p>ali tere simnanča tačiyaqui boluyad: (er)- ner-e tačiyaqui boluysan-luy-a nigen-e nidün-eče doyoysı ebüdüg-eče degegsi kürtele temteriküi kiged ileküi öberčilen üiledbesü:</p>	<p>ali tere simnanča tačiyaqui boluyad: er-e tačiyaqui boluysan- luy-a nigen-e nidün-eče doyosi ed¹⁰ ebüdüg-eče degegsi kürtele temtereküi kiged iliküi öberčilen üiledbesü</p>	<p>basa ked ba eke ayay-q- a tegimlig tačiyaqu-yin tula: eres-i tačiyan qamtu nidün-eče doroysı bodog-ača degegsi jabsar tusyaju: qamuy-a qabsur-un duran-dur-yian abun</p>	<p>/yang dge slong ma gang chags par gyur pas skyes pa chags par gyur pa dang lhan cig mig man chad pus mo yan chad kyi bar du sprad/ kun du sprad pa nyams su myong bar byed na</p>

¹⁰ Crossed out

	tere simnanča ber ilaydaqui bükü-yin tula ülü orosiydaqui bolai:	tere simnanča ber ilaydaqui bükü-yin tula ülü orosiydaqui bolai:	tere simnanča ber ilaydaqui bükü-yin tula ülü orosiydaqui bolai:	üiledbesü: tere eke ayay-q-a tegimlig tere ber ilaydaqui boluysan-iyar ülü orosiydaqui bui:	dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/
BPrj.6	<p>basa ali tere simnanča tačiyaqui boluyad: tačiyaqui boluysan er-e-luy-a nigen-e üjügürkeküi sayaraylaqui</p> <p>quričaqui</p> <p>oron-i jüg dokiy-a belge-yin ere ireküi odqui öber čilen üiledküi kiged qamiy-ača eres-ber qatuy-tai-a yabubasu boldaqui: tere metü jüg-tür beke bey-e-yi gedergü uqayad edeger naiman siltayan-tur aldal üiledbesü üiledüged: sača: tere simnanča ber ilaydaqui bükü-yin tula ülü orosiydaqui bolai:</p>	<p>basa ali tere simnanča tačiyaqui boluyad: tačiyaqui boluysan er-e-luy-a nigen-e üjügürkeküi sayaralyaqui</p> <p>quričaqui</p> <p>oron-u jüg dokiy-a belge ere ireküi odqui öberčilen üiledküi kiged qamiy-a-ača eren-ber qatuytai-yi yabubasu boldaqui: tere metü jüg-tür beke bey-e-yi gedergü uqayasad edeger naiman siltayan-dur aldal üiledbesü: üiledüged sača tere simnanča ber ilaydaqui bükü-yin tula ülü orosiydaqui bolai:</p>	<p>basa ali tere simnanča tačiyaqui boluyad: tačiyaqui boluysan ereluy-a nigen-e üjügürkeküi sayaralyaqui</p> <p>quričaqui</p> <p>oron-u jüg dokiy-a belge-eče ireküi odqui öberčilen üiledküi kiged qamiy-ača ere-ber qatuy-tai-yi yabubasu boldaqui: tere metü jüg-tür beke bey-e-yi uqayad edeger naiman siltayan-tur aldal üiledbesü: üile/düged sača tere simnanča ber ilaydaqui bükü-yin tula ülü orosiydaqui bolai</p>	<p>basa alimad eke ayay-q-a tegimlig tačiyaqui boluysan-iyar eres tačiyaqui-luy-a qamtu üjügürken qulayai nidüber üjeküi kiged: eldeb-iyer alyasqui ba čuugiqui kiged: oron jüg dokiy-a belge kiged: eres ireküi odqui minugei kemen sedkiqui ba: qamiy-a er-e-ber em-e-dür yabuqui-dur bolqu: tere metü-yin jüg-tür bey-e ben delgeküi naiman sitüküi ene metü oron-dur</p> <p>eke ayay-q-a tekimlig ber: üiledbesü eke ayay-q-a tegimlig tere ber ilaydaqui boluysan-iyar ülü orosiydaqui bui:</p>	<p>/yang dge slong ma gang chags par gyur pas skyes pa chags pa lhan cig gzhog stegs dang/</p> <p>'char g.yeng dang/</p> <p>tsab hral dang/</p> <p>yul phyogs dang/ brda' dang/ mtshan ma dang/ skyes pa 'ong ba dang 'gro ba bdag gir byed pa dang/ gang du skyes pas bud med bgrod tu rung ba de lta bu'i phyogs su lus bkan pa gzhi brgyad po'i gnas 'di lta bu</p> <p>dge slong mas byas na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/</p>

BPrj.7	<p>basa _____</p> <p>nigen simnanča-yi ilaydaqui boluysan-i medegseger kü bučayad</p> <p>ali čay-tur tere simnanča ebdereküi ba: üküküi ba: doroyidaqui boluysan _____</p> <p>tere čay-tur tere simnanča ber eyin kemen _____</p> <p>tere simnanča-yi aldal kiged tere metüs bolqui-yi urida-ača medebei: kemen ügülebesü ele: ali tere simnanča nigül- i niyuqui bar ilaydaqui bolqui-yin tula ülü orosiyaqui bolai:</p>	<p>basa _____</p> <p>nigen simnanča-yi ilaydaqui boluysan-i medegseger kü bučayad</p> <p>ali čay-dur tere ebdereküi ba: üküküi ba: doroyidaqui boluysan _____</p> <p>tere čay-dur tere simnanča ber eyin kemen _____</p> <p>tere simnanča-yi aldal kiged tere metüs bolqui-yi urida-ača medebei: kemen ügülebesü ele: ali tere simnanča nigül-i niyuqui bar ilaydaqui bolqu-yin tula ülü orosiyaqui bolai:</p>	<p>basa _____</p> <p>tere simnanča-yi ilaydaqui boluysan-i medegsegerkü bučayad</p> <p>ali čay-tur tere simnanča ebdereküi ba: üküküi ba: doroyidaqui boluysan _____</p> <p>tere čay-tur tere simnanča ber eyin kemen _____</p> <p>tere simnanča-yi aldal kiged tere metüs-i bolqui-i urida-ača medebei: kemen ügülebesü ele: ali tere simnanča nigül-i niyuqui bar ilaydaqui bolqu-yin tula ülü orosiyaqui bolai:</p>	<p>basa alimad eke ayay-q-a tegimlig nigen eke ayay-q-a tegimlig-i ilaydayulqui boluysan-i medegseger kü niyun üiledüged: ali čay-tur tere sintaraqu ba: üküküi ba: tügürüküi ba: busu ulus-nügüd kiged öber-e oron-dur buruyuduysan tere čay-tur _____</p> <p>eyin kemen : qutur-tai-nuyud-a biber tere eke ayay-q-a tegimlig-i yambar ilaydayuluysan-u urida- ača medebei kemen ügülübesü: tere eke ayay-q-a tegimlig ber (6a) ilaydaqu boluysan-iyar ülü orosiyaqui bar:</p>	<p>/yang dge slong ma gang</p> <p>gde slong ma zhis la pham par 'gyur pa byung ba shes bzhi du 'chab par byed cing gang gi tshe de nyams sam/ shi 'am/ 'khyams sam/ yul 'khor gzhan dang yul gzhan du bros par gyur pa de'i tshe _____</p> <p>'di skad ces/ 'phags ma dag bdag gis dge slong ma de la ji ltar pham par gyur pa byung bar snga nas shes so zhes zer na/ dge slong ma de yang pham (4b) par gyur pa yin gyis gnas par mi bya'o/</p>
BPrj.8	<p>basa ali tere simnanča- nar alimad ayay-q-a tegimlig-ün quvaray- luy-a jokilduqui ber</p>	<p>basa ali tere simnanča- nar alimad ayay-q-a tegimlig-ün quvaray- luy-a jokilduqui ber</p>	<p>basa ali tere simnanča- nar alimad ayay-q-a tegimlig-ün quvaray- luy-a jokilduqui ber</p>	<p>basa alimad eke ayay-q-a a tegimlig ayay-q-a tekimlig quvaray jokilduqu-yin tula:</p>	<p>/yang dge slong ma gang dge slong gi dge 'dun 'thun pas</p>

<p>orosiysan-ača bolqui-yin üiles-i üiledügsen-iyer simnanča-yin quvaray-ud ber mörgöküi yosutu busu ene sanvar-i soyuqui bar</p> <p>tere ayay-q-a tegimlig-ün üsün-ü sirbelküi bolun: sir-a üsün sürküi boluysan-ača quvaray-ud-un sir-a üsün-i kebtégülküi boluysan-i ködölgen jokildugsan-i üjügülün</p> <p>jerge-yin dotor-a sayuyad ksanti üjen üiledküi: medegseger kü eyin kemen qutuy-tu-a ta</p> <p>quvaray-ud ber sir-a üsün-i ülü ebderegülügdeküi:</p>	<p>orosiysan-ača bolqu-yin üiles-e üiledügsen-iyer simnanča-yin quvaray-ud ber mörgöküi yosutu busu ene sanvar-i soyuqui bar</p> <p>tere ayay-qa tegimlig-ün üsün-ü sirbiküi bolun: sir-a üsün sürküi boluysan-ača quvaray-ud-un sir-a üsün-i kebtégülküi boluysan-i ködelgen jokilduysan-i üjügül-ün</p> <p>jerge-yin dotor-a sayuyad ksanti üjen üiledküi medegseger kü eyin kemen qutuy-du-a ta</p> <p>quvaray-ud ber sir-a üsün-i ülü ebderegülügdeküi:</p>	<p>orosiysan-ača bolqu-yin üiles-e üiledügsen-iyer simnanča-ača quvaray-ud ber mörgöküi yosutu busu ene sanvar-i soyuqui bar</p> <p>tere ayay-qa tegimlig-ün üsün-ü sirbiiküi bolun: tere üsün sürküi boluysan-ača quvaray-ud-un sira üsü-yi kebté/gülküi boluysan-i ködölgen jokilduysan-i üjügülün (332a)</p> <p>jerge-yin dotor-a sayuyad ksanti üjen üiledküi : medegsegerkü eyin kemen qutuy-tu-a ta</p> <p>quvaray-ud un ber sira üsün-i ülü ebderegülügdeküi:</p>	<p>alimad ayay-q-a tegimlig oron-ača γaryaqui üile üiledcü: eke ayay-q-a tekimlig-ün quvaray jokilduqu-yin tula mörgögdeküi yosutu бүкүй: sanvar ögküi:</p> <p>_____</p> <p>üsün sörküi boluysan üsün delgeküi boluyad: ayay-q-a tegimlig quvaray-tur üsün sirildügçi γaryan ködelgeküi sača-yi čiqula üjügülüged :</p> <p>mtshams-un dotor-a sayuju jaliran üjekü-yi medegseger kü tegündür eyin kemen: qutuy-tu a či üsün sörküi boluyad: činu üsün delgeküi boluyad: ayay-q-a tegimlig-ün quvaray-tur sir-a üsün sirildun buu üiletügei: γaryan buu ködelgetügei:</p>	<p>dge slong gang la gnas nas dbyung ba'i las byas te dge slong ma'i dge 'dun 'thun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin</p> <p>_____</p> <p>skra 'greng bar gyur/skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/'byung bar bskyod/mtshungs pa nye bar ston la/ mtshams kyi nang du 'dug ste bzod par gsol bar shes bzhin du de la 'di skad ces/ 'phags pa khyod skra 'greng bar gyur/skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cig /'byung bar ma bskyod cig</p>
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<p>jokildugsad-i ülü jürügüldeküi: jabsar-un dotor-a sayuyad: ksanti ülü üjegdeküi :</p> <p>tegüber keregür üiledui- yi ülü talbiydaqui</p> <p>bi čimadur batir ayay-a</p> <p>karsa degel tor: yadasun büse</p> <p>ungsiqui amabar üiledküi jügečiri duran-tur üiledküi kiged qutuy-tu-tur yayun-ača yayun-i ber dutbasu tere tegüni ülü dutayulun ergün kündülün juyladsuyai : kemen ügülebesü ele:</p> <p>tere simnanča ber siltayan-nar eyin kemen</p>	<p>jokildugsad-i ülü üjegüldeküi: (348a) jabsar-un dotor-a sayuyad ksanti ülü üjegdeküi :</p> <p>tegüber keregür üiledküi-yi ülü talbiydaqui : bi čimadur batir ayay-a</p> <p>karsa degel tor yadasun büse</p> <p>ungsiqui amabar üiledküi jokačari duran-dur üiledküi kiged qutuy-du-tur yayun-ača yayun-i ber dutabasu: tere tegüni ülü dutayulun ergün kündülen üiledsügei kemen ügülebesü ele:</p> <p>tere simnanča-dur simnanča-nar eyin</p>	<p>jokildugsad-i ülü üjügüldeküi: jabsar-un dotor-a sayuyad ksanti ülü üjegdeküi :</p> <p>tegüni keregür üiledküi- yi ülü talbiy/daqui</p> <p>bi čimadur batir ayay-a</p> <p>kars-a degel tor: yadasun büse</p> <p>ungsiqui amabar üiledküi jokačar-i duran-tur üiledküi kiged qutuy-tu-tur yayun-ača yayun-i ber dutabasu teden-tur¹² tegüni ülü dutayulun ergün kündülen üiledsügei: kemen ügülebesü ele: tere simnanča-tur simnanča-nar eyin kemen</p>	<p>sača-yi čiqula buu üjügültügei: jabsar-un dotor-a sayuju jaliran öčikü-yi buu üiledtügei: _____</p> <p>bi qutuy-tu čimadur batir kiged</p> <p>nom-tu debel ba toor: ayay-a büselegür: nekeküi kiged: ungsın üiledküi: _____</p> <p>bisilyal kiged : sedkel-tür sedkiküi: qutuy tan-a yab yayun- iyar dutaysan tegün- lüge bi ülü dutayul-un ergün kündülesügei kemen ügülebesü:</p> <p>tere eke ayay-q-a tegimlig-tür eke ayay-q-</p>	<p>/mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod par gsol bar ma byed cig _____</p> <p>/bdag gis 'phags pa khyod la lhung bzed dang/ chos gos dang / dra ba dang / phor bu dang / ska rags dang /</p> <p>klag pa dang / kha ton bya ba dang / rnal 'byor dang / yid la bya ba dang / 'phags pa la ci dang cis brel ba de dang des mi brel bar bsnyen bkur bya'o zhes zer na</p> <p>dge slong ma de la dge slong ma rnams kyis 'di</p>
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¹² Crossed out

	<p>toyi-nar-a ta ayay-q-a tegimlig-ün quvaray-ud-luy-a jokilduqui ber orosigsan-ača bolquiyin üiles-i üiledügseniyer simnanča-yin quvaray-ud ber mörgöküi yosutubusu-yin sanvar soyuqui bar</p> <p>tere ayay-q-a tegimlig-eče üsün sirbeküi bolun: sir-a üsün sürküi boluysan-ača quvaray-ud sir-a üsün-i kebtégülküi boluysan-i ködelkin: jokildugsan-i üjügülün</p> <p>jerge-yin dotor-a sayuyad : ksanti üjen üiledküi: medegseger kü eyin kemen qutuy-tu-a ta _____</p>	<p>kemen</p> <p>toyi-nar-a ta ayay-q-a tegimlig-ün quvaray-ud-luy-a jokilduqui ber orosiysan-ača bolquiyin üiles-i üiledügseniyer simnanča-yin quvaray-ud ber mörgöküi yosutubusu-yin sanvar soyuqui bar</p> <p>tere ayay-q-a tegimlig-ün üsün sirbiküi bolun: sir-a üsün sürküi-ača¹¹ boluysan-ača quvaray-ud sir-a üsün-i kebtégülküi boluysan-i ködelgen: jokilduysan-i üjegül-ün</p> <p>jerge-yin dotor-a sayuyad ksanti üjen üiledküi: medegseger kü eyin kemen qutuy-du-a ta _____</p>	<p>toyi-nara ta ayay-q-a tegimlig-ün quvaray-ud-luy-a jokilduqui ber orosiysan-ača bolquyinin üiles-i üiledügseniyer simnanča-yin quvaray-ud ber mörgöküi yosutubusu-yin sanvar soyuqui bar</p> <p>tere ayay-q-a tegimlig-ün üsün sürbiiküi bolun: sira üsün sürküi boluysan-ača quvaray-ud sira üsün kebtégülküi boluysan-i ködelgen jokilduysan-i üjügülün</p> <p>jerge-yin dotor-a sayuyad: ksanti üjin üiledküi: medegsegerkü eyin kemen qutuy-tu-a ta _____</p>	<p>a tegimlig-üd eyin kemen qutuy-tai-a či ayay-q-a tegimlig-ün quvaray jokilduku-yin tula alimad ayay-q-a tegimlig oron-ača yarqu-yin üiles üiledcü: eke ayay-q-a tegimlig-ün quvaray jokilduquyinin tula mörgögdeküi: yosutu bükü-yin sanvar öggügçi: _____</p> <p>üsün sörküi boluysan üsün delgeküi boluysan ayay-q-a tegimlig-ün quvaray-tur sir-a üsün sirildün (6b) üiledküi : yaryan ködelküi : sača čiqula üjügülüged:</p> <p>jabsar-un dotor-a sayuju jaliran öčikü-yi</p> <p>medegseger kü tegündür eyin kemen: qutuy-tu-a činu üsün sörgüsen</p>	<p>skad ces</p> <p>'phags ma khyod dge slong gi dge 'dun 'thun pas dge slong gang la gnas nas dbyung ba'i phrin las mdzad de/ _____</p> <p>dge slong ma'i dge 'dun 'thun pas phyag bya ba'i 'os ma yin pa'i sdom pa byin pa/ _____</p> <p>skra 'greng bar gyur/skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar byed/ 'byung bar bskyod/ mtshungs pa nye bar ston la/ mtshams kyi nang du 'dug ste bzod par gsol bar shes bzhin du de la 'di skad ces 'phags pa khyod skra 'greng bar 'gyur/</p>
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¹¹ Marked as erraised

	quvarag-ud-tur üsün-i ülü kebtægülgdeküi-i jokilduysad-i ülü üjügülgdeküi: jabsar-un dotor-a sayuyad ksanti ülü üjegdeküi tegüber keregüi üiledküi-yi ülü talbiydaqui bi čimadur batir ayay-q-a karasa degel tor yadasun busun ungsiqui amabar üiledküi jokičiri duran-tur üiledküi kiged qutuy-tai-tur yayun-ača yayun-i ber dutabasu	quvaray-ud-dur sira üsün-i ülü kebtægülgdeküi: jokilduysad-i ülü üjügülgdeküi: jabsar-un dotor-a sayuyad: ksanti ülü üjegdeküi: tegüber keregür üiledküi-yi ülü talbiydaqui: bi čimadur batir ayay-a-qa ¹³ karsa degel tor yadasun büse ungsiqui amabar üiledküi jokačari duran-tur üiledküi kiged: qutuy-du-dur yayun-ača yayun-i ber dutabasu	quvarag-ud-tur sira üsün-i kebtægülgdeküi: jokilduysad-i ülü üjügülgdeküi: jabsar-un dotor-a sayuyad: ksanti ülü üčigdeküi: tegüber keregür üiledküi-yi ülü talbiydaqui: bi čimadur batir ayay-a-qa ¹³ kars-a degel tor yadasun büse ung/siqui amabar üiledküi jokačari duran-tur üiledküi kiged: qutuy-tu-tur yayun-ača yayun-i ber dutabasu	üsün delgeküi boluyad: ayay-q-a tegimlig-ün quvaray-tur sir-a üsün sirildun buu üiletügei: γaryan buu ködelgetügei sača-yi čiqula buu üjügültügei: jabsar-un dotor-a sayuju jaliran öčikü-yi buu üiledtügei: bi ber qutuy-tu-a čimadur batir kiged nom-tu debel ba: toor: ayay-a büselegür nekeküi kiged ungsın üiledküi: bisilyal kiged sedkil-dür sedkiküi ba: qutuy tan-a yab yayun- iyar dutayu: tegün-lüge	skra 'phyar bar gyur cing/ dge slong gi dge 'dun la spu snyol bar ma byed cig / 'byung bar ma bskyod cing / mtshungs pa nye bar ma ston cig / mtshams kyi nang du 'dug ste bzod par gsol bar ma byed cing/ bdag gis 'phags pa khyod la lhung bzed dang / chos gos dang / dra ba dang / phor bu dang / ska rags dang / klag pa dang / kha ton bya ba dang / rnal 'byor dang/ yid la bya ba dang/ 'phags pa la ci dang cis brel ba de dang (5a) //
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¹³ *Qa* is crossed out

<p>tere tegüni ülü dutayulun ergün kündülen üiledsügei: kemen teyin kemen ülü ügülegdeküi:</p> <p>qutuy-tai-a çi oron-aça yaruy-san-i dayan jüglegs-en-yin metü siltayan-i ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <hr/> <p>ter-e siltayan-nar tere kemen soyubasu ele:</p> <p>ker be tere siltayan-i talbibasu tegüber kü sayin</p> <p>ker be ese talbibasu tere siltayan-i talbiyulqui-yin tula</p> <p>qoyar ta yurban ta ber üneker soyuydaqui üneker üjügüldeküi</p> <p>qoyar ta yurban ta üneker soyun üneker üjügülbesü ele: tere siltayun-i talbibasu tegüber kü sayin:</p>	<p>tere tegüni ülü dutayulun ergün kündülen üiledsügei: kemen teyin kemen ülü ügülegdeküi:</p> <p>qutuy-dai-a çi oron-aça yaruy-san-i dayan jüglegs-en ene metü siltayan-i ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <hr/> <p>ter-e simnança-nar teyin kemen soyubasu ele:</p> <p>ker be tere siltayan-i talbibasu: tegüber kü sayin:</p> <p>ker be ese talbibasu tere siltayan-i talbiyulqu-yin tula</p> <p>qoyar ta yurban da ber üneker soyuydaqui üneker üjügüldeküi:</p> <p>qoyar da yurban da üneker soyun üneker üjügülbesü ele: tere siltayun-i talbibasu tegüber kü sayin:</p> <p>(348b)</p>	<p>tede tegüni ülü dutayulun ergün kündülen üiledküi: kemen teyin kemen ülü ügülegdeküi:</p> <p>qutuy-dai-a çi oron-aça yaruy-san-u dayan jüglegs-en-ü ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <hr/> <p>ter-e simnança-nar teyin kemen sonusbasu ele:</p> <p>kerbe tere sil/taayan-i talbibasu tegüber kü sayin:</p> <p>kerbe ese talbibasu tere siltayan-i talbiyulqu-yin tula</p> <p>qoyar ta yurban ta ber üneker soyuydaqui üneker üjügüldeküi:</p> <p>qoyar da yurban da üneker soyun üneker üjügülbesü ele tere siltayun-i talbibasu</p> <p>(332b) tegüber kü sayin:</p>	<p>tegüni ber ülü dutayulun ergün kündülesügei teyin kemen buu ügületügei:</p> <p>qutuy-tai-a çi oron-aça yarqui-dayan jüglekü-yin sitügen ene metü bayituyai kemen soyuydaqui bui:</p> <p>tere eke ayay-q-a tegimlig-tür</p> <p>eke ayay-q-a tegimlig-nuyud ber eyin kemen soyubasu:</p> <p>ked ba tere sitügen-i talbibasu teyin ele jokistu:</p> <p>ked ba ülü talbiqu bügesü tere sitügen-i talbiyulqu-yin tula:</p> <p>qoyar yurban ta kürtele üneker soyuydaqui üneker üjügülügdeküi buyu:</p> <p>qoyar yurban ta üneker soyuju: üneker uqayulbasu tere sitügen-i talbibasu jokistu:</p>	<p>des mi brel bar bsnyen bkur bya'o zhes de skad ma zer cig/</p> <p>'phags ma khyod gnas nas dbyung ba'i rjes su phyogs pa'i gzhi 'di lta bu thong shig ces bsgo bar bya'o/</p> <p>/dge slong ma de la/</p> <p>dge slong ma rnams kyis 'di skad ces bsgo ba na</p> <p>gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir</p> <p>lan gnyis lan gsum gyi bar du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/</p> <p>/lan gnyis lan gsum gyi bar du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/</p>
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	ker be ese talbibasu tere simnanča ilaydaqui bükü-yin tula ülü orosiýdaqui bolai:	ker be ese talbibasu tere simnanča ilaydaqui bükü-yin tula ülü orosiýdaqui bolai:	kerbe ese talbibasu tere simnanča ilayda/qui büküyin tula ülü orosiýdaqui bolai:	ked ba ülü talbiqu bügesü tere eke ayay-q- a tegimlig ber ilaydaqui boluysan-iyar ülü orosiýdaqui bui:	gal te mi gtong na dge slong ma de yang pham par gyur pa yin gyis gnas par mi bya'o/
	qutuy tayin ber ilaydaqui bolqui naiman nom-ud-i ungsin barayad	qutuy dayis ber ilaydaqui bolqui naiman nom-ud-i ungsin barayad:	qutuy dayis ber ilaydaqui bolqui naiman nom-ud-i ungsin bariyad	qutuy-tai-nügüd-e bi ber ilaydayulqui naiman nom-ud-i ungsiyul-un barayulbai:	/’phags ma dag bdag gis pham par ’gyur ba’i chos brgyad po dag bton zin to/
	simnanča-nar tedger- eçe aldal kedber bolqu- yin nigen üiledcü: eng terigün yambar büküi bügesü qoyina ber tegünčilen ilaydaqui bolqu buyu:	simnanča-nar tedeger- eçe aldal ked ber bolqui nigen üiledcü: eng terigün yambar büküi bügesü qoyina ber tegünčilen ilaydaqui bolqu buyu:	simnanča-nar tedeger- eçe aldal kedber bolqui nigen üiled/čü: eng terigün yambar büküi bügesü qoyina ber tegünčilen ilaydaqui bolqu buyu:	tedeger eke ayay-q-a tegmig ber üile-yin aldal alimad bolqu nigen-i üiledbesü: urida yambar bügesü qoyitu tegünčilen kü ilaydayulqu buyu:	/dge slong mas de dag las ltung ba gang yang rung ba zhig byas na thog ma ji lta bar phyis kyang de bzhin du pham par ’gyur ba yin te/
	simnanča-nar-luy-a nigen-e orosiýad: jiryaldur-a kümün-ü erkeber ülü orosiýdaqui: tegün-tür bi qutuy-tai-a egün-tür kerte oyoýata arilyabasu uu:kemen asaýydaqui tegün-tür kerte oyoýata arilbai uu: kemen qoyar ta ýurban ta asaýydaqui egün-tür qutuy-tayin	simnanča-nar-luy-a nigen-e orosiýad: jiryaldur-a kümün-ü erke ber ülü orosiýdaqui: tegün-dür bi qutuy dayis-a egün-dür ker de oyoýata arilyabai uu: kemen asaýydaqui: tegün-dür ker de oyoýata arilbai uu kemen qoyar da ýurban da asaýydaqui: egün-dür qutuy-dayis	simnanča-nar-luy-a nigen-e orosiýad: jiryaldur-a kümün-ü erkeber ülü oroýsiýdaqui: tegündür bi qutuy dayis-a egün-tür kerte oyoýata arilyabai uu:kemen asaýydaqui: tegündür kerte oyoýata arilbai uu: kemen qoyar da ýurban da asaýydaqui: egün-dür qutuy-dayis-	(7a) eke ayay-q-a tegmig-üd-luy-a qamtu aýçi ba: edleküi- dür erke ügei ber orosin ülü üileddeküi: tegün-dür bi ber qutuy- tai-nuyud a ker egün- dür či oyoýata arilbasu kemen asyaqu bar: ker egün-dür či oyoýata arilbasu kemen qoyar ýurban ta asyaqu bui: egün-dür qutuy-tai-	dge slong ma rnam dang lhan cig gnas pa dang longs spyod du mi dbang gis gnas par mi bya'o/ /de la bdag gis ’phags ma dag la ci ’di la khyed yongs su dag gam zhes dri’o/ /ci ’di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri’o/ /’di la ’phags ma dag

	anu yayun ba ülü (96b) ülü ügüleküi ber tere tegünçilen kü barimui:	inu yayun ba ülü ügüleküi ber tere tegünçilen kü barimui:	un inu yayun ba ülü ügüleküi ber tere tegünçilen kü barimui:	nuyud oyoyata arilbasu ene metü yayuba ülü ügülekü-yin tula tere tegünçilen kü barimui::	yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to/
TWENTY SAṂGHĀVAŚEṢA DHARMAS					
	PBPr	UUBPr	HHBPr	MBPr	KBPr
	janggi-tur inu qudalaqui kiged siltayan kiged: ügei yutayar üçüken qubin- ača abqui dödüger yayun ber bolqui ber üileddeküi tabdayar tačiyaqui ügei bui: edür söni mör-tür odqui kiged: mören-ü čiqay-a duran ülü jokilduqui bolai:	janggi-dur inu qudalaqui kiged siltayan ügei: yutayar üçüken qubis- ača abqui: dödüger yayun ber bolqui ber üiledküi: tabdayar tačiyaqui ügei bui: edür söni mör-dür odqui kiged: mören-ü činay-a duran ülü jokilduqui bolai:	janggi-tur inu qudalaqui kiged siltayan kiged: yutayar üçüken qubin- ača abqui: dödüger yayun ber bolqui ber üileddeküi: tabdayar tačiyaqui ügei buyu: edür söni mör-tür odqui kiged: mören-ü činay-a duran ülü jokilduqui bolai:	janggi-dur meljige üiledküi kiged: sitügen ügei ba yutayar üçügüken tedüi qubi-ača abqui: dödüger aliba bolqui ber kigdeküi: tabdayar tačiyaqui ügei buyu: edür söni mör-dür yabuqui ba: mören-ü činadu sedkil jokilduqui bolai:	/sdom la/ smyan byed pa dang gzhi med dang / / gsum pa bag tsam cha las len/ /bzhi pa ci yang rung bar bya/ /Inga pa chags pa med pa ste/ /mtshan mo nyin mo lam 'gro dang / / chu klung pha rol yid 'thun no//
	qutuy-tayin quvaray-ud- un ülejü qočorugsan edeger qorin nom kemebesü: jarim sara boluyad: brati mokčün-yin sudur- i ungsiqui-ača bolomui:	qutuytayis quvaray-ud- un ülejü qočoruysan edeger qorin nom kemebesü: jarim jarim sara boluyad brati mogča-yin sudur-i ungsiqui-ača bolomui:	qutuy-dayin quvaray- ud-un ülejü qočoruysan edeger qorin nom kemebesü jarim sara boluyad : brati moyča-yin sudur-i ungsiqui-ača bolomui:	qutuy-tai-nuyud-a quvaray-ud-un ülegsen edeger qorin nom anu jarim qayas sar-a boluyad: anggida tonilqu-yin sudur ungsiqui-ača bolqu bolai:	'phags ma dag dge 'dun lhag ma'i chos nyi shu po 'di dag ni zla ba phyed phyed cing so sor thar pa'i mdo gdon pa las 'byung ngo/
BSṃh.1	basa ali tere simnanča qatuy-tai-tur eres-ün üge kiged eres-tür qatuy-tayis-un üges-iyer	basa ali tere simnanča qatuytai-dur eres-ün üge kiged eres-dür qatuydayis-un üges-iyer	basa ali tere simnanča qutuy-dai-tur ers-ün üge kiged eres-tür qutuy- dayis-un üges-iyer ere	basa eke ayay-q-a tegmilig alimad ekener- tür eres-ün üge kiged: eres-tür ekener-ün üges-	/yang dge slong ma gang bud med la skyes pa'i tshig dang/ skyes pa la bud med kyi tshig

	<p>er-e bolomui uu: amaray bolun qudalabasu nigen kedün te ayuljaqui ber bolun buyu: ene kemebesü eng terigün aldal tu bolqui selte buyu: quvaray-ud- un ülejü qoçorogsan bolai:</p>	<p>er-e bolomu uu: amaray bolun nigen kedün de ayuljaqui ber bolun buyu: ene kemebesü eng terigün-ü aldal-du bolqui selte buyu: quvaray-ud-un ülejü qoçoroysan bolai:</p>	<p>bolomui uu: amaray bolun qudulabasu nigen kedüi de ayuljiqui ber bolun buyu: ene kemebesü eng terigün-ü aldal-tu bolqui selte buyu: quvaray-ud-un ülejü qoçoroysan bolai:</p>	<p>iyer gergeri büged ba: amaray em-e kü maljan üiledbesü bal jarim üy-e jolyaqui-dur ber bolqu buyu: ene nom kemebesü eng uridu aldal bolqui boluysan kiged buyu: quvaray-ud-un ülegsen bolai:</p>	<p>gis chung ma nyid dam mdza' na mo nyid du smyan byed na tha na thang 'ga' phrad pa la yang rung ste/ chos 'di ni dang pos ltung bar 'gyur ba 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.2	<p>basa ali tere simnanča kilingleged urilaqui bolju: yayun-ača ber ene ariyun yabudal-ača qayačamui: kemen sedkijü:</p> <p>simnanča-nar-a aldal ügei bügetele: siltayan ügegüi-e ilaydaqui boluysan nom-ud dayaril-iyar tere busu nigen çay-tur asyabasu bar bolun: ese asyabasu ber bolun: tere temečeküi ber siltagan ügei buyu:: basa ali tere simnanča urin-tu orosiysan-u tula urin-iyar ügülemüi: kemebesü ene nom ber mön eng</p>	<p>basa ali tere simnanča kilingleged urilaqui bolju: yayun-ača ber ene ariyun yabudal-ača qayačamui: kemen sedkijü:</p> <p>simnanča-nar-a aldal ügei bügetele: siltayan ügegüi-e ilaydaqui boluysan nom-un dayaril-iyar tere busu nigen çay-dur asyabasu ber bolun: ese asyabasu ber bolun: tere temečeküi ber siltagan ügei buyu: basa ali tere simnanča urin- dur orosiysan-u tula urin-iyar ügülemüi kemebesü: ene nom ber mön eng</p>	<p>basa ali tere simnanča kilingleged urilaqui bolai: yayun-ača ber ene ariyun yabudal-ača qayačamui: kemen sedkijü:</p> <p>simnanča-nar-a aldal ügei bügetele: siltayan ügegüi-e ilaydaqui boluysan nom-un dayaril-iyar tere busu nigen çay-dur asyabasu ber bolun: ese asyabasu ber bolun: tere temečeküi ber siltayan ügei buyu:: basa ali tere simnanča urin-tur orosiysan-u tula urin-iyar ügülemüi: kemebesü ene nom ber mön</p>	<p>basa eke ayay-q-a tegimlig ked ba kilingleged urin-tu bolbasu kerken ber egün-ü ariyun yabudal- ača qayačamu kemen sedkijü: ariyun eke ayay-q-a tegimlig-tür aldal ügei büged sitügen ügegü ilaydayulqui-yin nom- iyar ütegerügsen-eče tegüni öber-e nigen çay- tur asyabasu ber bolqu: ese asyabasu ber bolqu temečeküi tegüber sitügen ügei mön büged (7b) eke ayay-q-a tegimlig basa urilaqui- dur orosiyađ urilaqui- bar ügüleküi buyu kemebesü:</p>	<p>/yang dge slong ma gang khros shing zhe sdang bar gyur nas ci nas kyang 'di (5b) tshangs par spyod pa dang/ dbral lo snyam nas dge slong ma dag pa ltung ba med pa la gzhi med par pham par 'gyur ba'i chos kyis skur pa las de dus gzhan zhig na dris kyang rung/ ma dris kyang rung rtsod pa de yang gzhi med pa yin la dge slong ma yang zhe sdang la gnas shing zhe sdang gis smras so zhe na chos 'di yang dang pos</p>

	terigün-eče aldal-tu boluyad bolqui-luy-a selte buyu: quvaray-ud- un ülejü qoçorogsan	terigün-eče aldal-du boluyad bolqui-luy-a selte buyu: quvaray-ud- un ülejü qoçoroysan bolai:	terigün-eče aldal-tu boluyad bolqui-luy-a selte buyu: quvaray-ud- un ülejü qoçoroysan bolai:	ene nom ber eng uridu aldal bolqui boluysan kiged buyu: quvaray- ud-un ülegsən bolai:	ltung bar 'gyur la 'byung ba dang bcas pa ste/ dge 'dun lhag ma'o/
BSm̐h.3	basa ali tere simnanča kilingleged urilaqui bolju: yagun-ača ber ene ariyun nom-tur ene ariyun yabudal-ača qagačamui: kemen sedkijü: simnanča-nar ariyun aldal ügei bügetele busud-un qubi-luy-a adali: ilaydaqui boluysan nom-du dayaril-iyar tere simnanča busu nigen čay-tur asyabasu ber bolun: _____ tere temečiküi ber qubi busu-luy-a adali bügetele tere temečeküi busud- un qubi busu-luy-a adali ber üčügüken üiles-i sedkiküi-yin tedüi ken- iyer nigen kedün nom-i abqui boluyad	basa ali tere (349a) simnanča kilingleged urilaqui bolju: yagun- ača ber ene ariyun nom- dur ene ariyun yabudal- ača qayačamui kemen sedkijü: simnanča-nar ariyun aldal ügei bügetele: busud-un qubi busu- luy-a adali ilaydaqui boluysan nom-un dayaril-iyar tere busu nigen čay-dur asyabasu ber bolun: es-s asyabasu ber bolun: tere temečiküi ber qubi busu-luy-a adali bügetele: tere temečeküi busud- un qubi busu-luy-a adali ber üčügüken üiles-i sedkikü-yin tedüiken- iyer nigen kedün nom-i abqui boluyad:	basa ali tere simnanča kilingleged urilaqui bolju: (333a) yayun-ača ber ene ariyun nom-tur ene ariyun yabudal-ača qayačamui : kemen sedkijü: simnanča-nar ariyun yabudal ügei bügetele busud-un qubi busu- luy-a adali :ilaydaqui boluy/san nom-un dayaril-iyar tere busu nigen čay-tur asyabasu ber bolun: ese asyabasu ber bolun: tere temečiküi ber qubi busu-luy-a adali bügetele tere temečeküi busud- un qubi busu-luy-a ber üčüken üiles-i sedkiküi- yin tedüiken-iyer nigen kedün nom-i abqui boluyad:	basa eke ayay-q-a tegimlig ked ba kilingleged urin-du bolju: kerken ber egün- ü ariyun yabudal-ača qayačamui kemen sedkijü: ariyun eke ayay-q-a tegimlig-tür aldal ügei büged busud-un qubi busu-luy-a adali ilaydayulqui-yin nom- iyar ütegerügsen-eče: tegün-i öber-e nigen čay-tur asyabasu bar bolqu: _____ temečeküi tegüber busud-un qubi busu- luy-a adali-yin tula _____ üčügüken tedüi-eče sedkigsen tedüyiken- iyer abqui boluyad:	/yang dge slong ma gang khros shing zhe sdang bar gyur nas ci nas kyang 'di tshangs par spyod pa dang dbral lo snyam nas dge slong ma dag pa ltung ba med pa la gzhan gyi cha ma yin pa dang 'thun pa pham par 'gyur ba'i chos kyis skur pa las de dus gzhan zhig na dris kyang rung ma dris kyang rung rtsod pa de yang gzhan gyi cha ma yin pa dang 'thun pas _____ bag tsam las bsams pa tsam gyis blangs par gyur la/

	<p>basa ali tere simnanča urin-tur orosiysan-u tula urin-iyar ügülemüi: kemebesü ene nom-luy-a eng terigün-eče aldal-tu boluyad: bolqui-luy-a selte buyu: quvaray-(ud-un) ülejü qoçorugsan boluyad:</p>	<p>basa ali tere simnanča urin-dur orosiysan-u tula urin-iyar ügülemüi: kemebesü ene nom mön eng terigün-eče aldal-du boluyad bolqui-luy-a selte buyu: quvaray-ud-un ülejü qoçoruysan boluyad:</p>	<p>basa ali tere simnanča urin-tur orosiysan-u tula urin-iyar ügülemüi: kemebesü ene nom mön eng terigün-eče aldal-tu boluyad :bolqui-luy-a selte buyu: quvaray-ud-un ülejü qoçoruysan boluyad:</p>	<p>eke ayay-q-a tegimlig ber urin-dur aysan-iyar urinlaqui bar ügüleküi kemebesü: ene nom ber eng uridu aldal bolqui boluysan kiged buyu: quvaray-ud-un ülegsen bolai:</p>	<p>dge slong ma yang zhe sdang la gnas pas zhe sdang gis smras so zhe na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o//</p>
BSmh.4	<p>basa ali tere simnanča tačiyaqui boluyad: eres- ber tačiyaqui boluysan- iyar yayun ber bolqui öber çilen üiledbesü: ene nom ber-e eng terigün-ü aldal boluyad yarqui selte buyu: quvarag-ud-un ülejü qoçorugsan bolai:</p>	<p>basa ali tere simnanča tačiyaqui boluyad eres- ber tačiyaqui boluysan- iyar: yayun ber bolqui öberçilen üiledbesü: ene nom ber-e eng terigün-ü aldal boluyad yarqui selte buyu: quvarag-ud-un ülejü qoçoruysan bolai:</p>	<p>basa ali tere simnanča tačiyaqui boluysan eres- ber tačiyaqui boluysan- iyar yayun ber bolqui öberçilen üiled/besü: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvarag-ud-un ülejü qoçoruysan bolai:</p>	<p>basa eke ayay-q-a tegitimlig ked ba tačiyaqui-dur eres-ün tačiyaqsan-aça yayun bolqu: minügei kemen sedkibesü ene nom ber eng uridu aldal bolqu boluysan kiged buyu: quvaray- ud-un ülegsen bolai:</p>	<p>yang dge slong ma gang chags par gyur la skyes pa chags par gyur pa las ci yang rung ba bdag gir byed na chos 'di yang dang por ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.5	<p>basa ali tere simnanča nigen ayay-q-a tegitimlig-tür eyin kemen: ai ta tačiyaqui bolbasu ele: ba bürin ügei ber _____</p> <p>yayun ber bolqui öberçilen üiledküi</p>	<p>basa ali tere simnanča nigen ayay-qa tegimlig- tür eyin kemen: ai ta tačiyaqui bolbasu ele: ba bürin ügei ber _____</p> <p>yayun ber bolqui öberçilen üiledkü</p>	<p>basa ali tere simnanča nigen ayay-qa tegimlig- tür eyin kemen: ai ta tačiyaqui bolbasu ele: ba bürin ügei ber _____</p> <p>yayun ber bolqui öberçilen üiledküi</p>	<p>basa eke ayay-q-a tegitimlig ked ba nigen eke ayay-q-a tegimlig- tür eyin kemen ai çi tačiyaqui ese bolbasu : tačiyaqu ügei- yin tula eres-i tačiyaqsan-aça yayun bolqu minügei kemen bolyaydaqui</p>	<p>/yang dge slong ma gang dge slong ma zhig la 'di skad ces kye khyod chags par ma gyur na chags pa med pas skyes pa chags par gyur pa las ci yang rung ba bdag gir byar rung ngo zhes</p>

	boluyu: kemen ügülebesü: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:	bolumui: kemen ügülebesü: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	bolumui: kemen ügülebesü: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	buyu kemen ügülebesü ene nom ber eng uridu aldal bolqui boluysan kiged buyu : quvaray- ud-un ülegsen bolai:	zer na/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o//
BSm̐h.6	basa tere simnanča söni yaŋčayar jun-u keyid- eče anggijirabasu ene nom ber ang terigün-ü aldal boluyad yarqui selte buyu: quvaray-(ud-un) ülejü qoçorugsan bolai:	basa tede simnanča söni yaŋčayar jun-u keyid- (eče) anggijirabasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	basa tende simnanča söni yaŋča/yar jun-u keyid-eče anggijirabasu ene nom ber eng terigünü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	basa eke ayay-q-a tegimlig ked ba yaŋčayar söni jun-u ger- eče yaŋčayulbasu: ene nom ber eng uridu aldal bolqu boluysan kiged buyu: quvaray- ud-un ülegsen bolai:	yang dge slong ma gang gcig pu mtshan mo dbyar khang nas 'bral bar byed na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSm̐h.7	basa ali tere simnanča yaŋčayar edür jun-u keyid-eče anggijirabasu ene nom ber ang terigün aldal boluyad: yarqui selte buyu: quvaray-ud- un ülejü qoçorugsan bolai:	basa ali tere simnanča yaŋčayar edür jun keyid-eče anggijirabasu: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	basa ali tere simnanča yaŋčayar: edür jun-u keyid-eče anggirabasu: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	ked ba (8a) eke ayay-q-a tegimlig yaŋčayar edür jun-u ger-eče yaŋčayulbasu: ene nom ber eng uridu aldal bolqui boluysan kiged buyu: quvaray-ud-un ülegsen bolai:	——— / dge slong ma gang gcig pu nyin par dbyar khang nas 'bral bar byed na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
BSm̐h.8	basa ali tere simnanča- nar yaŋčayar tergegür- tür oroyad odbasu: ene nom ber eng	basa ali tere simnanča- nar yaŋčayar tergegür- dür oroyad odbasu: ene nom ber eng	basa ali tere simnanča- nar yaŋčayar tergegür- tür oyoŋyata odbasu: ene nom ber eng	basa eke ayay-q-a tegimlig ked ba yaŋčayar mör-tür oroyad yabubasu: ene nom ber eng uridu	/yang dge slong ma gang gcig pu lam du zhugs shing 'gro na chos 'di yang dang pos

	terigün- ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:	terigün-ü aldal boluyad yarqui selte buyu: (349b) quvaray-ud-un ülejü qoçoruysan bolai:	terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	aldal bolqu boluysan kiged buyu: quvaray-ud-un ülegsen bolqu:	ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o// (6a)
BSmh.9	basa ali tere simnanča yaŋčayar mören-ü čiqay-a getülbesü ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:	basa ali tere simnanča yaŋčayar mören-ü činay-a getülbesü: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	basa ali tere simnanča yaŋčayar mören-ü činay-a getülbesü ene nom ber eng terigün-ü aldal boluyad : yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	basa eke ayay-q-a tegitlig ked ba yaŋčayar mören-ü činadu getülbesü: ene nom ber eng uridu aldal bolqui boluysan kiged buyu: quvaray- ud-un ülegsen bolai:	//yang dge slong ma gang gcig pu chu klung gi pha rol tu rgal na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas ste dge 'dun lhag ma'o/
BSmh.10	basa ali tere simnanča alimad qutuy dayis čiqulun adali sedkil ten ejen-i ber oyoŋata oydaqun talbiqui qayan ber dayan jöbsiyeküi medegseger mayad yaryabasu: ene nom ber eng terigünü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:	basa ali tere simnanča alimad qutuytai čiqula adali sedkil ten ejen-i ber oyoŋata oyoŋata talbiqui qayan ber dayan jöbsiyeküi medegseger mayad yaryabasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	basa ali tere simnanča alimad qutuy-dai čiqula adali (333b) sedkil den ejen ber oyoŋata oydaqun talbiqui qayan ber dayan jöbsi/yeküi medegsegerküi mayad yaryabasu: ene nom-un ber eng terigün-ü aldal boluyad: quvaray-ud-un ülejü qoçoruysan bolai:	basa eke ayay-q-a tegitlig ked ba alimad qutuytai-yin ayimay sedkil jokildun ejeleküi ber oyoŋata ögküi qayan ber qoyin-a soyurqaqu- yi medegseger küi mayad ese yaryabasu ene nom ber eng uridu aldal bolqui boluysan kiged buyu: quvaray- ud-un ülegsen bolai::	/yang dge slong ma gang bud med gang zhig tshogs pa yid 'thun pa bdag pos yongs su btang ba rgyal pos rjes su gnang bar shes bzhin du rab tu mi 'byin no/ chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas ste dge 'dun lhag ma'o/
	janggi-tur anu öggügsed-ü ed ayurasun abqui kiged simnanča-nar ülü	janggi-tur inu ——— ed ayurasun abqui kiged: simnanča-nar ülü	janggi-tur inu öggügsen-ü ed ayurasun abqui kiged simnanča-nar ülü	janggi-dur ükügsed-ün ed baray-a abqui kiged eke ayay-q-a tegitlig-i	/sdom la/ shi ba'i nor rdzas len pa dang/ /dge slong ma la bzod

	<p>küličen üiledüged: tebčiküi kiged keregür üiledküi dulduyidun setügen-tür oroqui: quvaray-ud-i qoblaqui kiged tegüni dayan</p> <p>jarliḡ oron ülü amuqui bolai:</p>	<p>küličen üiledüged tebčiküi kiged keregür üiledküi dulduyidun sitügen-dür oroqui quvaray-ud-i qoblaqui kiged tegüni dayan</p> <p>jarliḡ oron ülü amuqui bolai:</p>	<p>küličen üiledüged: tebčiküi kiged keregür üiledküi dulduyidun sitügen-dür oroqui: quvaray-ud-i qoblaqui kiged tegüni dayan</p> <p>oron ülü amuqui bolai:</p>	<p>küličegülküi ba tebčiküi kiged kereldügülküi ba: dulduyidqui kiged dulduyiddayulqui ba: quvaray-i qubinaqui kiged tegün-ü qoyin-a jügleküi kesegeküi oyun ülü amuqui buyu:</p>	<p>byed dang/ spong dang 'thab krol byed pa dang/ /sten dang sten du 'jug pa dang/ /dge 'dun dbyen dang de rjes phyogs/ /sun 'byin bka' blo mi bde ba'o/</p>
BSmh.11	<p>basa ali tere simnanča öggügsen-ü ed ayurasun-tur tačiyaysan-iyar odbasu ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud ülejü qočorugsan bolai:</p>	<p>basa ali tere simnanča öggügsen-ü ed ayurasun-dur tačiyaysan-iyar odbasu ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qočoruysan bolai:</p>	<p>basa ali tere simnanča öggügsen-ü ed ayurasun-tur tačiyaysan-iyar odbasu: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qočoruysan bolai:</p>	<p>basa eke ayay-q-a tegimlig ked ba ükügsed-ün ed baray-a yekede tačiyaqui kügebesü ene nom ber eng uridu aldal bolqui boluysan kiged buyu: quvaray-ud-un ülegsən bolai:</p>	<p>/yang dge slong ma gang shi ba'i nor rdzas chags rgya ded na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.12	<p>basa ali tere simnanča nigen simnanča-nar-un quvaray-du jokilduqui oron-ača boluysan üiles-i üiledküi:</p> <p>medegsegerkü jabsar- un ḡadan-a uduṛidču üjügülbesü:</p>	<p>basa ali tere simnanča- yi simnanča-nar-un quvaray-ud jokilduqui bar oron-ača boluysan üiles-i üiledküi</p> <p>medegseger kü jabsar- un ḡadan-a uduṛidču ksanti üjegülbesü:</p>	<p>basa ali tere simnanča nigen simnanča-narun quvaray jokilduqui bar oron-ača boluysan üiles-i üiledküi :</p> <p>medegsegerkü jabsar- un ḡadan-a uduṛidču kšanti üjegülbesü:</p>	<p>basa eke ayay-q-a tegimlig ked ba nigen eke ayay-q-a tegimlig- tür eke ayay-q-a tegimlig-ün quvaray- ud-luḡ-a jokilduqu-yin tula aysan-ača ḡarḡaqui üile üiledkü-yi</p> <p>medegseger kü tere jabsar-un ḡadayun uduridču jaliran üjügülbesü</p>	<p>/yang dge slong ma gang dge slong ma zhig la dge slong ma'i dge 'dun 'thun pas gnas nas dbyung ba'i las byas par</p> <p>shes bzhin du de mtshams kyi phyi rol tu khrid de bzod pa gsol du bcug na</p>

	ene nom ber eng terigün aldal boluyad yarqui selte buyu: quvaray-ud- un ülejü qoçorugsan bolai:	ene nom eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	ene nom eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:	ene nom ber eng uridu aldal bolqui (8b) boluysan kiged buyu: quvaray-ud-un ülegsən bolai:	chos 'di yang dang pos ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/ bolai:
BSmh.13	basa ali tere simnanča kelinglen kemuran doysiraqui bolju: duran- iyan ülü bayasun eyin kemen burqan-i tebčimüi: nom-i tebčimüi: quvaray-ud-i tebčimüi: sakyaliğ-un toyid (imayta) čaysabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen: tedeger buyan-tur nom tan busu buyu-j-a: toyin kiged (biraman) čaysabad-luy-a tegüsügsen erdem-luy-a tegüsügsen: tede buyan-tu nom tan anggida ber buyu-j-a: tedeger ariyun yabudal- iyar yabumui kemen ügülebesü:	basa ali tere simnanča kilinglen kimuran doysiraqui bolju: duran- iyan ülü bayasun eyin kemen burqan-i tebčimüi: quvaray-ud-i tebčimüi: sakyaliğ-un toyid imayta sayşabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen: tedeger buyan-du nom dan busu buyu-j-a: toyin kiged biraman sayşabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen: tede buyan-du nom dan anggida ber buyu-j-a: tedeger ariyun yabudal- iyar yabumui kemen ügülebesü:	basa ali tere simnanča kilinglen kimuran doysirqaqui bolju: duran-iyan ülü bayasun eyin kemen burqan-i tebčimüi: nom tebčimüi: quvaray-ud-i tebčimüi: sakyaliğ-un toyid imayta sayşabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen tedeger buyan-tu nom dan busu buyu-j-a: toyin kiged biraman sayşabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen: tede buyan-tu nom dan anggida ber buyu-j-a: tedeger ariyun yabudal- iyar yabumui: kemen ügülebesü:	basa eke ayay-q-a tegimlig ked ba kilinglen kimuraldu ayşurqui bolju: sedkil ese bayasču eyin kemen burqan-i tebčibei: nom-i tebčibei: quvaray-i tebčibei: şakyaliğ-un köbegün toyin imayta şayşabad- luy-a tegüsügsen erdem-lüge tegüsügsen: amurliysan buyan-u nom-tu busu-j-a: toyin kiged biraman şayşabad-luy-a tegüsügsen: erdem-lüge tegüsügsen amurliysan buyan-u nasun nom-tu busud ta ber бүкүи ber ba: tedeger-eče ariyun yabudal-iyar yabubai kemen ügülebesü:	/yang dge slong ma gang khros 'khrugs rngam par gyur te yid ma rangs nas 'di skad ces sangs rgyas gtong ngo/ /chos gtong ngo/ dge 'dun gtong ngo// shAkya'i bu'i dge sbyong 'ba' zhig tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can ma yin gyi/ /dge sbyong dang bram ze tshul khrims dang ldan pa/ yon tan dang ldan pa/ des pa/ dge ba'i chos can gzhan dag kyang yod kyis de de dag las tshangs par spyod pa spyad do zhes zer na

<p>tere</p> <p>simnanča-nar eyin kemen qutuy-dai-a či: kilinglen kimuran doysiryaqui bolju: duran-ıyan ülü bayasun eyin kemen</p> <p>burqan-i tebcimüi:</p> <p>nom-i tebcimüi: quvaray-ud-i tebcimüi: sakyalig-un toyin imayta çaysabad-luy-a tegüsügsen erdem-luy-a tegüsügsen: tedeger buyan-tu nom tan busu buyu-j-a:</p>	<p>tere simnanča-dur</p> <p>simnanča-nar eyin kemen qutuy-dai-a či kilinglen kimuran doysiryaqui bolju: duran-ıyan ülü bayasun eyin kemen</p> <p>burqan-i (350a) tebcimüi:</p> <p>nom-i tebcimüi: quvaray-ud-i tebcimüi: sakyalıy-un toyid imayta saysabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen: tedeger buyan-du nom dan busu buyu-j-a toyid kiged biraman saysabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen:</p> <p>buyan-du nom dan anggida ba buyu-j-a:</p>	<p>tere simnanča-dur</p> <p>simnanča-nar eyin kemen qutuy-dai-a či: kilinglen kimuran doysiryaqui bolju: duran-ıyan ülü bayasun bisiren eyin kemen</p> <p>burqan-i tebcimüi:</p> <p>nom-i tebcimüi: nom-i tebcimüi: quvaray-ud-i tebci/müi: sakylig-un toyin imayta saysabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen: tedeger buyan-tu nom dan busu buyu-j-a: toyid kiged biraman saysabad-luy-a tegüsügsen: erdem-luy-a tegüsügsen:</p> <p>buyan-tu nom dan anggida ba buyu-j-a:</p>	<p>tegün-dür eke ayay-q-a tegimlig ber eyin kemen qutuy-tai-a či kilinglen kimuraldun aysurqu bolju: sedkil ese bayasçu eyin kemen</p> <p>burqan-i tebcibei:</p> <p>nom-i tebcibei: quvaray-i tebcibei: şakyalig-un köbegün toyin imayta şayşabad-luy-a tegüsügsen erdem-lüge tegüsügsen:</p> <p>amurliysan buyan-u nom-tu busu-y-a: toyin ba biraman şayşabad-luy-a tegüsügsen: erdem-lüge tegüsügsen:</p> <p>amurliysan quvaray-un nom-tu busud ta ber büküi-ber</p>	<p>de la dge slong ma rnams kyis 'di skad ces 'phags ma khyod khros 'khrugs rnam par gyur te yid ma rangs nas 'di skad ces</p> <p>sangs rgyas gtong ngo/</p> <p>/chos gtong ngo/ dge 'dun gtong ngo/ /shAkya'i bu'i dge sbyong 'ba' zhig tshul khirms dang ldan pa/ yon tan dang ldan pa/</p> <p>des pa/ dge ba'i chos can ma yin gyi/ dge sbyong dang bram ze tshul khirms dang ldan pa/ (6b) yon tan dang ldan pa/</p> <p>des pa/ dge 'dun chos can gzhan dag kyang yod kyis</p>
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<p>tedeger ariyun yabudal-iyar yabumui: kemen ülü ügülegdeküi: qutuy-dai-a či: kilinče ten üjel-tür teyin büged oduysan ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <p>tere simnanca-nar teyin kemen soyubasu ele: ker be tere siltayan-i talbibasu: tegüber sayin:</p> <p>tegüber ese talbibasu: tere siltayan-i talbiqui- yin tula: qoyar ta yurban ta ber üneker soyuydaqui: üneker üjügüldeküi</p> <p>qoyar ta yurban ta üneker soyun: üneker üjügülbesü ele tere siltayan-i talbibasu tegüberkü sayin: ker be ese talbibasu: ene nom kemebesü: yurban ta kürtele aldal boluyad: yarqui-luy-a nigen buyu: quvaray-</p>	<p>tedeger ariyun yabudal-iyar yabumui: kemen ülü ügülegdeküi: qutuydai-a či kilinče den üjel-dür tere büged oduysan ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <p>tere simnanca-dur simnanca-nar teyin kemen soyubasu ele: ker be tere siltayan-i talbibasu: tegüber sayin:</p> <p>tegüber ese talbibasu: tere siltayan-i talbiqui- yin tula: qoyar da yurban da ber üneker soyuydaqui: üneker soyuydaqui üjügüldeküi :</p> <p>qoyar da yurban da üneker üjügülbesü ele : tere siltayan-i talbibasu tegüber kü sayin:</p> <p>ker be ese talbibasu: ene nom kemebesü yurban da kürtele aldal boluyad: yarqui-luy-a nigen buyu buyu:</p>	<p>tedeger ariyun yabudal-iyar yabumui: (334a) kemen ülü ügülegdeküi: qutuy-dai-a či kilinče den üjelden teyin büged oduysan: ene metü egüni talbiyda/qui: kemen soyuydaqui:</p> <p>tere simnanca-tur simnanca-nar teyin kemen soyubasu ele: kerbe tere siltayan-i talbiba/su: tegüber sayin:</p> <p>tegüber ese talbisu: tere siltayan-i talbiqui-yin tula: qoyar da yurban da ber üneker soyuydaqui: üneker üjügüldeküi :</p> <p>qoyar da yurban da üneker üjügülbesü ele : tere siltayan-i talbibasu tegüber kü sayin:</p> <p>kerbe ese talbibasu ene nom kemebesü: yurbanta kürtele aldal boluyad: yarqui-luy-a nigen buyu.: quvaray-</p>	<p>tedeger-eče ariyun yabudal-iyar yabubai kemen buu ügületügei: qutuy-tai-a či nigül kilinče-tü üjel-ün düri- yi ene metü egün-i barituyai kemen soyuydaqui bui:</p> <p>eke ayay-q-a tegimlig tegün-dür eke ayay-q-a tegitimlig-ber teyin kemen soyubasu ker ba tere sitügen-i talbibasu teyin ele jokistu: ked ba ese talbibasu tere sitügen-i talbiyulqu-yin tula qoyar yurban ta üneker soyuydaqui: üneker üjügülügdeküi bui: qoyar yurban ta üneker soyuju üneker üjügülügged: ked ba tere sitügen-i tebčibesü teyin ele (9a) jokistu: ked ba ese tebčibesü ene nom anu yurban ta kürtele ber aldal bolqui boluyasan kiged buyu: quvaray-ud-un ülegsən</p>	<p>de dag las tshangs par spyad pa spyod do zhes ma zer cig / 'phags ma khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu thong shig ces bsgo bar bya'o/</p> <p>/dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa la gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di ni lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
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	ud-un ülejü qoçorugsan bolai:	quvaray-ud-un ülejü qoçoruysan bolai:	ud-un ülejü qoçoruysan bolai:	bolai:	
BSmh.14	<p>basa ali tere simnanča keregül üiledüged: orosiysan simnanča-nar ber</p> <p>toyi-a či ülü kereldügdeküi: gem ülü ayudaluıdaquı ülü temeçeldügdeküi: ülü barildugdaquı: teyin kemen soyuyad tere metü qarayulbasu: jarım sara simnanča-nar bisireküi ber odun:</p> <p>urin-iyar odun: mungqay-iyar odun ayuyulqui bar oduyčid buyu: ene metü keregül üiledügči simnanča-nar jarım-i üiledümüi jarım-ud-i inu ülü üiledümüi: kemen ügülebesü</p> <p>tere simnanča-tur tere simnanča-nar eyin kemen</p>	<p>basa ali tere simnanča keregül üiledüged simnanča orosiysan simnanča-nar ber</p> <p>toyi-a či ülü kereldügdeküi: gem ülü ayudaluıdaquı ülü temeçeldügdeküi: ülü bayilduydaquı: teyin kemen soyuyad tere metü qariyulbasu: jarım sara simnanča-nar bisireküi ber odun:</p> <p>urin-iyar odun mungqay-iyar odun ayuyulqui bar oduyčid buyu: ene metü keregül üiledügči simnanča-nar jarım-i üldümüi: jarım-ud-i inu ülü üldümüi: kemen ügülebesü</p> <p>tere simnanča-dur tere simnanča-nar eyin kemen</p>	<p>basa ali tere simnanča keregül üiledüged : orosiysan simnanča-nar ber</p> <p>toyi-a či ülü kereldügdeküi: gem ülü ayudaluıdaquı ülü temeçeldügdeküi: ülü bayilduydaquı: teyin kemen soyu/γad tere metü qariyulbasu: jarım sara simnanča-nar bisi/reküi ber odun:</p> <p>urin-iyar odun: mungqay-iyar odun: ayuyuldaquı bar oduyčin buyu: ene metü keregül üiledügči simnanča-nar üledümüi: jarım-ud-i inu ülü üldümüi: kemen ügülebesü:</p> <p>tere simnanča-tur tere simnanča-nar eyin kemen</p>	<p>basa eke ayay-q-a tekimlig ked ba kereldügülüged aqui-dur ked ba basa eke ayay-q-a tegimlig-nuyud ber</p> <p>egči okin tegüner da keregül buu kidkün: gem buu ayudaladqun: buu temeçeldüdkün: buu bayirilaldudqun: kemen teyin ügülejü: tere metü niçuyulbasu eyin kemen egün-dür jarım eke ayay-q-a tegimlig küseküi-ber yabuquı:</p> <p>urin-iyar yabuquı: mungqay-iyar yabuquı: ayuquı bar yabuçid bui buyu: ene metü eke ayay-q-a tegimlig kereldügülügčid-i jarım anu üldegdeküi: jarım anu ülü üldegdeküi kemen ügülebesü:</p> <p>tere eke ayay-q-a tegimlig-tür eke ayay-q-a tegimlig-nuyud-bar</p>	<p>/yang dge slong ma gang 'thab krol byed cing gnas pa la dge slong ma rnams kyis phu</p> <p>nu mo khyod 'thab bkrol ma byed cig /mtshang ma 'dru shig /ma rtsod shig /ma 'gyed cig ces de skad bsgo ste de ltar bzlog na 'di skad ces 'di na dge slong ma kha cig 'dun pas 'gro ba/</p> <p>zhe sdang gi 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p> <p>'di ltar dge slong ma 'thab krol byed pa kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na/</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces</p>

<p>toyi-a či _____</p> <p>ülü kereldügdeküi gem-i _____ ülü ayudaluydaqui _____ ülü temečeldügdeküi: ülü bayildugdaqui: teyin kemen sibayun-dur metü qariyulbasu _____</p> <p>jarim _____ simnanča-nar besireküi ber odun:</p> <p>_____</p> <p>mungqay-iyar odun: ayuylulqui bar buyu:</p> <p>ene metü keregül üiledügči simnanča-nar jarim-i üldemüi:</p> <p>jarim-ud-i anu ülü üldemüi: kemen ügülebesü: tere simnanča-nar-tur simnanča-nar eyin kemen toyi-a či ülü kereldügdeküi gem-i _____</p>	<p>toyi-a či _____</p> <p>ülü kereldügdeküi: gem-i _____ ülü ayudaluydaqui: _____ ülü temečeldügdeküi: bayilduydaqui: teyin kemen sibqanča sibayun tere metü qariyulbasu _____</p> <p>jarim _____ simnanča-nar besireküi ber odun:</p> <p>_____</p> <p>mungqay-iyar odun: (350b) ayuylulqui bar buyu:</p> <p>ene metü keregül üiledügči simnanča-nar jarim-i üldemüi:</p> <p>jarim-ud-i inu ülü üldemüi: kemen ügülebesü: tere simnanča-dur simnanča-nar eyin kemen toyi-a či ülü kereldügdeküi: gem-i _____</p>	<p>toyi-a či _____</p> <p>ülü kereldügdeküi: gem-i _____ ülü ayudaluydaqui: _____ ülü temečeldügdeküi: ülü bayilduydaqui: teyin kemen soyuyad tere metü qariyulbasu _____</p> <p>jarim _____ simnanča-nar besireküi ber oddun</p> <p>_____</p> <p>mungqay-iyar odun: ayuyluldaqui _____ bar oduychin buyu:</p> <p>ene metü keregül üile/dügči simnanča-nar jarim-ud-i inu üldemüi:</p> <p>_____</p> <p>kemen ügüle/besü: tere simnanča-tur simnanča-nar-i eyin kemen toyi-a či ülü kereldügdeküi: gem-i _____</p>	<p>eyin kemen egči okin degüü eke ayay-q-a tegimlig- ner-nuyud bar buu kereldügültügei: gem-i _____ buu ayudayultuyai: buu temčegültügei: buu bayirilaldutuyai kemen teyin ügülejü:</p> <p>tere metü ničuyulbasu eyin kemen egün-dür jarim eke ayay-q-a tegitlig bi küseküi ber yabuqui: urin-iyar yabuqui: mungqay-iyar yabuqui: ayuqui bar yabuychid bui buyu: ene metü eke ayay-q-a tegitlig-i jarim inu kereldügülügčid-i ülden üiledüged: jarim _____ inu _____ ülü üldegdeküi buyu _____</p>	<p>phu nu mo khyod dge slong ma rnam kyis 'thab krol ma byed cig/ mtshang ma 'dru shig /ma rtsod cig /ma 'gyed cig</p> <p>ces de skad ces bsgo ste</p> <p>de ltar bzlog pa na 'di skad ces/ 'di na dge slong ma kha cig 'dun pas 'gro ba/</p> <p>zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar dge slong ma 'thab krol byed pa kha cig ni skrod par byed la/ ba cig ni skrod par mi byed do _____</p>
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<p> ülü ayudaluydaqui: ülü temečeldügdeküi: ülü barildugdaqui teyin kemen sibayun tere: qariyulbasu jarim simnanča-nar besireküi- ber odun: mungqay-iyar odun ayuyulqui-bar buyu: ene metü keregül üiledügči simnanča-nar üiledümü simnanča-nar jarim-i üldemüi: jarim- ud-i inu ülü üldemüi: kemen ügülebesü: kemen ülü ügüledeküi: toyi-a či bisireküi-ber odqui kemeküi-lüge ene mör kiged urin-iyar odqui _____ ayuyulqui-bar odqui kemeküi ene metü üges-ün ene metü egüni talbiydaqui : kemen soyuydaqui: tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: ker be tere siltayan-i </p>	<p> ülü ayudaluydaqui: ülü temečeldügdeküi: ülü bayilduydaqui: teyin kemen sibayun tere: qariyulbasu: jarim simnanča-nar besireküi- ber odun: mungqay-iyar odun: ayuyulqui-bar buyu: ene metü keregül üiledügči: simnanča-nar jarim-i üldemüi: jarim-ud-i anu ülü üldemüi: kemen ügülebesü: kemen ülü ügüledeküi: toyi-a či bisireküi-ber odqui kemeküi üge-yin mör kiged urin-iyar odqui: mungqay-iyar odqui: ayuyulqui-bar odqui: kemeküi ene metü üges-ün ene metü egüni talbiydaqui : kemen soyuydaqui tere simnanča-dur simnanča-nar teyin kemen soyubasu ele: ker be tere siltayan-i </p>	<p> ülü ayudaluydaqui: ülü temečeldügdeküi: ülü bayilduydaqui: teyin kemen soyuyad tere qariyulbasu jarim simnanča-nar besireküi- ber odun: mungqay-iyar odun: ayuyulqui-bar odučin buyu: ene metü keregül üiledügči: simnanča-nar üldemüi: simnanča-nar jarim-i üldemüi: jarim-ud-i anu ülü üldemüi: (334b) kemen ülü ügüledeküi: toyi-a či bisireküi-ber odqui kemeküi üge-yin mör kiged urin-iyar odqui: mungqay-iyar odqui ayuyulqui-bar odqui kemeküi ene metü üges-ün ene metü egüni talbiydaqui : kemen soyuyda/qui: tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: kerbe tere siltayan-i </p>	<p> kemen buu ügületügei: egči okin degüner ta küseküi ber yabuqui: üges-ün mör kiged: urin-iyar yabuqui: mungqay-iyar yabuqui: ayuqui-bar yabuqui: kemekü-yin üges-ün mör ene metü egüni bayituyai kemen soyun üiledcü: tere eke ayay-q-a tegimlig-tür eke ayay-q- a tegimlig-üd-ber (9b) tein kemen ügülebesü: tere sitügen-i </p>	<p> zhes ma zer cig /phu nu mo khyod 'dun pas 'gro ba'i tshig gi lam dang/ zhe sdang gis 'gro ba/ /gti mug gis 'gro ba/ 'jigs pas 'gro nga zhes bya ba'i tshig gi lam 'di lta bu 'di thong shig ces bsgo bar byed ste/ dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gzhi de </p>
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	<p>talbiyulqui-yin tula: qoyar ta yurban ta ber üneker soyuydaqui: üneker üjegüldeküi: qoyar ta yurban ta üneker soyun: üneker üjegülbesü:</p> <p>tere siltagan-i talbibasu: tegüber sayin:</p> <p>ker be ese talbibasu ene nom ber eng terigün-u aldal (97a) boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:</p>	<p>talbiyulqu-yin tula: qoyar da yurban da ber üneker soyuydaqui: üneker üjegüldeküi: qoyar da yurban da üneker soyun: üneker üjegülbesü:</p> <p>tere siltagan-i talbibasu tegüber sayin:</p> <p>ker be ese talbibasu ene nom ber eng terigün-u aldal boluyad yarqui selte buyu: quvaray-ud- un ülejü qoçoruysan bolai:</p>	<p>talbiyulquyin tula: qoyar da yurbanta üneker soyuydaqui: üneker üjegüldeküi: qoyar da yurbanta üneker soyun: üneker üjegülbesü:</p> <p>tere siltagan-i talbibasu : tegüber sayin:</p> <p>kerbe ese talbi/basu : ene nom ber eng terigün-u aldal boluyad :yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>talbibasu teyin ele jokistu: ked ba ese talbibasu tere sitügen-i talbiyulqu-yin tula qoyar yurban ta üneker soyuydaqu üneker üjegülügdeküi: qoyar yurban ta soyuju üneker üjegülügded:</p> <p>ked ba tere sitügen-i talbibasu teyin ele jokistu: ked ba ese talbibasu ene nom bar qoyar yurban ta kürtele ber aldal bolqui boluysan kiged buyu: quvaray-ud-un ülegsen bolai:</p>	<p>gtong na de lta na legs/ gal te mi gtong na gzhi de (7a) // gteng bar bya ba'i phyr lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa la gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'buyng ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.15	<p>basa ali tere simnanča qatuytai-yin üjügürgeküi yuyuraqui quričal ündüsün boluysan bar ayimaylan orosibasü</p> <p>tere simnanča-nar-tur simnanča-nar eyin kemen toyi-a či qutuytai-luy-a</p>	<p>basa ali tere simnanča qatuy-dai-yin üjügürgeküi yuyurqaqui quričal ündüsün boluysad bar: ayimaylan orosibasü</p> <p>tere simnanča-nar-tur simnanča-nar eyin kemen toyi-a či qutuytai-luy-a</p>	<p>basa ali tere simnanča- nar qatuydai-yin üjügürgeküi yuyurqaqui ündüsün boluysad bar ayimaylan orosibasü</p> <p>tere simnanča-nar-tur simnanča-nar eyin kemen toyi-a či qutuytai-luy-a</p>	<p>basa eke ayay-q-a tegmilig ked ba qatuy- tai-luy-a qulayai nidü- ber üjugürken eldeb- iyer alyasaqui: čuugiqui kiged siltayan boluysad- un ayimay-dur orosin üiledüged: eke ayay-q-a tegmilig- üd ber eyin kemen egči okin degüner ta qatuy-tai-luy-a</p>	<p>/yang dge slong ma gang bud med dang gzhog stegs dang/ 'phyar g.yeng dang/ tsab hral gyi rgyur gyur pa dag gis sde zhing gnas par byed la/ dge slong ma rnams kyis 'di skad ces phu nu mo khyod bud med dang sde zhing gnas par</p>

	<p>üneker üjügüldeküi: qoyar ta yurban üneker soyun: üneker üjügülbesü ele: tere siltayan-i talbibasu tegüber kü sayin: ker be ese talbibasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:</p>	<p>qoyar da yurban da üneker soyun: üneker üjegülbesü ele: tere siltayan-i talbibasu tegüber kü sayin: ker be ese talbibasu ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>üneker üjegüldeküi: qoyar ta yurban ta üneker soyun: üneker üjegülbesü ele: tere siltayan-i talbibasu tegüber kü sayin: ker be ese talbibasu : ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>üjügülügdeküi: qoyar yurban ta üneker soyuju: üneker üjügülbesü ele: tere sitügen-i tebçibesü teyin ele jokistu: ked ba ülü tebçikü bügesü ene nom-i basa yurban ta kürtele aldal bolqui boluysan kiged buyu: quvaray-ud-un (10a) ülegsən bolai:</p>	<p>par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.16	<p>basa ali tere simnanča simnanča-nar-un jokildugsan quvaray- ud-i ber jokilduqui ber alimad simnanča-nar anggida anggida orosiqui soyubasu ayimaylan orosiqui talbiqui talbiju anggida anggida orosiqui medegseger kü tere qoyar-un dergede odayad: eyin kemen toyi-a-nar či anggida anggida ülü orosiydaqui ta qoyar orosibas buyan tan nom-du nemeküi büged medegdeküi bayurqui</p>	<p>basa ali tere simnanča simnanča-nar-un jokilduysan quvaray-ud- i ber jokilduqui ber alimad simnanča-nar anggida anggida orosiqui soyubasu ayimaylan orosiqui talbiqui talbiju: anggida anggida orosiqui medegseger kü tere qoyar-un dergede odayad eyin kemen toyi-nar-a či anggida anggida ülü orosiy/daqui: ta qoyar orosibas buyan dan nom-ud nemeküi büged medegdeküi: bayuraqui</p>	<p>basa ali tere simnanča simnanča-narun jokilduysan quvaray-ud- i ber jokilduqui ber alimad simnanča-nar anggida anggida orosiqui soyubasu ayimaylan orosiqui talbiqui talbiju anggida anggida orosiqui medegseger kü tere (335a) qoyar-un dergede odayad: eyin kemen toyi-a či anggida anggida ülü orosiydaqui ta qoyar orosibas buyan tan nom-ud nemeküi büged medegdeküi bayuraqui</p>	<p>basa eke ayay-q-a tegimlig alimad eke ayay-q-a tegimlig-ün quvaray-luy-a jokilduqu-yin tula ked ba eke ayay-q-a tegimlig anggida orosin soyuyay ayimaylan ayçi edüge tebçijü anggida aqi-yi medeküi yosuyar mön tegün-ü dergede odçu: eyin kemen aq-a degüü e ta qoyar anggida orosin buu üiletügei: ta qoyar anggida abqu buyan-tu nom-ud bayuraqui činar-i medegdeyü-j-e:</p>	<p>/yang dge slong ma gang dge slong ma'i dge 'dun 'thun pas dge slong ma gang dag tha dad du gnas par bsgo ba sde zhing gnas pa de gtong ste tha dad du gnas par shes bzhi du de nyid kyi gan du song ste/ 'di skad ces phu nu mo khyed gnyis tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas na dge ba'i chos rnams 'bri ba nyid du shes par bya'i</p>

<p>inu busu bolai:</p> <p>ayımaylan ülü orosidaqui ta qoyar orosibası buyan tan nom-du medegdeküi bayuraqui inu busu bolai: kemen ügülebesü</p> <p>tere simnanča-tur kemen simnanča-nar eyin kemen</p> <p>toyi-a či alimad simnanča-nar ayımaylayad sayuju: qutuytai-yin üjügürgeküi yuyurqaqui quriçalun üiledügsen-iyer tere qoyar anggida anggida orosiqui medegseger kü eyin kemen toyi-a či ta qoyar anggida anggida ülü orosıydaqui: ta qoyar orobasu buyan tan nom-ud nemeküi</p>	<p>inu busu bolai:</p> <p>ayımaylan ülü orosıydaqui: ta qoyar orosibası buyan dan nom-ud medegdeküi bayuraqui inu busu bolai: kemen ügülebesü:</p> <p>tere simnanča-nar eyin kemen</p> <p>toyi-a či alimad simnanča-nar ayımaylayad sayuju: qutuytai-yin üjügürgeküi yuyurqaqui quriçal-un üiledügsen-ner tere qoyar anggida anggida orosiqui medegseger kü eyin kemen toyi-a či ta qoyar anggida anggida ülü orosıydaqui: ta qoyar orobasu buyan dan nom-ud nemeküi:</p>	<p>inu busu bolai:</p> <p>ayımaylan ülü orosıydaqui ta qoyar orosibası buyan tan nom-ud medegdeküi bayuraqui inu busu bolai: kemen ügülebesü:</p> <p>tere simnanča-tur kemen simnanča-nar eyin kemen</p> <p>toyi-a či alimad simnanča-nar ayımaylayad sayuju: qutuydai-yin üjügürgeküi yuyurqaqui quriçal-un üiledügsen-iyer tere qoyar anggida anggida medegseger kü eyin kemen toyi-a či ta qoyar anggida anggida orosıyda/qui: ta qoyar orosibası buyan dan nom-ud</p>	<p>nemeküi anu busu bolai: ta qoyar ayımaylan aqu-yi (?):</p> <p>ta qoyar ayımaylan aju buyan-tu mon-ud nemeküi činar-i medegdeyü-j-e bayuraqui anu busu bolai kemen ügülebesü:</p> <p>tere eke ayay-q-a tegimlig-tür eke ayay-q- a tegimlig-üd ber eyin kemen aq-a degünar ta ked ba eke ayay-q-a tegimlig ayımaylan aju kilmelčin üjügürgeküi kiged tačiyaqui ba: barkiran čuugin üiledügsen-eče tere qoyar anggida aqi-yi medeküi yosuyar eyin kemen aq-a degüü ta qoyar anggida orosin buu üiledtügei: ta qoyar anggida abasu buyan-tu nom-ud</p>	<p>'phel bar ni ma yin no/ khyed gnyis sde zhing gnas par gyis shig /khyed gnyis sde zhing gnas nas dge ba'i chos 'phel ba nyid du shes par bya'i 'bri bar ni ma yin no zhes zer na</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces</p> <p>phu nu mo khyod dge slong ma gang (7b) dag sde zhing gnas nas gzhog stegs dang/ 'phyar g.yeng dang/ tsab hral byed pa las</p> <p>de gnyis tha dad du gnas par shes bzhin du 'di skad ces</p> <p>phu nu mo khyed gnyis tha dad du gnas par ma byed cig /khyed gnyis tha dad du gnas na dge ba'i chos</p>
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<p>büged medegdeküi bariqui inu busud bolai:</p> <p>ta qoyar ayimaylan orosiyaqu:</p> <p>ta qoyar ayimaylan orosibasü buyan tan nom-ud nemeküi büged medegdeküi bayuraqui inu busu bolai: kemen ülü ügülegdeküi toyi-a kilinçe-tü üjel-tü- yin ene metü egüni talbiyaquai kemen soyuyaquai:</p> <p>tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: ker be tere siltayan-i talbibasu tegüber sayin:</p> <p>tegüber ese talbibasu tere siltayan-i talbiyulqui-yin tula: qoyar da yurban da üneker soyuyaquai: üneker üjügüldeküi: qoyar da yurban da üneker soyun üneker üjügülbesü: tere siltayan-i talbibasu:</p>	<p>büged medegdeküi: bayuraqui inu busud bolai:</p> <p>ta qoyar ayimaylan orosiyaquai</p> <p>ta qoyar ayimaylan orosibasü buyan dan nom-ud nemeküi büged medegdeküi: bayuraqui inu busu bolai: kemen ülü ügülegdeküi: toyi-a kilinçe-dü üjel- dü-yin ene metü egüni talbiyaquai kemen soyuyaquai:</p> <p>tere simnanča-dur simnanča-nar teyin kemen soyubasu ele: ker be siltayan-i talbibasu: tegüber sayin</p> <p>tegüber ese talbibasu tere siltayan-i talbiyulqui-yin tula: qoyar da yurban da üneker soyuyaquai: üneker üjegüldeküi: qoyar da yurban da üneker soyun: üneker üjegülbesü: tere siltayan-i (351b)</p>	<p>nemeküi büged medegdeküi bayuraqui inu busud bolai:</p> <p>ta qoyar ayimaylan orosiyaquai:</p> <p>ta qoyar ayimaylan orosibasü buyan dan nom-ud nemeküi büged medegdeküi bayuraqui inu busu bolai: kemen ülü ügülegdeküi: toyi-a kilinçetü üjel egüni talbiyaquai kemen soyuyaquai:</p> <p>tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: kerbe tere siltayan-i talbibasu tegüber sayin</p> <p>tegüber ese talbisu tere siltayan-i talbiyulqu-yin tula: qoyar da yurban üneker soyuyaquai: üneker üjügüldeküi:</p> <p>qoyar da yurban üneker soyun: üneker üjegülbesü: tere siltayan-i talbibasu:</p>	<p>bayuraqu-yi medegdeyü-j-e: nemekü-yi anu busu bolai:</p> <p>ta qoyar anggida orosin üiledtügei:</p> <p>ta qoyar ayimaylan aju buyan-tu nom-ud nemekü-yi medegdeyü- j-e: bayuraqui anu busu bolai kemen buu ügületügei: aq-a degüü-ner ta nigül- tü üjel-ün jüil ene metü egüni talbituyai kemen soyuyaquai bui:</p> <p>tere eke ayay-q-a teyimlig-tür eke ayay-q- a teyimlig-üd ber teyin soyubasu ked ba tere sitügen-i tebčibesü teyin ele jokistu: ked ba ülü tebčikü bügesü tere (10b) sitügen-i tebčigülkü-in tula qoyar yurban ta üneker soyuyaquai: üneker üjügülügdeküi: qoyar yurban ta üneker soyujü: üneker üjügülbesü tere sitügen- i tebčibesü teyin ele</p>	<p>rnams 'bri ba nyid du shes par bya'i 'phel bar ni ma yin no/</p> <p>/khyed gnyis sde zhing gnas par gyis shig /khyed gnyis sde zhing gnas nas dge ba'i chos rnams 'phel ba nyid du shes par bya'i 'bri bar ni ma yin no zhes ma zer cig /phu nu mo khyed sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgom bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de</p>
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	<p>tegüber kü sayin:</p> <p>ker be ese talbibasu :</p> <p>ene nom ber eng terigün-ü aldal boluyad: yaqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:</p>	<p>talbibasu: tegüber kü sayin:</p> <p>ker be ese talbibasu :</p> <p>ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>tegüber sayin:</p> <p>kerbe ese talbibasu :</p> <p>ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>jokistu:</p> <p>ked ba ülü tebçikü bügesü:</p> <p>ene nom-i basa yurban ta kürtele ber aldal bolqui boluysan kiged buyu: quvaray-ud-un ülegsen bolai:</p>	<p>Ita na legs/</p> <p>gal te mi gtong na</p> <p>chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.17	<p>basa ali tere simnanča jokildugsan quvaray-ud qayačayulqu-yin tulada: kičiyeged qolban üiledküi temečeküi ber üneker abču: mayad bariyad sayubasu:</p> <p>tere simnanča-tur simnanča-nar eyin kemen</p> <p>simnanča-nar ta jokildugsan quvaray-ud-i qayačayulqu-yin tulada: kečiyeged qobala üiledküi temečeküi ber üneker abču mayad bariyad: sayubasu ülü sayuydaqui: qutuy-tai teyin quvaray-</p>	<p>basa ali tere simnanča jokilduysan quvaray-ud qayačayulqu-yin tulada: kičiyeged qolban üiledküi temečeküi ber üneker abču: mayad bariyad sayubasu:</p> <p>tere simnanča-dur simnanča-nar eyin kemen</p> <p>simnanča-nar ta jokilduysan quvaray-ud-i qayačayulqu-yin tulada: kičiyeged qoblan üiledküi temečeküi ber üneker abču mayad bariyad: sayubasu: ülü sayuydaqui: qutuytai teyin quvaray-</p>	<p>basa ali tere simnanča jokilduysan quvaray-ud qayačayulqu-yin tulada: kičiyeged qolban üiledküi temečeküi ber üneker abču: mayad bariyad say(u)basu:</p> <p>tere simnanča-tur simnanča-nar eyin kemen</p> <p>simnanča-nar-un jokildugsan quvaray-ud qayačayulqu-yin tulada: kičiyeged qoblan üiledküi: temečeküi ber üneker abču mayad bariyad sayubasu: ülü sayuydaqui: qutuy-tai teyin quvaray-</p>	<p>basa eke ayay-q-a tegimlig alimad quvaray jokilduqun-i qayačayulqu-yin tula nomoyadqan üiledüged: qayačayulqu-yin temečel-i üneker abču bür-ün : sayitur bariyad aju</p> <p>tere eke ayay-q-a tegimlig-tür eke ayay-q-a tegimlig-üd ber eyin kemen</p> <p>qutuy-tai-a či quvaray jokilduqun-i qayačayul-un buu üiledtügei qayačayulqu-yin temečel-i üneker abču sayitur bariyad buu atuyai:</p> <p>quvaray jokildun</p>	<p>/yang dge slong ma gang dge 'dun 'thun par dbye ba'i phyir rtul bar byed cing dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug nas</p> <p>dge slong ma de la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma khyod dge 'dun 'thun pa dbye ba'i phyir rtul bar ma byed cig/ dbyen byed par 'gyur pa'i rtsod pa yang dag par blangs nas rab tu bzung ste ma 'dug shig/</p> <p>dge 'dun 'thun par gyis</p>

<p>ud-luy-a jokildugdaqui jokildugsan quvaray- ud-i ülü qayaçayul un: qotala-yi bayasqan ülü temeçen nigen-e (manglai) bolun: qayaçan ungsily-a-tu bolun: usun-luy-a nigen-e qovlaysan metü boluyad:</p> <p>burqan-u sasin-i genegülbesü amuyulang-tur kürün orosiqui bolumui-j-a: qutuy-tai-a çi quvaray-ud-i qayaçayulqui siltayan-i ene metü egüni talbiyulqui kemen soyuydaqui: tere simnanča-tur : simnanča-nar teyin kemen soyubasu ele:</p> <p>ker be tere siltayan-i talbibasu: tegüber sayin: tegüber ese talbibasu tere siltayan-i talbiyulqui-yin tula: qoyar ta yurban da ber üneker soyuydaqui:</p>	<p>ud-luy-a jokilduydaqui jokilduysan quvaray-ud- i ülü qayaçayul-un qotala-yi bayasqan ülü temeçen nigen-e manglai bolun: yayça ungsil-y-a-tu bolun: üsün-luy-a sün nigen-e qoliysan metü boluyad:</p> <p>burqan-u sasin-i geyigülbesü amuyulang-dur kürün orosiqui bolumui-j-a: qutuy-dai-a çi quvaray-ud-i qayaçayulqui siltayan-i ene metü egüni talbiydaqui kemen soyuyda/qui: tere simnanča-dur : simnanča-nar teyin kemen soyubasu ele:</p> <p>ker be tere siltayan-i talbibasu: tegüber sayin: tegüber ese talbibasu tere siltayan-i talbiyulqui-yin tula: qoyar da yurban da ber üneker soyuydaqui:</p>	<p>ud-luy-a jokilduydaqui jokilduysan quvaray-ud- i ülü qayaçayulun: (335b) qotala-yi bayasqan ülü temeçen nigen-e manglai bolun: yayça ungsily-a-tu bolun: usun-luy-a sün (nigen-e) qoliysan metü boluyad:</p> <p>burqan-u sasin-i geyigülbesü amuyulang-tu-i kürün orosiqui bolumui-j-a: qutuy-dai-a çi quvaray-ud-i qayaçayulqui siltayan-i ene metü egüni talbiydaqui kemen soyuydaqui: tere simnanča-tur: simnanča-nar teyin kemen soyubasu ele</p> <p>kerbe tere siltayan-i talbibasu: tegüber sayin: tegüber ese talbibasu tere siltayan-i talbiyulqu-yin tula: qoyar da yurbanta ber üneker ber soyuydaqui:</p>	<p>üiledtügei quvaray jokilduqun-i buu qayaçayul: qamuy-a bayasqui ülü temçen: yayça degedü nigen ungsily-a-tu usun- luy-a sün nigen-e neyilegsen metü boluyad:</p> <p>burqan-u sasin-i ilerkei bolyabasu amuyulang-a orosiyulqui bar:</p> <p>qutuy-tai-a çi quvaray-i qayaçayulqui: ene metü siltayan-i egün-i talbituyai kemen soyuydaqui bi: tere eke</p> <p>ayay-q-a tegimlig-tür eke ayay-q-a tegimlig- üd ber teyin kemen soyubasu: ked ba tere sitügen-i tebçibesü teyin ele jokistu: ked ba ese tebçibesü tere sitügen-i tebçigülküi-yin tula qoyar yurban ta kürtele üneker soyuydaqui:</p>	<p>shig /dge 'dun 'thun mi phyed/ kun du dga' mi rtsod/ mchog gcig 'don pa gcig /chu dang 'o ma gcig tu 'dres pa lta bur gyur la/ ston pa'i bstan pa gsal bar byed na bde ba la gnas par 'gyur gyis 'phags ma khyed dge 'dun 'byed pa'i gzhi 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum gyi bar du yang dag par</p>
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	<p>üneker üjügüldeküi:</p> <p>qoyar ta yurban ta üneker soyun üneker üjügülbesü ele: tere siltayan-i talbibasu tegüber kü sayin:</p> <p>ker be ese talbibasu ene metü nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:</p>	<p>üneker üjügülde/küi:</p> <p>qoyar da yurban da üneker soyun: üneker üjegülbesü ele: tere siltayan-i talbibasu tegüber kü sayin:</p> <p>kerbe ese talbibasu: ene metü nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>üneker üjügüldeküi:</p> <p>qoyar da yurbanta üneker soyun: üneker üjegülbesü ele: tere siltayan-i talbibasu tegüber kü sayin:</p> <p>kerbe ese talbibasu ene metü nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>üneker üjügülügdeküi:</p> <p>qoyar yurban ta üneker soyuju üneker üjügülbesü: tere sitügen-i tebçibesü teyin ele jokistu: ked ba ese tebçikü bügesü: ene nom-i basa qoyar da kürtele ber aldal bolqui boluysan kiged buyu: (11a) quvaray-ud-un ülegsens bolai:</p>	<p>bsgo bar bya/ yang dag par bstan par bya'o/ / (8a) //lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na da lta na legs/</p> <p>gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.18	<p>tere simnanča-luy-a nököri či simanača ülü jokiçayulun ügülegčid-ün dayan jüglegçi nigen ba qoyar ba olan boluyad:</p> <p>ker be simnanča-tur simnanča-nar eyin kemen qutuy-tai-a či tan bürin buyan ber bolun: kilinče ber bolun: ene simnanča-tur yayun ber buu ügületügei:</p> <p>tere yayun-u tula</p>	<p>tere simnanča-luy-a nököçegçi simanača ülü jokiçayul-un ügülegčid-ün dayan jüglegçi nigen ba: qoyar ba olan boluyad:</p> <p>ker be tere simnanča-dur simnanča-nar eyin kemen qutuytai-a ta bürin buyan ber bolun kilinče ber bolun: ene simnanča-dur yayun ber buu ügületügei:</p> <p>tere yayun-u tula</p>	<p>tere simnanča-luy-a nököçegçi simnanča ülü jokiçayulun ügülegčid-ün dayan jüglegçi nigen ba qoyar ba olan boluyad:</p> <p>kerbe tere simnanča-tur simnanča-nar eyin kemen qutuy-dai-a da bürin buyan ber bolun: kilinče ber bolun: ene simnanča-tur yayun ber buu ügületügei:</p> <p>tere yayun-u tula</p>	<p>tere eke ayay-q-a tegimlig-ün nökör bolqu-yi eke ayay-q-a tegimlig-tür ülü jokilduqu-yi ülegsens qoyin-a nigen jüg ba qoyar ba olan büküi boluyad</p> <p>ked ba tedeger eke ayay-q-a tegimlig-nuyud eyin kemen : qutuy-tai-nügüd-e tan-a buyan ber bolqu: nigül ber bolqu: tere eke ayay-q-a tegimlig-tür yayuqan ber buu ügületügei:</p> <p>tere yayun-u tula</p>	<p>/dge slong ma de'i grogs byed pa'i dge slong ma mi 'thun par smra ba nyid kyi rjes su phyogs pa cig gam gnyis sam mang po dag yod cing/</p> <p>gal te de dag dge slong ma rnams la 'di skad ces/ 'phags ma dag khyed cag dge yang rung sdig kyang rung dge slong ma 'di la ci yang ma smra shig</p> <p>/de ci'i phyir zhe na/</p>

<p>kemebesü: qutuy-dai-a ene simnanča kemebsü nom-i ügülegçi: vinai-yi ügülegçi:</p> <p>ene simnanča kemebsü nom kiged vinai-yi üneker abçu: sayitur bariyad dayan ügeber nereyidün üiledügçi:</p> <p>ene simnanča kemebesü medegseger kü ügülemüi: ülü medeküi inu: busu-yin tula bolai: ene simnanča kemebesü alin-yi talayad küliçebesü tegüni ba bürin ber talayad küliçemüi kemen ügülebesü:</p> <p>tere simnanča-tur simnanča-nar eyin kemen qutuy-tai-a ta bürin buyan ber bolun: kilinçe ber bolun: ene simnanča-dur yayun ber buu ügületügei:</p>	<p>kemebesü: qutuytai-a ene simnanča kemebsü nom-i ügülegçi: (352a) vinai-yi ügülegçi:</p> <p>ene simnanča kemebsü nom kiged vinai-yi üneker abçu: sayitur bariyad dayan üge ber nereyidügçi:</p> <p>ene simnanča kemebesü medegseger kü ügülemüi: ülü medeküi inu busu-yin tula bolai: ene simnanča kemebesü alin-u tayalayad küliçebesü: tegüni ba bürin ber tayalayad küliçemüi kemen ügülebesü:</p> <p>tere simnanča-dur simnanča-nar eyin kemen qutuytai-a ta bürin buyan ber bolun: kilinçe ber bolun: ene simnanča-dur yayun ber buu ügületügei:</p>	<p>kemebesü: qutuy-dai-a ene simnanča kemen besü nom-i ügülegçi: vinai-yi ügülegçi:</p> <p>ene simnanča kemebsü nom kiged vinai-yi üneker abçu: sayitur bariyad: dayan ügeber nereyidün üiledügçi:</p> <p>ene simnanča kemebesü medegseger kü ügülemüi: ülü medeküi inu: busu-yin tula bolai: ene simnanča kemebesü: alin-yi tayalayad küliçebesü tegüni ba bürin ber tayalayad küliçemüi: kemen ügülebesü:</p> <p>tere simnanča-tur simnanča-nar eyin kemen qutuy-dai-a ta bürin buyan ber bolun: kilinçe ber bolun: ene simnanča-tur yayun ber buu ügületügei:</p>	<p>kemebesü: qutuy-tai-nügüd-e ene eke ayay-q-a tegimlig kemebesü nom ügülegçi: vinai ügülegçi ene eke ayay-q-a tegitlig kemebesü nom kiged vinai-yi üneker abçu sayitur bariyad qoyin-a inayungi-yi nereyiddün üiledügçi: ene eke ayay-q-a tegitlig kemebesü medeküi yosuyar ügüleyü-j-e: ülü medeküi busu-yin tula bui:</p> <p>ene eke ayay-q-a tegitlig alin-i küseged küliçegçi tegün-i ba bürin ber küseged küliçemüi kemen ügülebesü</p> <p>tedeger eke ayay-q-a tegitlig-tür eke ayay-q- a tegimlig-üd ber eyin kemen qutuy-tai-nügüd- e tan-a buyan ber bolqu nigül ber bolqu: ene eke ayay-q-a tegimlig-tür yayuan ber buu ügületügei:</p>	<p>'phags ma dag dge slong ma 'di ni chos smra ba/ 'dul ba smra ba/</p> <p>dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/</p> <p>dge slong ma 'di ni shes bzhin du smra'i mi shes par ma yin pa'i phyir te/</p> <p>dge slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes zer na/</p> <p>dge slong ma de dag la dge slong ma rnams kyis 'di skad ces 'phags ma dag khyed cag dge yang rung sdig kyang rung dge slong ma 'di la ci yang ma smra shig</p>
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<p>tere yayun-u tula kemebesü qutuy-tai-a ene simnanča kemebesü: nom-i ügülegçi: vinai-yi ügülegçi: ene (simnanča) kemebesü nom kiged vinai-(yi) üneker abči nereyidün üiledügçi:</p> <p>ene simnanča kemebesü medegseger kü ügülemüi: ülü medeküi inu: busu-yin tula bolai:</p> <p>ene simnanča kemebesü: alin-i taylayad küličebesü tegüni ba bürin ber taylayad küličemüi: kemen ülü ügülegdeküi: tere yayun-u tula kemebesü qutuy-tai-a ene simnanča kemebesü nom-i ügüleküi busu vinai-yi ügüleküi busu bumui</p>	<p>tere yayun-u tula kemebesü: qutuy-dai-a ene simnanča kemebesü: nom-i ügülegçi: vinai-yi ügülegçi: ene simnanča kemebesü: nom kiged binai-yi üneker abču nereyidün üiledügçi:</p> <p>ene simnanča kemebesü medegseger kü ügülemüi: ülü medeküi inu: busu-yin tula bolai:</p> <p>ene simnanča kemebesü: alin-i taylayad küličebesü: tegüni ba bürin ber taylayad küličemüi: kemen ülü ügülegdeküi: tere yayun-u tula kemebesü: qutuy-dai-a ene simnanča kemebesü nom-i ügülegçi busu vinai-yi ügülegçi busu buyu-j-a:</p>	<p>tere yayun-u tula kemebesü qutuy-dai-a ene simnanča kemebesü: nom ügülegçi: vinai-yi ügülegçi: ene simnanča kemebesü: nom kiged vinai-yi üneker abču nereyidün üiledügçi:</p> <p>ene simnanča kemebesü medegsegerkü ügülemüi: ülü medeküi inu busu-yin tula bolai: ene simnanča kemebesü: alin-u tayalayad küličebesü: tegüni ba bürin ber (336a) tayalayad küličemüi: kemen ülü ügülegdeküi:</p> <p>tere yayun-u tula kemebesü qutuy-dai-a ene simnanča kemebesü nom-i ügüleküi busu: vinai-yi ügüleküi busu buyu-j-a:</p>	<p>tere yayun-u tula kemebesü: qutuy-tai- nügüd-e ene eke ayay- q-a tegimlig kemebesü nom ügülegçi vinai ügülegçi ene eke ayay-q-a tegitimlig kemebesü nom kiged vinai-yi üneker abču sayitur bariyad: qoyin-a inayungi-yi nereyiddün üiledügçi ene eke ayay-q-a tegitimlig medeküi yosuyar ügüleyü-j-e: ülü medeküi busu-yin tula buyu:</p> <p>ene eke ayay-q-a tegitimlig alin-i küseged küličegçi tegün-i ba bürin ber küseged küličemüi: kemen buu ügületügei:</p> <p>tere yayun-u tula kemebesü: (11b) qutuy-tai-nuyud-a _____</p>	<p>/de ci'i phyir zhe na/ 'phags ma dag dge slong ma 'di ni chos smra ba/ 'dul ba smra ba/</p> <p>dge slong ma 'di ni chos dang 'dul ba yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/</p> <p>dge slong ma 'di shes bzhin du smra'i mi shes par ma yin pa'i phyir te/</p> <p>dge slong ma 'di gang la 'dod cing bzod pa de la bdag cag kyang 'dod cing bzod do zhes ma zer cig</p> <p>/de ci'i phyir zhe na/ 'phags ma dag _____</p>
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<p>qutuy-tai-a ene simnanča kemebesü nom busu-yin ügülegçi vinai-busu-yi ügülegçi:</p> <p>ene simnanča kemebesü: nom busu kiged vinai busu-yi üneker abçu: mayad sayitur bariyad: dayan üge-ber nereyidün üiledügçi ene simnanča kemebesü:</p> <p>_____</p> <p>ülü meden ügüleküi busu bolai:</p> <p>ene simnanča alini taylayad külichebesü tegün-i qutuy-dayis-a külichen taylayad üileddeküi: qutuy-dayis-a ta quvaray-ud-un qayaçayul un taylaqui ülü ülü üileddeküi: qutuy-dayis-a quvaray- ud-un-i jokilduyul un taylaqui büged üileddegdeküi:</p>	<p>qutuy-dai-a ene simnanča kemebesü nom busu-yin ügülegçi: vinai busu-yi ügülegçi:</p> <p>ene (simnanča) kemebesü nom busu kiged vinai busu-yi üneker abçu: mayad sayitur bariyad: dayan üge-ber nereyidün üiledügçi ene simnanča kemebesü:</p> <p>_____</p> <p>ülü meden ügülekü busu bolai:</p> <p>ene simnanča alin-i tayalayad: külichebesü tegüni qutuytayis-a külichen tayalayad üileddeküi: qutuytayis-a ta quvaray- ud-da qayaçayul un tayalaqui ülü ülü üileddeküi: qutuytayis-a quvaray-ud-i jokilduyul un tayalaqui büged üileddegdeküi:</p>	<p>qutuy-dai-a ene simnanča kemebesü nom busu-yin ügülegçi: vinai busu-yi ügülegçi:</p> <p>ene simnanča kemebesü: nom kiged vinai busu-yi üneker abçu: mayad sayitur bariyad dayan üge-ber nereyidün üiledügçi ene simnanča kemebesü:</p> <p>_____</p> <p>ülü meden ügüleküi busu bolai:</p> <p>ene simnanča ali-yi tayalayad külichebesü tegüni qutuy-dayis-a külichen tayalayad üiledküi qutuy-dayis-a ta quvaray-ud-un qayaçayulun tayalaqui ülü üileddeküi: qutuy-dayis-a quvaray- ud-i jokilduyulun tayalaqui büged üileddegdeküi:</p>	<p>ene eke ayay-q-a tegimlig kemebesü nom busu-yi ügülegçi: vinai busu-yi ügülegçi:</p> <p>ene eke ayay-q-a tegimlig kemebesü: nom busu kiged vinai busu-yi üneker abçu sayitur bariyad qoyin-a inayungi-yi nereyiddün üiledügçi: ene eke ayay-q-a tegimlig kemebesü medeküi yosuyar ügüleyü-j-e: ülü medeküi-yi ügüleküi busu-yin tula buyu:</p> <p>ene eke ayay-q-a tegimlig alin-i küseged külichegçi tegün-i qutuy- tai-nügüd-e külichen buu üiledtügei: qutuy-tai-nügüd-e çi quvaray-i qayaçayulqu- yi küsen buu üiled: qutuy-tai-nügüd-e ta quvaray jokilduqui büged-i küsen üiledtügei:</p>	<p>dge slong ma 'di ni chos ma yin pa smra ba/ 'dul ba ma yin pa smra ba/ dge slong ma 'di ni chos ma yin pa dang/ 'dul ba ma yin pa yang dag par blangs nas rab tu bzung ste rjes su tha snyad 'dogs par byed pa/ dge slong ma 'di ni</p> <p>mi shes bzhin du smra'i shes par smra ba ma yin pa'i phyir te/</p> <p>dge slong ma 'di gang la 'dod cing bzod pa de la 'phags ma dag bzod par ma byed cig</p> <p>/ 'phags ma dag khyed dge 'dun dbyen 'dod par ma byed par</p> <p>'phags ma dag dge 'dun 'thun pa nyid du 'dod (8b) par gyis shig</p>
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<p>qutuy-dayin quvaray-ud-luy-a jokilduqui: jokildugsan quvaray-ud-i ülü qayaçayul-un qotala-yi bayasqan ülü temeçen nigen manglai qayaçan ungsily-a-tu bolun usun-luy-a sün nigen-e quliçagsan metü boluyad:</p> <p>burqan-u sasin-i geyigülbesü amuyulang-tur kürün orosiqui bolumui-j-a: qutuy-dai quvaray-ud-i qayaçayul-un dayan jügleged ülü jokilduyul un ügüleküi ene metü egüni talbiydaqui kemen soyuydaqui:</p> <p>tere simnança-tur simnança-nar teyin kemen soyusbasu ele: ker be tere siltayan-i talbibasu sayin:</p> <p>tegüber ese talbibasu: tere siltayan-i talbiyulqui-yin (97b) tula qoyar ta yurban ta ber üneker soyuydaqui:</p>	<p>qutuy-dai-yin quvaray-ud-luy-a jokilduydaqui: jokilduy/san quvaray-ud-i ülü qayaçayul-un qotala-yi bayasqan ülü temeçen nigen manglai qayaçan ungsily-a-du bolun usun-luy-a sün nigen-e quliçaysan metü boluyad:</p> <p>burqan-u sasin-i geyigülbesü: amuyulang-dur kürün orosiqui bolumui-j-a: qutuytai-yin quvaray-ud-i qayaçayul-un dayan (352b) jügleged ülü jokilduyul un ügüleküi ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <p>tere simnança-dur simnança-nar teyin kemen soyusbasu ele: ker be tere siltayan-i talbibasu sayin:</p> <p>tegüber ese talbibasu: tere siltayan-i talbiyulqu-yin tula qoyar da yurban da ber üneker soyuydaqui:</p>	<p>qutuy-dayin quvaray-ud-luy-a jokilduqui: jokilduysan quvaray-ud-i ülü qayaçayulun qotala-yi bayasqan ülü temeçen nigen manglai yaçça ungsilyatu bolun: usun-luy-a sün nigen-e quliysan metü boluyad:</p> <p>burqan-u sasin-i geyigül/besü amuyulang-tur kürün orosiqui bolumui-j-a: qutuy-dai-yin quvaray-ud-i qayaçayulun dayan jügleged ülü jokilduyulun ügüleküi ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <p>tere simnança-tur simnança-nar teyin kemen sonusbasu: kerbe tere siltayan-i talbibasu ele:</p> <p>kerbe tere siltayan-i talbibasu sayin: tegüber ese talbibasu: tere siltayan-i talbiyulquyin tula: qoyar da yurbanta</p>	<p>qutuy-tai-a quvaray jokildun üiledügçi quvaray jokilduqui ülü qayaçan: qamuy-a bayasun ülü temçeküi yaçça degedü nigen ungsily-a-tu usun-luy-a sün neyilegsen metü boluyad:</p> <p>burqan-u sasin-i ilerkei bolyabasu: amuyulang-a kürülçen orosiqui bolumui-j-a: qutuy-tai-nügüd-e quvaray-i qayaçayulqu-yin tula dayan jügleged ülü jokildun ügülegçi ene metü egün-i talbituyai kemen soyuydaqui bui: tedeger eke ayay-q-a tegimlig-tür eke ayay-q-a tegimlig-üd ber teyin soyubasu: ked ba tere sitügen-i tebçibesü: teyin ele jokistu: ked ba ese tebçibesü: tere sitügen-i tebçigülkü-yin tula qoyar yurban ta üneker soyuydaqui: üneker</p>	<p>/’phags ma dag dge ’dun ’thun par gyis shig / dge ’dun ’thun mi phyed/ kun du dga’ mi rtsod/ mchog gcig ’don pa gcig / chu dang ’o ma ’dres pa lta bur gyur la/</p> <p>ston pa’i bstan pa gsal bar byed na bde ba la reg par gnas par ’gyur gyis/ ’phags ma dag dge ’dun ’byed pa’i rjes su phyogs shing mi ’thun par smra ba ’di lta bu ’di thong shig ces bsgo bar bya’o/</p> <p>/dge slong ma de dag la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba’i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag</p>
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	<p>üneker üjügüldeküi:</p> <p>qoyar da yurban da üneker soyun: üneker üjügülbesü:</p> <p>tere siltayan-i talbibasu: tegüber kü sayin:</p> <p>ker be ese talbibasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:</p>	<p>üneker üjegüldeküi:</p> <p>qoyar da yurban da üneker soyun: üneker üjegülbesü:</p> <p>tere siltayan-i talbibasu: tegüber kü sayin:</p> <p>ker be ese talbibasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>ber üneker soyuydaqui: üneker üjegüldeküi:</p> <p>qoyar da yurbanta üneker soyun: üneker üjegülbesü:</p> <p>tere siltayan-i talbibasu: tegüber kü sayin:</p> <p>kerbe ese talbibasu: ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud-un ülejü qoço/ruysan bolai:</p>	<p>üjügülügdeküi:</p> <p>qoyar yurban ta üneker soyuju üneker üjügülbesü: tere sitügen-i tebçibesü teyin ele jokistu: ked ba ülü tebçikü bügesü ene nom-i basa qoyar yurban ta kürtele ber aldal bolqui: boluysan kiged buyu: quvaray-ud-un ülegsən bolai:</p>	<p>par bstan par bya'o/</p> <p>/lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gnyis lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmh.19	<p>masi olan simnanča-nar qatun ba siltegen-tür oyirsaqal sitüjü: orosiqui boluyad</p> <p>tedeger ber geri uyidqayçi kilinçetü nomi qotala-aça üiledüged: tedeger ger-üd-i uyidqaqui üjebei üü: sonosbai uu: sayitur medebeı üü:</p> <p>tedeger kilinçe-tü nom-ud-i qotala-aça üiledküi üjebei üü: sonosbai uu: sayitur medebesü ele: tedeger simnanča-nar-tur simnanča-nar eyin</p>	<p>masi olan simnanča-nar qatun ba siltegen-dür oyirsaqal sitüjü: orosiqui boluyad:</p> <p>tedeger ber ger-i uyidqayçi kilinçe-dü nom-i qotala-aça üiledüged: tedeger ger-üd-i uyidqaqui üjebei üü: sonosbai uu: sayitur medebeı üü:</p> <p>tedeger kilinçe-dü nom-ud-i qotala-aça üiledküi üjebei üü: sonosbai uu: sayitur medebesü ele: tedeger simnanča-nar-tur simnanča-nar eyin</p>	<p>masi olan simnanča-nar qoton ba siltegen-tür oyirsaqal sitüjü: orosiqui (boluyad)</p> <p>tedeger ber ger-i uyidqayçi kilinçe-dü nom-i qotala-aça üiledüged tedeger gerüd-i uyid/qaqui üjebei üü: sonosbai uu: sayitur medebeı üü:</p> <p>tedeger kilin/çetü nom-ud-i qotala-aça üiledküi üjebei üü: sonosbai uu: (336b) sayitur medebesü ele: tede ger simnanča-nar-tur</p>	<p>(12a) masi olan eke ayay-q-a tegimlig-nuyud nigen balyad ba siltegen oyir-a sitüged orosiqu boluyad:</p> <p>tedeger ber ger-i burçiyçi nigül-tü nom-ud-tur yabuqui boluyad: tedeger ber ger-üd-i burçiqu-yi üjegen ba: sonosuysan ba: sayitur medegen ba :</p> <p>tedeger qamuy nigül kilinçe-tü yabudal-i üjegen ba: onosuysan ba: sayitur medegen-dür tedeger eke ayay-q-a tegimlig-i eke ayay-q-</p>	<p>/dge slong ma rab tu mang po dag grong ngam grong rdal zhis na nye bar brten cing gnas par gyur la de dag kyang khyim sun 'byin pa sdig pa'i chos kun du spyod par gyur cing de dag gis khyim dag sun 'byin par mthong ngam/ thos sam/ rab tu shes sam/ de dag sdig pa kun tu spyod par mthong ngam/ thos sam/ rab tu shes na dge slong ma de dag la dge slong ma rnams kyis 'di skad ces</p>

<p>kemen</p> <p>qutuγ-dayis-a geri uyidqayči kilinče-tü nom-ud qotala-ača üiledügčid buyu: ta ger-üd-i uyidqaqui bar üjen sonosun: sayitur meden</p> <p>ta kilinče-tü nom-ud-i qotala-ača üiledküi ber üjen sonosun sayitur medemüi-j-e: qutuγ dayi-a ta tegün-tür orosiqui bar bolai: ene oron-ača odtuyai kemen soyuydaqui bolai:</p> <p>ker be tedeger simnanča-nar-tur eyin kemen qutuγ-dai-a ene kemebesü jarim simnanča-nar küseküi-ber odun:</p> <p>urin-iyar odun: mungqay-iyar odun: ayuγulqui-bar odučid buyu: ene metü aldal-tur imayta üiles-iyer</p>	<p>kemen</p> <p>qutuγ-dayis-a ger-i uyidqayči kilinče-dü nom-ud qotala-ača üiledügčid buyu: ta ger-üd-i uyidqaqui bar üjen sonosun: sayitur meden:</p> <p>ta kilinče-dü nom-ud-i qotala-ača üiledküi ber üjen sonosun sayitur medemüi-j-e: qutuγ-dai-a ta tegün-dür orosiqui bar bolai: ene oron-ača odtuyai kemen soyuydaqui bolai:</p> <p>ker be tedeger simnanča-nar-dur eyin kemen qutuγ-dai-a ene kemebesü jarim simnanča-nar küseküi-ber odun:</p> <p>urin-iyar odun: mungqay-iyar odun: ayuγulqui-bar oduyčid buyu: ene metü aldal-dur adali imayta üiles-iyer</p>	<p>simnanča-nar eyin kemen</p> <p>qutuγday-a ger-i uyidqaqui ber kilinče-dü nom-ud qotala-ača üiledügčid buyu: ta gerüd-i uyidqa/qui bar üjen sonosun: sayitur meden</p> <p>ta kilinčedü nom-ud-i qotala-ača üiledküi ber üjen sonosun sayitur medemüi-j-e: qutuγ-tai-a ta tegüni-tür orosiqui bar bolai:ene oron-ača odtaqui kemen soyuydaqui bolai:</p> <p>kerbe tedeger simnanča-nar-tur eyin kemen qutuγ-dai-a ene kemebesü jarim simnanča-nar küseküi-ber odun:</p> <p>urin-iyar odun: mungqay-iyar odun: ayuγulqui-bar oduyčid buyu: ene metü aldal-tur adali imayta üiles-iyer</p>	<p>a tegimlig-üd-tür eyin kemen</p> <p>qutuγ-tai-nügüd-e ta ger-iyen burčiyči-tu nigül-tü nom-ud-iyar yabuyčid buyu: ta ber ger-üd-i burčiqu-yi üjeced sonosuyad sayitur medejü:</p> <p>ta bügüde nigül kilinče-tü yabudal-i basa üjeced sonosuyad sayitur medegsen-iyer qutuγ-tai-nügüd-e ta ende aqsan-iyar bolqui ene oron-ača odtuyai kemen soyuydaqu bui:</p> <p>ked ba tedeger eke ayay-q-a tegimlig-nuyud eyin kemen qutuγ-tai-nügüd-e ende jarim eke ayay-q-a tegimlig küseküi-ber yabuqui: urin-iyar yabuqui: mungqay-iyar yabuqui: ayuqui-bar yabuyčid bui buyu: ene metü imayta adali aldal-ača jarim nigen</p>	<p>'phags ma dag khyed khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/ khyed kyis khyim dag gi sun phyung bar mthong zhing thos la rab tu shes/ khyed sdig pa kun du spyod par yang mthong zhing thos la rab tu shes kyis/ 'phags ma dag khyed 'di na gnas pas chog gis gnas 'di nas deng shig ces bsgo bar bya'o/ /gal te de dag dge slong ma rnams la 'di skad ces 'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/ 'di ltar ltung ba 'dra ba kho na las dge slong ma</p>
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<p>simnanča-nar inu jarim-ud-i) ülden: jarim-ud-i inu ülü üldemüi: kemebesü: tere simnanča-tur simnanča-nar eyin kemen</p> <p>qutuγ-dai-a ta teyin kemen qutuγ-tai-a egün-tür ülü küseküi-ber odun: urin-iyar odun: mungqay-iyar odun: ayuγulqui-bar oduγčid buyu:</p> <p>ene metü aldal-tur adali: imayta üiles-iyer jarim simnanča-nar inu: jarim-ud-i ülden jarim-ud inu ülü üldemüi: kemen ülü ügülegdeküi:</p> <p>tere yayun-u tula kemebesü: ayay-q-a tegimlig-üd inu: küseküi-ber odqui busu urin-iyar odun: odqui busu: mungqay-iyar odqui</p>	<p>simnanča-nar inu jarim-ud-i ülden: jarim-ud inu ülü üldemüi: kemebesü: tere simnanča-dur simnanča-nar eyin kemen</p> <p>qutuγ-dai-a ta teyin kemen qutuγ-dai-a egün-dür ülü küseküi-ber odun: urin-iyar odun: mungqay-iyar odun: ayuγulqui-bar oduγčid buyu:</p> <p>ene metü aldal-dur adali: imayta üiles-iyer (353a) jarim simnanča-nar inu jarim-ud-i ülden jarim-ud inu ülü üldemüi: kemen ülü ügülegdeküi:</p> <p>tere yayun-u tula kemebesü: ayay-qa tegimlig-üd inu küseküi-ber odqui busu urin-iyar odun: odqui busu mungqay-iyar odqui</p>	<p>simnanča-nar inu jarim-ud-i ülden: jarim-ud inu ülü üldemüi: kemebesü: tere simnanča-tur simnanča-nar eyin kemen</p> <p>qutuγ-dai-a teyin kemen qutuγ-dai-a egün-dür ülü küseküi-ber odun: urin-iyar odun: mungqay-iyar odun: ayuγulqui-bar oduγčid buyu:</p> <p>ene metü aldal-tur adali: imayta üiles-iyer jarim simnanča-nar inu : jarim-ud-i ülden: jarim-ud inu ülü üldemüi: kemen ülü ügülegdeküi:</p> <p>tere yayun-u tula kemebesü: ayay-q-a tegimlig-üd inu: küseküi-ber odqui busu : urin-iyar odqui busu: mungqay-iyar odqui</p>	<p>eke ayay-q-a tegimlig-i ülden üileddüyü: jarim nigen-i ülden ülü üileddümüi kemen ügülebesü: tedeger eke ayay-q-a tegimlig-tür eke ayay-q-a tegimlig-üd ber eyin kemen qutuγ-tai-a či teyin kemen qutuγ-tai-a ende jarim eke ayay-q-a tegimlig küseküi-ber yabuqui: urin-iyar yabuqui: mungqay-iyar yabuqui: ayuqui-bar yabuγčid bui buyu:</p> <p>ene metü imayta adali aldal-tu jarim nigen eke ayay-q-a tegimlig-i üldegdeküi: jarim nigen-i ülü (12b) üldegdekü bui kemen buu ügületügei:</p> <p>tere yayun-u tula kemebesü tedeger eke ayay-q-a tegimlig anu küseküi-ber yabuqui busu: urin-iyar yabuqui busu: mungqay-iyar yabuqui</p>	<p>kha cig ni skrod par byed/ kha cig ni skrod par mi byed do zhes zer na dge slong ma de dag la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma (9a) //khyed de skad ces 'phags ma dag 'di na dge slong ma kha cig 'dun pas 'gro ba/ zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba dag yin te/</p> <p>'di ltar ltung ba 'dra ba kho na la dge slong ma kha cig ni skrod par byed kha cig ni skrod par mi byed do zhes ma zer cig/</p> <p>de ci'i phyir zhe na/ dge slong ma de dag ni 'dun pas 'gro ba ma yin/</p> <p>/zhe sdang gis 'gro ba ma yin/ gti mug gis 'gro ba ma</p>
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<p>busu: ayuyulqui-bar odqui busu buyu-j-a: ene metü qutuy tayis ger-i uyidqayçi kilinçe- dü nom qotala-aça üiledüçin buyu: nom büged ger-üd-i kesegged-i ber üjen sonusun: sayitur meden:</p> <p>ta kilinçe-tü nom qotala-aça üjeküi ber üjen sonosuyad: sayitur medekü-yin tula: qutuy-tai-yin küseküi- ber odun: kemeküi ügesün mör kiged</p> <p>urin-iyar odqui: mungqay-iyar odqui: ayuyulqui-bar odqui: kemeküi ügesün mör:</p> <p>ene metü talbiydaqui kemen soyuydaqui:</p> <p>tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: ker be tere siltayan-i talbibasu tegüber sayin:</p>	<p>busu: ayuyulqui-bar odqui busu buyu-j-a: ene metü qutuy dayis ger-i uyidqayçi kilinçe- dü nom qotala-aça üiledügçid buyu: nom büged ger-üd-i kesegged-i ber üjen sonusun sayitur meden:</p> <p>ta kilinçe-dü nom qotala-aça üjeküi ber üjen sonosuyad sayitur medekü-yin tula: qutuy dayis-a küseküi- ber odun: kemeküi üges-ün mör kiged</p> <p>urin-iyar odqui: mungqay-iyar odqui: ayuyulqui-bar odqui: kemeküi üges-ün mör</p> <p>ene metü talbiydaqui kemen soyuydaqui:</p> <p>tere simnanča-dur simnanča-nar teyin kemen soyubasu ele: ker be tere siltayan-i talbibasu: tegüber</p>	<p>busu: ayuyulqui odqui busu buyu-j-a: ene metü qutuy tay gerüd uyidqayçi kilinçe- dü nom qotala-aça üiledügçid buyu: nom büged gerüd-i kesigegged-i ber üjen sonusun: sayitur meden:</p> <p>ta kilinçedü nom qotala üjeküi ber üjen sonosuyad sayitur medeküyin tula: qutuy dayis-a küseküi- ber odun: kemeküi üges-ün mör kiged</p> <p>urin-iyar odqui: mungqay-iyar odqui: ayuyulqui-bar oddaqui: kemeküi: kemeküi kürtele üges-ün mör : ene metü talbiyda/qui kemen soyuydaqui:</p> <p>tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: kerbe tere siltayan-i talbiba/su tegüber</p>	<p>busu: ayuqui-bar yabuqui busu-y-a: ene metü qutuy-tai- nügüd ger- burçiçi nigül-tü nom-ud-tur yabuyçid bui buyu: ta ber ger-üd-i burçiçi bar üjeced sonosuyad sayitur medeküi büged:</p> <p>ta bügüde nigül kilinçe- tü yabudal-i ber üjeced sonosuyad sayitur medegsen-ü tula buyu: qutuy-tai-nügüd-e küseküi-ber yabuqui kemekü-yin üges-ün mör kiged</p> <p>urin-iyar yabuqui: mungqay-iyar yabuqui: ayuqui-bar yabuqui kemekü-yin üges-ün mör</p> <p>ene metü egün-i talbituyai kemen soyuydaqui bui: tedeger eke ayay-q-a tegimlid-tür eke ayay-q- a tegimlig-üd ber teyin soyubasu: ked ba tere sitügen-i tebçibesü</p>	<p>yin/ 'jigs pas 'gro ba ma yin gyi/ 'di ltar 'phags ma dag nyid khyim sun 'byin pa sdig pa'i chos kun du spyod pa dag yin te/ khyed kyis khyim dag sun phyung ba yang mthong zhing thos la rab tu shes la/ khyed sdig pa kun du spyod par yang mthong zhing thos la rab tu shes pa'i phyr te/ 'phags ma dag 'dun pas 'gro ba zhes bya ba'i tshig gi lam dang</p> <p>/zhe sdang gis 'gro ba/ gti mug gis 'gro ba/ 'jigs pas 'gro ba zhes bya ba'i tshig gi lam</p> <p>'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de dag la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p>
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	<p>tegüber ese talbibasu tere siltayan talbiyulqui- yin tula: qoyar ta yurban ta üneker soyuydaqui: üneker üjügüldeküi:</p> <p>qoyar ta yurban ta üneker soyun: üneker üjügülbesü tere siltayan-i talbibasu tegüber kü sayin: ker be ese talbibasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçorugsan bolai:</p>	<p>sayin: tegüber ese talbibasu: tere siltayan-i talbiyulqu-yin tula: qoyar da yurban bar üneker soyuydaqui: üneker üjegüldeküi:</p> <p>qoyar da yurban da üneker soyun: üneker üjegülbesü : tere siltayan-i talbibasu : tegüber kü sayin: ker be ese talbibasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>sayin: tegüber ese talbibasu: tere siltayan-i talbiyulqu-yin tula: qoyar ta yurbanta bar üneker (337a) soyuydaqui: üneker üjügüldeküi:</p> <p>qoyar da yurbanta üneker soyun: üneker üjügülbesü : tere siltayan-i talbibasu tegüber kü sayin: kerbe ese talbibasu: ene nom ber eng terigün-ü aldal boluyad yarqui selte buyu: quvaray-ud-un ülejü qoçoruysan bolai:</p>	<p>teyin ele jokistu: ked ba ülü tebçiklü bügesü tere sitügen-i tebçigülkü-yin tula qoyar yurban ta üneker soyuydaqui: üneker üjügüldeküi:</p> <p>qoyar yurban ta üneker soyujü: üneker üjügülbesü: tere sitügen-i tebçibesü teyin ele jokistu: ked ba ülü tebçikü bügesü ene nom-i basa yurban ta kürtele ber aldal boluysan kiged buyu: quvaray-ud-un ülegsen bolai:</p>	<p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/</p> <p>/lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/</p>
BSmph.20	<p>egün-tür jarim ayay-qa tegmilig-üd jarliy oron oyun ülü amuqui mön činar-tu boluyad: tegün-tür simnanča-nar ungsily-a-tu qariyatu surtayun-u siltayan kiged:</p> <p>sayibar oduysan-u sudur-tur qariy-a tan nom-luy-a jokilduqui- iyar-luy-a jokilduqui</p>	<p>egün-dür jarim ayay-qa tegmilig-üd jarliy oron oyun ülü amuqui mön činar-du boluyad: tegün-dür simnanča- nar-un ungsily-a-dur qariyatu surtayun-u siltayan kiged:</p> <p>sayibar oduysan-u sudur-dur qariyatan-u nom-luy-a jokilduqui vinai-luy-a jokilduyul-</p>	<p>egündür jarim ayay-qa tegmilig-üd jarliy oron oyun ülü : amuqui mön činar-tu boluyad: tegündür simnanča-nar- un ungsily-a-tur qariyatu surtayun-u siltayan kiged:</p> <p>sayibar oduysan-u sudur-tur qariyatan nom-luy-a jokilduqui vinai-luy-a jokilduqui</p>	<p>ende nigen nigen eke ayay-q-a tegmilig sedkil ülü amuqui činar-tu boluyad: tegün-dür eke ayay-q-a tegmilig-üd ber ungsily-č qariy-a-tu suryayuli-yin sitügen- nuşud kiged:</p> <p>sayibar oduysan-u sudur-tur qariy-a-tu- nuşud bar nom-luy-a jokilduqui kiged:</p>	<p>/ 'di na dge slong ma 'ga' zhig bka' blo mi bde ba'i rang bzhin can du gyur la/ de la dge slong ma rnams kyis gdon par gtogs pa'i bslab pa'i gzhi rnams dang /</p> <p>bde bar gshegs pa'i mdor gtogs pa rnams kyis chos dang 'thun pa dang/ 'dul ba dang</p>

<p>vinai-luy-a jokilduyul un ügülebesü ele qutuy-dai-a ta bürin buyan ber bolun: kilinče tei bolun: yayun ber buu ügületügei: bi ber buyan ber bolun: kilinče tei bolun:</p> <p>qutuy tayin-tur yayun ber buu ügületügei:</p> <p>qutuy tayin ber nadur ügesün mör talbituyai:</p> <p>tan-tur ber bi ügületügei: üiles</p> <p>_____</p> <p>busu bolyan üiledügsen- tür: tere simnanča-tur simnanča-nar eyin kemen</p> <p>qutuy-tai-a či simnanča- nar-un ungsily-a-tu qariyatu surtayun-u siltayan kiged</p>	<p>un ügülebesü ele: qutuy-dai-a ta bürin buyan ber bolun: kilinče ber bolun: yayun ber buu ügületügei: bi ber buyan ber bolun: kilinče ber bolun:</p> <p>qutuytayis-tur yayun ber buu ügülesügei:</p> <p>qutuy dayis ber nadur üges-ün mör talbituyai:</p> <p>tan-dur ber bi ügülekü- yin üiles</p> <p>_____</p> <p>busu bolyan üiledügsen- dür tere simnanča-tur simnanča-nar eyin kemen</p> <p>qutuy-dai-a či simnanča-nar-un ungsily-a-dur qariyatu surtayun-u siltayan kiged</p>	<p>vinai-luy-a jokilduyulun ügülebesü ele: qutuy-dai-a ta bürin buyan ber bolun: kilinče ber bolun: yayun ber buu ügületügei: biber buyan ber bolun: kilinče ber bolun:</p> <p>qutuy dayis-tur yayun ber buu ügülesügei:</p> <p>qutuy dayis ber üges-ün mör talbituyai:</p> <p>tan-tur ber bi ügüleküyin üiles</p> <p>_____</p> <p>busu bolyan üiledügsen- tür: tere simnanča-tur tere simnanča-tur simnanča- nar-tur eyin kemen qutuy-dai-a či simnanča-nar-un ungsily-a-tur qariyatu surtayun-u siltayan kiged</p>	<p>vinai-luy-a jokilduqu-yi ügülebesü (13a) qutuy-tai-nuyud-a tan-a buyan ber bolqu nigül ber bolqu: nadur yayuan ber buu ügületügei: biber buyan ber bolqu: nigül ber bolqu: qutuy-tai-nuyud-a yayuan ber ülü ügükekü bui: qutuy-tai-nuyud-bar nadur üges-ün mör egün-i talbituyai: čimadur basa bi ügüleksen-iyer</p> <p>yayun-y-a bolqu kemejü öber-iyen ügülegdeküi busu-yi üiledbesü: tere eke ayay-q-a tegmilig-tür eke ayay-q- a tegmilig-üd ber eyin kemen qutuy-tai-a či eke ayay- q-a tegmilig-nuyud ber ungsiqui-dur qariy-a-tu- yi suryayuli-yin sitügen- nügüd ba:</p>	<p>'thun par smra ba na/ 'phags ma dag khyed cag dge yang rung sdig kyang rung bdag la ci yang ma smra shig/ bdag kyang dge yang rung sdig kyang rung</p> <p>'phags ma dag la ci yang mi smra'o/ /'phags ma dag gis bdag la tshig gis lam 'di thong shig/ khyed la yang bdag gis smras pas</p> <p>ci zhig bya zhes (9b) bdag nyid brjod par bya ba ma yin par byed na/ dge slong ma de la dge slong ma rnams kyis 'di skad ces</p> <p>'phags ma khyod dge slong ma rnams kyis gdon par gtogs pa'i bslab pa'i gzhi rnams dang /</p>
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<p>sayibar oduysan-u sudur-tur qariy-a tan-u sudur-tur qariyatu nom- luy-a jokilduqui vinai-luy-a jokilduyul un ügülebesü ele: öber- ün ügüleküi üiles busu bolyan ülü üiledküi: qutuy tayis ber öber- iyen ügüleküi üiles imayta buyu-j-a: simnanča-nar qutuy tayin-tur nom-luy-a jokilduqui kiged vinai- luy-a jokilduyulun ügülegdeküi:</p> <p>—————</p> <p>eyin uqaydaqui nigen nigen-tür eyin mön ügüleküi üiles-i üiledüged:</p> <p>—————</p> <p>nigen nigen-tür eyin</p>	<p>sayibar (353b) oduysan- u sudur-dur qariyatan-u sudur-dur qariyatu nom-luy-a jokilduqui vinai-luy-a jokilduyul un ügülebesü ele: öber- iyen ügüleküi üiles busu bolyan ülü üiledküi: qutuy dayis ber öber- iyen ügüleküi üiles imayta buyu-j-a: simnanča-nar qutuy dayis-dur nom-luy-a jokilduqui kiged vinai- luy-a jokilduyulun ügülegdeküi:</p> <p>—————</p> <p>eyin uqaydaqui: nigen nigen-dür eyin mön ügüleküi üiles-i üiledüged: nigen nigen-dür yien silyan üjegülüged:</p> <p>nigen nigen-tür yien</p>	<p>sayibar oduysan-u sudur-tur qariya/tan-u sudur-dur qariyatu nom-luy-a jokilduqui vinai-luy-a jokilduyulun ügülebesü ele: öber- iyen ügüleküi üiles busu bolyan ülü üiledküi: qutuy dayis ber öber- iyen ügüleküi üiles imayta buyu-j-a: simnanča-nar qutuy dayis-tur nom-luy-a jokildu/qui kiged vinai- luy-a jokilduyulun ügülegdeküi:</p> <p>—————</p> <p>ese uqaydaqui nigen nigen-dür yien mön ügüleküi üiles-i üiledüged: nigen nigen-tür yien silyan üjegülüged:</p> <p>nigen nigen-tür yien</p>	<p>sayibar oduysan-u sudur-tur qariy-a-tu- nujud-i nom-luy-a jokilduqui kiged: vinai-luy-a jokilduqu-yi ügülebesü öber-iyen ügülegdeküi busu-yi ülü üiledün</p> <p>qutuy-tai ber öber-yien imayta ügülegdekü-yi üiletügei: eke ayay-q-a tegimlig- nujud ber qutuy-tai büged nom-luy-a jokilduqui kiged: vinai-luy-a jokildun ügülebesü: qutuy-tai ber eke ayay- q-a tegimlig-nujud-ta nom-luy-a jokilduqui kiged: vinai-luy-a jokilduqui-yi küsegdeküi: eyin uqaydaqui: nigen nigen-degen ügülegdeküi büged-i üiledküi kiged: nigen nigen-degen nomlayad dayan nomlaqui kiged: nigen nigen ber aldal-</p>	<p>bde bar gshegs pa'i mdor gtogs pa rnams kyi chos dang 'thun pa dang / 'dul ba dang 'thun par smras pa na/ bdag nyid brjod par bya ba ma yin par ma byed par</p> <p>'phags mas bdag nyid brjod par bya ba kho nar gyis shig /dge slong ma rnams kyis 'phags ma la chos dang 'thun pa dang / 'dul ba dang 'thun par smras pa na/ 'phags ma yang dge slong ma rnams la chos dang 'thun pa dang / 'dul ba dang 'thun par smros shig</p> <p>/di lta ste/ gcig la gcig brjod par bya ba nyid du byed pa dang/ /gcig la gcig 'doms shing rjes su ston pa dang / gcig gis gcig ltung ba</p>
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<p>aldal-un üiles-i γuyun tere metü ene tula: ilaju tegüs nögčigsen tegünčilen iregsed-i dayin-i daruysad üneker tuyuluysan burqan-u tegün-ü nökör arbidqui bolumui-j-a: qutuy-dai-a či öber-yien büged ügüleküi üiles-ün busu bolyan üiledküi: üiles-ün kijayar ene metü egüni talbiydaqui kemen soyuydaqui</p> <p>tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: ker be tere siltayan-i talbibasu: tegüber kü sayin:</p> <p>tegüber ese talbibasu tere siltayan-i talbiyulqui-yin tula: qoyar da yurban da ber üneker soyuydaqui: üneker üjügüldeküi: qoyar da yurban da üneker soyun üneker üjügülbesü: tere siltayan-i talbibasu</p>	<p>aldal-un üiles-i γuyun tere metü yin tula: ilaju tegüs nögčig/sen tegünčilen iregsen dayini daruysan üneker tuyuluysan burqan tegün-ü nökör arbidqui bolumui-j-a: qutuytai-a či öber-yien büged ügüleküi üiles-ün busu bolyan üiledküi: üiles-ün kijayar ene metü egüni talbiydaqui: kemen soyuydaqui:</p> <p>tere simnanča-dur simnanča-nar teyin kemen soyubasu ele: ker be tere siltayan-i talbibasu: tegüber kü sayin:</p> <p>tegüber ese talbibasu tere siltayan-i talbiyulqui-yin tula: qoyar da yurban da ber üneker soyuydaqui: üneker üjegüldeküi: qoyar da yurban da üneker soyun üneker üjegülbesü: tere siltayan-i talbibasu</p>	<p>aldal üiles-i γuyun tere metü yin tula: ilaju tegüs nögčigsen tegünčilen iregsen-ü dayini daruysan burqan-u tegüni nökör arbaqui bolumui-j-a: qutuy-dai-a či (337b) öber-yien büged ügüleküi üiles-ün busu bolyan üiledküi: üiles-ün kijayar ene metü egüni talbiy/daqui kemen soyuydaqui</p> <p>tere siltayan-tur simnanča-nar teyin kemen soyubasu ele: kerbe tere siltayan-i talbibasu: tegü ber kü sayin:</p> <p>tegüber ese talbibasu tere siltayan-i talbiyulqui-yin tula: qoyar da yurbanta ber üneker soyuydaqui: üneker üjegül/deküi: qoyar da yurbanta üneker soyun: üneker üjegülbesü: tere siltayan-i talbibasu</p>	<p>ača edügülküi tere metü ber ilaju tegüs nögčigsen tegünčilen iregsen dayini daruysan üneker tuyuluysan burqan tegün-ü-nügüd-i ende nemegülkü boluyu-j-a: qutuy-tai-a či öber-yien ügülegdeküi busu-yi üiledküi üiles-ün kijayar ene metü egün-i talbituyai kemen soyuydaqui bui:</p> <p>tere eke ayay-q-a tegimlig-tür eke ayay-q-a tegimlig-üd ber teyin (13b) soyubasu ele: ked ber tere sitügen-i tebčibesü teyin ele jokistu: ked ba ülü tebčikü bügesü tere sitügen-i tebčigülkü-yin tula: qoyar yurban ta üneker soyuydaqui: üneker üjügülügdeküi: qoyar yurban ta üneker soyuju: üneker üjügülbesü: tere sitügen-i tebčibesü</p>	<p>las slong ba nyid de lta bus bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i 'khor 'di 'phel bar 'gyur gyis/ 'phags ma khyod bdag nyid brjod par bya ba ma yin par byed pa'i las kyi mtha' 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de na de lta na legs/ gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de</p>
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	tegüber kü sayin ker be ese talbibasu ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud- un ülejü qoçorugsan bolai:	tegüber kü sayin: ker be ese talbibasu ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud- un ülejü qoçoruysan bolai:	tegüber kü sayin: kerbe ese talbibasu ene nom ber eng terigün-ü aldal boluyad: yarqui selte buyu: quvaray-ud- un ülejü qoçoruysan bolai:	teyin ele jokistu: ked ba ülü tebčikü bügesü ene nom-i basa yurban ta kürtele ber aldal bolqui boluysan kiged buyu: quvaray- ud-un ülegsen bolai:	Ita na legs/ gal te mi gtong na chos 'di yang lan gsum gyi bar gyis ltung bar 'gyur la 'byung ba dang bcas pa ste dge 'dun lhag ma'o/
	qutuy tayis-a ber quvaray-ud-un ülejü qoçorugsan qorin nom- ud-i ungsin barabai: tedeger-ün arban qoyar üiles-ün eng terigün-ü aldal büged bolai: naiman inu yurban-un kürtele bolai: simnanča-nar tedeger- ün aldal-un üiles ali ber bolqui: nigen-i üiledcü: kijiy-e te medegseger kü buyan üiledbesü tejiy-e te ülü taylaqui yosuñar tebčigdeküi:	qutuy dayis-a ber quvaray-ud-un ülejü qoçoruysan qorin nom- ud-i ungsin barabai: tedeger-ün arban qoyar üiles-ün eng terigün-ü aldal büged bolai: naiman inu yurban-da kürtele bolai: simnanča-nar tedeger- ün aldal-un üiles ali ber bolqui: nigen-i üiledcü: kejiy-e de medegseger kü buyan üiledbesü tejiy-e de ülü tayalaqui yosuñar tebčigdeküi	qutuy dayis-a ber quva/ray-ud ülejü qoçoruysan bolai: qorin nom-ud-i ungsin baribai: tedeger-ün arban qoyar üiles-ün eng terigün-ü aldal büged bolai: naiman inu: yurbanta kürtele bolai: simnanča-nar tedeger- ün aldal-un üiles ali ber bolqui: nigen-i üiledcü: kejiy-e de medegseger kü buyan üiledbesü tejiy-e de ülü tayalaqui yosuñar tebčigdeküi:	qutuy-tai-nuyud-a biber quvaray-ud-un ülegsen qorin nom-ud-i ungsin barabai:: tedeger-eče arban qoyar-tur eng uridu aldal büged bolai: naiman inu yurban ta kürtele ber bolai: tedeger eke ayay-q-a tegimlig-eče alimad nigen aldal üiledügsen-i kejiy-e medeküi yosuñar niyun üiledügči tejiy-e ta tegün-i ülü tayalaqui yosuñar ulariydaqu bui:	/phags ma dag bdag gis dge 'dun lhag ma'i chos nyi shu po dag bton z-in to/ de dag las bcu gnyis na ltung ba dang po nyid kyis so/ /brgyad ni lan gsum gyi bar gyis so// (10a) //dge slong ma de dag las ltung ba gang yang rung ba zhig byas la ji srid du shes bzhin du 'chad par byed pa de srid du de mi 'dod bzhin du spo ba bya'o/
	simnanča-nar ülü tayalaqui-yin yosuñar tebčin üiledcü: tegün-ü qoyina jarim sara kürtele: üy-e qoyar quvaray-ud-i bisiregülküi üile	simnanča-nar ülü tayalaqu-yin yosuñar tebčin üiledcü: tegünü qoyina jarim sara kürtele: üy-e qoyar quvaray-ud-i bisiregülküi üile	simnanča-nar ülü tayalaqu-yin yosuñar tebčin üiledcü: tegünü qoyina jarim sara kürtele: (üy-e) qoyar quvaray-ud-i bisiregülküi üile	eke ayay-q-a tegimlig ber ülü tayalaqui yosuñar ularin üiledcü: tegün-ü qoyin-a jarim sar-a kürtele üy-e qoyayula quvaray-i bisiren üiledküi ber	/dge slong mas mi 'dod bzhin du spo ba byas nas de'i 'og tu zla ba phyed kyi bar du gnyi ga'i dge 'dun mgu bar bya ba spyad par bya'o/

	<p>üileddeküi bolai: simnanča-nar biseregülküi üiledküi- eče yaruysan-i bariyad: nom-luy-a jokilduyul- un üiledcü: üy-e qoyar quvaray-ud- un sedkil-i bisiregül-ün üiledbesü alin üy-e qoyar quvaray-ud-un döčin-ü çiyulyan бүкүи tende tere simnanča-nar yarqui bolai:</p>	<p>üileddekü bolai: (354a) simnanča-nar biseregülküi üiledküi- eče yaruysan-i bariyad: nom-luy-a jokilduyul- un üiledcü: üy-e qoyar quvaray-ud- un sedkil-i bisiregül-ün üiledbesü alin-dur üy-e qoyar quvaray-ud-un döčin-ü çiyulyan бүкүи tende tere simnanča-nar yarqu bolai:</p>	<p>üileddeküi bolai: simnanča-nar biseregülküi üiledküi- eče yaruysan-u bariyad: nom-luy-a jokildu(γu)lun üiledcü: üy-e qoyar quvaray-ud- un sedkil-i bisiregülün üiledbesü alin-tur üy-e qoyar quvaray-ud-un döčin-ü çiyulyan tende tere simnanča-nar yarqui bolai:</p>	<p>yabuydaqui: eke ayay-q-a tegimlig ber bisiren yabuysan- iyar yarqui-dur torçu: nom-luy-a jokildun üiledüged: üy-e qoyayula-yin sedkil bisiren üiledcü qamiy-a üy-e qoyar quvaray-un döčin çiyulyan бүкүи tegün-i eke ayay-q-a tegimlig yarun üileddeküi:</p>	<p>/dge slong mas mgu bar bya ba spyad pas dbyung ba la thogs te chos dang 'thun par byas la gnyi ga'i sems mgu bar bya nas gang na gnyi ga'i dge 'dun bzhi bcu'i tshogs yod pa der dge slong ma dbyung bar bya'o/</p>
	<p>üy-e qoyar quvaray-ud- un döčin-tür nigen-ber ese бүрдүгсен çiyulyan- iyar tere simnanča-nar yaryabasu: tere simnanča ber ülü yaruyad:</p> <p>tedeger üy-e qoyar quvaray-ud mayusiyaqui üiles bolai: tegün-tür tere бүгед jang üiles bolai: tegün-tür bi qutuy-tayis egün-tür yayun oyooyata arilbai uu: kemen asayuydaqui</p>	<p>üy-e qoyar quvaray-ud- un döčin-tür nigen-ber ese бүридүгсен çiyulyan-iyar tere simnanča-nar yaryabasu: tere simnanča ber ülü yaruyad:</p> <p>tedeger üy-e qoyar quvaray-ud mayusiyaqui üiles bolai: tegün-tür tere бүгед jang üiles bolai: tegün-dür bi qutuytayis egün-dür yayun oyooyata arilbai uu: kemen asaydaqui</p>	<p>üy-e qoyar quvaray-ud- un döčin-tür nigen-ber ese бүридүгсен: çiyulyan-iyar tere simnanča-nar yaryabasu: tere simnanča ber ülü yaruyad:</p> <p>tede/ger üy-e qoyar quvaray-ud mayusiyaqui üiles bolai: tegün-dür tere бүгед jang üiles bolai: (338a) tegün-dür bi qutuy-tayis egün-dür yayun oyooyata arilbai uu: kemen asaydaqui</p>	<p>üy-e qoyar döčin-dür nigen dutayu quvaray- un çiyulyan bar:</p> <p>tere eke ayay-q-a tegitimlig ber ese üiledbesü tere eke ayay- q-a tegimlig ber ese oduayad:</p> <p>tedeger üy-e qoyar quvaray-ud ber doroyidda(?) buyu: tegün-dür tegün-ü jang üile bolai: tegün-dür biber (14a) qutuy-tai-nuyud-a ai egün-dür çi oyooyata arilbasu kemen asaydaqui bui:</p>	<p>/gnyi ga'i dge 'dun bzhi bcur cig gis ma tshang ba'i tshogs kyis</p> <p>dge slong ma de 'byin par byed na dge slong ma de yang ma phyin la/ gnyi ga'i dge 'dun de dag kyang smad par bya ba yin te de la de ni cho ga yin no/ /de la bdag gis 'phags ma dag la ci 'di la khyed yongs su dag gam zhes dri bar bya'o/</p>

	tegün-tür ta yayun oƷoyata arilbai uu: kemen qoyar ta Ʒurban da asayuydaqui: egün-tür qutuy dayin oƷoyata arilbasu ele: ene metü yayun ba ülü ügüleküi ber tere tegünçilen kü barimui:	tegün-dür ta yayun oƷoyata arilbai uu: kemen qoyar da Ʒurban da asayuydai: egün-dür qutuytayis oƷoyata arilbasu ele: ene metü yayun ba ülü ügüleküi ber tere tegünçilen kü barimui:	tegündür ta yayun oƷoyata arilbai uu: kemen qoyar da Ʒurbanta asayuyda qui: egün-dür qutuy dayis oƷoyata arilbasu ele: ene metü yayun ba ülü ügüleküi ber tere tegünçilen kü barimui:	egün-dür çi oƷoyata arilbasu kemen qoyar Ʒurban ta asyaqu bui: egün-dür qutuy-tai- nuƷud-a arilbasu ene metü yayuba ülü ügülekü-yin tula tere tegünçilen kü barimui::	/ci 'di la khyed yongs su dag gam zhes lan gnyis lan gsum du dri'o/ /'di la 'phags ma dag yongs su dag na 'di ltar cang mi smra bas de de bzhin du 'dzin to // (10a:4)
NIḤSARGIKA-PĀYANTIKA DHARMAS 9,10					
	PBPr	UUBPr	HHBPr	MBPr	KBPr
BNiḥ.9	simnanča-yin uruy tariƷ busu ger-ün ejed gergei ber degel-ün ünesi öber-e öber-e quriyaju ba bürin qoyar-un degel-ün ünesi öber-e öber-e manu degel-yin degel kiged ene metü-yi öber-e öber-e qudalduyad eyimü neretü simnanča irebesü ba bürin qoyayula öber-e öber-e- eče tegün-tür degel bolqui çay-tur emüskemüi: kemen sedkigsen-iyer	simnanča-yin uruy tariƷ busu ger-ün ejed gergei ber degel-ün ünes-i öber-e öber-e quriyaju ba bürin qoyar-un degel-ün ünes-i öber-e öber-e minu degel ene degel kiged ene metü-yi öber-e öber-e qudalduyad: eyimü neretü simnanča irebesü ba bürin qoyayula öber-e öber-e- eče tegün-dür degel bolqui çay-dur emüskemüi: kemen sedkigsen-iyer	simnanča-yin uruy tariƷ busu ger-ün ejed gergei ber degel-ün ünesi öbere öbere quriyaju ba bürin qoyar da degel-ün ünesi öbere öbere minu degel ene degel kiged ene metü-yi öbere öbere qudalduyad eyimü neretü simnanča irebesü ba bürin qoyayula öbere öbere- eče tegün-dür degel bolqui çay-tur emüs(ke)müi: kemen sedkig/sen-iyer	eke ayay-q-a tegimlig- üd jiçi ger-ün ejen ba ger-ün ejen-ü gergei uruy busu-yin tula: debel-ün ün-e-yi öber-e öber-e nügüd-i ögçü ba bürin qoyayulan-bar edeger debel-ün ün-e-yi öber-e öber-e egün-lüge ene metü debel-i edeger öber-e öber-e qudalduju abuyad eyimü neretü eke ayay- q-a tegimlig iregsen ba bürin qoyayula-bar öber-e öber-e-eče tegün-i bolqui çay-tur emüskü bolai: kemen sedkigsen-eče	(10b:8) /dge slong ma'i phyir khyim bdag gam khyim bdag gi chung ma nye du ma yin pas gos kyi rin so so bdag spags nas nas bdag cag gnyis kyis gos kyi rin so so ba 'di dag gis gos 'di dang 'di lta bu so so ba 'di dag nyos la dge slong ma ming 'di zhes (11a) // bya ba 'ongs pa dang bdag cag gnyis kyis so so nas de la gos rung ba dus su bskon no snyam pa las/

	<p>minu tula: degel-ün üne-yi alimad quriyagsan tedeger degel ünes-iyer amin qabiy-a-tu degel kiged ene metü nigen-yi qudalduju</p> <p>nadur degel bolqui čay-tur sayitur emüsdeküi kemen ügüleged: degel-i bütügebesü tebčikü-yin aldal bolumui:</p>	<p>minu tula degel-ün üne-yi alimad quriyagsan tedeger degel ünes-iyer amin qabiy-a-du degel kiged ene metü nigen-i qudalduju:</p> <p>nadur degel bolqui čay-dur sayitur emüsdeküi kemen ügüleged: degel-i bütügebesü tebčikü-yin ger-ün ejed aldal bolumui:</p>	<p>minu tula : degelün ünesi alimad quriyagsan (339a) tedeger degel ünesi-iyer amin qabiy-a-du degel kiged ene metü nigen-i qudalduju</p> <p>nadur degel bolqui čay-dur sayitur emüsdeküi kemen ügüleged: degel bütügebesü tebči/küyin aldal bolumui:</p>	<p>tegün-dür ked ba tere eke ayay-q-a tegimlig-tür (15b) urida ese bolıaysan-dur jarim nigen adqay bolqu buyu: sayin-i küsekü-yin tula ger-ün ejen ba ger-ün ejen-ü gergei uruy busu-yin dergede odču eyin kemen qabiy-a-tu-nuyud-bar</p> <p>öber-ün tula debel-i ked ba öber-e öber-e ögküi debel-ün ün-e yi edeger öber-e öber-e ber amin qabiy-a-tu-nuyud-a egün-lüge ene metü debel-i öber-e öber-e öber-iyen qudalduju abuyad</p> <p>üi-e qoyar quraju öber-tür debel bolqui nigen čay-tur sayitur emüstügei kemen ügüleju: debel-dür egüdbesü tebčikü-yin aldal bolqu bolai:</p>	<p>de la gal te dge slong ma de la sngar ma bstabs par rnam par rtog pa 'ga' zhig byung ste/ bzang po 'dod pa'i phyir khyim bdag gam khyim bdag gi chung ma nye du ma yin pa'i gan du song nas 'di skad ces tshe dang ldan pa dag gis</p> <p>bdag gis phyir gos kyi rin so so ba gang dag spags pa'i gos kyi rin so so ba 'di dag gis tshe dang ldan pa dag gos 'di dang 'di lta bu so so ba dag nyos la</p> <p>gnyi ga 'dus te bdag la gos rung ba cig dus su legs par skon cig ces smras te gos grub na spang ba'i ltung byed do/</p>
BNih.10	<p>simnanča-yin tula: qayan ba yeke noyad ba biraman ba ger-ün ejed ba</p>	<p>simnanča-yin tula qayan ba yeke noyad ba: biraman ba: ger-ün ejed ba:</p>	<p>simnanča-yin tula: qayan ba: yeke noyad ba: biraman ba ger-ün ejed ba</p>	<p>eke ayay-q-a tegimlig-ün jiči qayan ba: yeke noyad ba: biraman ba: ger-ün ejen ba:</p>	<p>/dge slong ma'i phyir rgyal po'am/ blon po chen po'am/ bram ze 'am/ khyim bdag gam/</p>

<p>siltegen-ü irged ba : _____</p> <p>ed ten ba: qudaldučı da noyad ba: sartavaki ba elči-yin yar-tur degel-ün ünesi abču: ilgeged:</p> <p>tendeçe tere elči tedeger degel-ün ünesi abču: tedeger simnanča-nar- (un) tende odču: tere simnanča-tur qutuγ-tai- a meden soyurqatuyai:</p> <p>čimadur qayan ba yeke noyad ba: baraman ba: ger-ün ejed ba: siltegen-ü irged ba: _____</p> <p>ed ten ba: qudal tuyçı noyad ba:</p> <p>sartavaki ba: _____</p> <p>eyimü ber edeger degel- ün ünesi kürgegöl-ün qutuγ-tai-a nigülesiküi- yin tulada: degel-i</p>	<p>siltegen-ü irged ba : _____</p> <p>ed den ba: qudaldučı-yin noyad ba: sartavaki ba: elči-yin yar-dur degel-ün ünes-i ögčü: ilegeged:</p> <p>tendeçe tere elči tedeger degel-ün ünes-i abču: tedeger simnanča-nar- un tende odču: tere simnanča-dur qutuγtai-a meden soyurqatuyai:</p> <p>čimadur qayan ba: _____</p> <p>biraman ba: ger-ün ejed ba: siltegen-ü irged ba: _____</p> <p>ed den ba: qudaldučı-yin noyad ba:</p> <p>sartavaki ba: _____</p> <p>eyimü neretü ber edeger degel-ün ünes-i kürgegöl-ün qutuγ-dai-a nigülesikü-yin tulada</p>	<p>siltegen-ü irged ba : _____</p> <p>ed den ba: qudaldučı-yin noyad ba: sartavaki ba: elči-yin yar-tur degelün ünesi ögčü: ilegeged:</p> <p>tendeçe tere elči tedeger degel-ün ünesi abču: tedeger simnanča-nar- un tende odču tere simnanča-tur qutuγ/dai- a meden soyurqatuyai:</p> <p>čimadur qayan ba: yeke noyad ba: biraman ba: gerün ejed ba: siltegen-ü irged ba: _____</p> <p>ed den ba: qudaldučin noyad ba:</p> <p>sartava/ki ba: _____</p> <p>eyimü ber edeger degel- ün ünesi kürgegölün qutuγ-dai-a nigülesiküyin tulada</p>	<p>balıad-un kümün ba: oron-u kümün ba: ed ten ba: sartavaki ba: terigülegçi noyan-u elči-yin yar-tur debel-ün ün-e-nügüd ögkü bolııad: tendeçe tere elči ber debel-ün tedeger ün-e abču: eke ayay-q-a tegmilig qamiγ-a buyu tende oduıad: tere eke ayay-q-a tegmilig-tür eyin kemen qutuγ-tai-a meden soyurqatuyai: čimadur qayan ba: yeke noyad ba: biraman ba: ger-ün ejen ba: balıad-un kümün ba: oron-u kümün ba: ed ten ba: qudalduyçı-yin noyan ba: sirtavaki ba: terigülegçi eyimü ardu noyad bar edeger debel- ün ün-e-yi öggügsen- iyer qutuγ-tai-a nigüleskü-yin tulada</p>	<p>grong rdal gyi mi 'am/ yul gyi mi 'am/ nor can nam/ tshong dpon nam/ ded dpon gyi pho nya'i lag tu gos kyi rin dag bskur par gyur la/ /de nas pho nya des gos kyi rin de dag khyer nas dge slong ma ga la ba der song ste/ dge slong ma de la 'di skad ces 'phags ma mkhyen par mdzod cig/ khyod la rgyal po 'am/ blon po chen po 'am/ bram ze 'am/ khyim bdag gam/ grong rdal gyi mi 'am/ yul gyi mi 'am/ nor can nam/ tshong dpon nam/ ded dpon nam/ ded dpon che ge mos gos kyi rin 'di dag bskur gyis 'phags ma thugs brtse ba'i slad du de dag bzhes shig ces</p>
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<p>abtaqui: kemen ügülebesü: tere simnanča ber tere elči-tur eyin kemen amin qabiy-a-tu elči-e simnanča-nar inu degel- ün ünesi abču ülü bolqu buyu:</p> <p>ba bürin degel-ün çay- tur olbasu abumui: kemen ügüledeküi: ker be tere elči ber tere simnanča-tur eyin kemen</p> <p>qutuy-tai-a jakirayči: qutuy-tai sun jakirayči- yi duran-tayan abqui ali bügesü jarim ba: kemen ügülebesü</p> <p>simnanča degel-i tayalaqui-yin tula: ene elči kemebesü simnanča-nar-un jakirugsan-i üiledügči buyu: ene kemebesü simnanča-nar-un jakirugsan-u duran- tayan abumui: kemen</p>	<p>degel-i abtaqui: kemen ügülebesü: tere simnanča ber tere elči-dur eyin kemen amin qabiy-a-du elči-e simnanča-nar inu degel- ün ünes-i abču ülü bolqu buyu:</p> <p>ba bürin degel-ün çay- dur olbasu abumui: kemen ügüledeküi: ker be tere elči ber tere simnanča-dur eyin kemen</p> <p>qutuytayis-un jakirayči qutuytayis-un jakirayči- yi duran-dayan abqui ali bügesü jarim-ud ba kemen ügülebesü:</p> <p>simnanča degel-i tayalaqu-yin tula: ene elči kemebesü simnanča-nar-un jakiruysan-i üiledügči buyu: ene kemebesü simnanča-nar-un jakiruysan-u duran-tur- iyan (355b) abumui</p>	<p>degel-i abtaqui: kemen ügülebesü: tere simnanča ber tere elči-tur eyin kemen amin qabiy-a-du elči-e simnanča-nar-a inu degel-ün ünesi abču ülü bolqu buyu:</p> <p>ba bürin degel-ün çay- tur olbasu yabumui: kemen ügüledeküi: kerbe tere elči ber tere simnanča-tur eyin kemen</p> <p>qutuy day-sun jakirayči qutuy tayis-un jakiray/či duran-dayan abqui ali bügesü jarim-ud ba : kemen ügülebesü:</p> <p>simnanča degel-i tayalaqu-yin tula: ene elči kemebesü simnanča-nar-un jakiruysan-u üiledügči buyu: ene kemebesü simnanča-nar-un jakiruysan-u dura-tur- iyan abumui: kemen</p>	<p>tedeger-i abtuyai kemen ügülebesü: tere eke ayay-q-a tegimlig ber tere elči- dür eyin kemen amin qubiy-a-tu elči-e eke ayay-q-a tegimlig- nuşud kemebesü debel- ün ünes-i abču ülü bolqu bui:</p> <p>ba bürin debel bolqui çay-tur olbasu abqu buu kemen (16a) ügüledeküi buyu: ked ba tere elči tere eke ayay-q-a tegimlig-tür eyin kemen</p> <p>qutuy-tai-nuşud-un soyul üiledküi qutuy- tai-nuşud-un soyul-i oyun-dayan abqui ali bügesü bayasqu buyu uu kemen ügülebesü: eke ayay-q-a tegimlig- üd debel küseksen-iyer ede elči kemebesü eke ayay-q-a tegimlig-üd soyul üiledügči buyu: ene kemebesü eke ayay- q-a tegimlig-ün soyul-i oyun-dayan abqu buyu: kemen</p>	<p>zer na/ dge slong ma des pho nya de la 'di skad ces tshe dang ldan pa pho nya dge slong ma dag ni gos kyi rin dag len du mi rung ste/ bdag cag gos rung ba dus su rnyed na len to/ /zhes brjod par bya'o/ /gal te pho nya de dge slong ma de la 'di skad ces 'phags ma rnams kyi zhal ta bgyid pa 'phags ma rnams kyi zhal ta nyams su len pa gang lags pa 'ga' mchis sam/ zhes zer na/ dge slong ma gos 'dod pas pho nya 'di ni dge slong ma rnams kyi zhal ta byed pa ste/ 'di ni dge slong ma rnams kyi zhal ta nyams su len pa'o zhes</p>
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<p>qotala bayasyaqui qorijan ba ubasi-nar-un jakirun üiledküi üjügüldeküi bolai: tendeče tere elči-tür tedeger degel-ün ünesi abču: jakir un üiledügči qamiy-a бүкү tende oduyad kürčü tere jakirayči-tur eyin kemen amin qabiy-a-tu jakirugči-a medetügei: či edeger degel ünesi- iyer ene degel kiged: ene metü nigen-e qudalduju eyimü neretü simnanča irebesü</p> <p>tegün-tür degel bolqu čay-tur emüsdeküi kemen ügülegdeküi:</p> <p>tendeče tere elči jakirugči-tur masi sayitur üneker soyuyad: üneker üjügüljü:</p> <p>tedeger simnanča-nar qamiy-a бүкү tende</p>	<p>kemen qotala bayasqaqui qorijan ba: ubasi-nar-un jakir-un üiledküi üjügüldeküi bolai: tendeče tere elči-dür tedeger degel-ün ünes-i abču: jakir un üiledügči qamiy-a бүкү tende oduyad kürčü: tere jakirayči-dur eyin kemen amin qabiy-a-du jakirayči-a medetügei: či edeger degel ünesi- iyer ene degel kiged: ene metü nigen-e qudalduju eyimü neretü simnanča irebesü:</p> <p>tegün-dür degel bolqu čay-dur emüsdeküi kemen ügülegdeküi:</p> <p>tendeče tere elči tere jakirayči-dur masi sayitur üneker soyuyad: üneker üjegüljü:</p> <p>tedeger simnanča-nar qamiy-a бүкү tende</p>	<p>qotala bayasqaqui qorijan ba ubasi-nar-un jakirun üiledküi üjügüldeküi bolai: tendeče tere elči-tür tedeger degel-ün ünesi abču jakirun üiledügči qamiy-a бүкү tende oduyad kürčü: tere jakirayči-tur eyin kemen amin qabiy-a-du jakirayči-a medetügei: či edeger degel ünesi- iyer ene degel kiged: ene metü nigen-e qudalduju eyimü neretü simnanča ire/besü</p> <p>tegün-dür degel bolqu čay-tur emüsdeküi kemen ügülegdeküi:</p> <p>tendeče tere elči tere jakirayči-tur (339b) masi sayitur üneker soyuyad üneker üjegüljü tedeger simnanča-nar qamiy-a бүкү tende</p>	<p>qotala bayasqu-yin qorijan ba: eke ayay-q-a tekimlig-i- yin soyul-i üjügül-ün üileddeküi buyu: tendeče tere elči ber debel-ün ün-e-nügüd-i abču bür-ün: soyuyči qamiy-a buyu tende oduyad kürčü: soyuyči tegün-dür eyin kemen amin qabiy-a-tu soyuyči meden üiletügei: tan-u debel-ün ün-e-nügüd-i ber egün-lüge ene metü nigen debel qudalduju abuyad: eyimü neretü eke ayay-q-a tegimlig iregsen ba: tegün-dür debel bolqui čay-tur emüstügei kemen ügülegdeküi bui: tendeče tere elči ber soyuyči tegün-dür masi sayitur üneker soyuyad üneker üjeju:</p> <p>eke ayay-q-a tegimlig qamiy-a buyu tende</p>	<p>kun dga' ra ba ba 'am/ dge slong zhal ta byed pa bstan par bya'o/ /de nas pho nya des gos kyi rin dag (11b) khyer nas zhal ta byed pa ga la ba der 'gro bar bya zhing phyin nas zhal ta byed pa de la 'di skad ces tshe dang ldan pa zhal ta byed pa shes par gyis shig/ khyed kyis gos kyi rin 'di dag gis gos 'di dang 'di lta bu zhig nyos la dge slong ma ming 'di zhes bya ba 'ongs pa dang/ de la gos rung ba dus su skon cig ces brjod par bya'o/ /de nas pho nya des zhal ta byed pa de la shin tu legs par yang dag par bsgo zhing yang dag par bstan nas/ dge slong ma ga la ba der 'gro bar bya zhing</p>
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<p>oduɣad kürčü: tere simnanča-tur eyin kemen qutuy-tai-a ber jakirun üiledügči-yin üjügülügsen ali tere bügesü tegün-tür bi üneker üjügülümüi-j-e: tegünü dergede oduɣdaqui: tere čimadur degel čay bolqui-yin čay-tur emüsgeküi-e boluyu: kemen ügülegdeküi: simnanča degel-i tayalaqui bar jakir un üiledügčün-ü dergede oduɣad: amin qabiy-a- tu jakirayči-a bi degel-i tayalamui: amin qabiy-a-tu jakirayči-a bi degel-i tayalaqui kemen qoyar ta ɣurban da duradqan duradqui bolai: qoyar da ɣurban da duradqan duraduysan- tur ker be tere degel-i bütügebesü sayin:</p>	<p>oduɣad kürčü: tere simnanča-dur eyin kemen qutuy-dai-a ber jakir-un üiledügči-yin üjegülügsen ali tere bügesü tegün-dür bi üneker üjegülümüi-j-e: tegünü dergede oduɣdaqui: tere čimadur degel čay bolqui-yin čay-dur emüsgeküi-j-e boluyu kemen ügülegdeküi: simnanča degel-i tayalaqui bar jakir un üiledügčün-ü dergede oduɣad: amin qabiy-a- du jakirayči-a bi degel-i tayalamui: amin qabiy-a-du jakirayči-a bi degel-i tayalaqui kemen qoyar da ɣurban da duradqan duradqui bolai: qoyar da ɣurban da duradqan duradduysan- tur ker be tere degel bütügebesü sayin:</p>	<p>oduɣad kürčü: tere simnanča-tur eyin kemen qutuy-dai ber jakirun üiledügči-yin üjegülügsen ali tere bügesü: tegün-dür bi üneker üjegülümüi-j-e: tegünü dergede oduɣdaqui: tere čimadur degel čay bolqui-yin čay-tur emüsgeküi-e boluyu : kemen ügüle(g)deküi simnanča degel-i tayalaqui bar jakirun üiledügčün-ü dergede oduɣad: amin qabiy-a jakirayči-a bi degel-i tayalamui: amin qabiy-a-du jakirayči-a bi degeli tayalaqui kemen qoyar da ɣurbanta duradqan duradqaqui bolai: qoyar da ɣurbanta duradqan duraduysan- tur kerbe degel-i bütügebesü sayin:</p>	<p>oduɣad kürčü: tere eke ayaɣ-q-a tegimlig-tür eyin kemen qutuy-tai-yin soyun üiledkü üjügülügsen ali bügesü: tegün-dür bi üneker üjügülügsen bui- j-a: tegün-ü dergede odtuɣai: tegüber čimadur debel bolqui čay-tur emüskü boloyu: kemen ügülegdeküi bui: eke ayaɣ-q-a tegimlig debel küsekü-yin tula soyuyčid-un dergede odtuɣai: amin qabiy-a- tu soyuyči-a bi debel küsemüi: amin qabiy-a-tu soyuyči-a bi debel küsemüi kemen (16b) qoyar ɣurban ta duradduɣdaqui duraddun üiledküi buyu: qoyar ɣurban ta duradqui duraddun üiledbesü ked ba tere debel bütübesü teyin ele jokistu:</p>	<p>phyin nas dge slong ma de la 'di skad ces/ 'phags mas zhal ta bgyid pa bstan pa gang lags pa de la bdag gis yang dag par bstan lags kyis de'i gan du bzhud cig dang/ des khyod la gos rung ba dus su skon par 'gyur ro zhes brjod par bya'o/ /dge slong ma gos 'dod pas zhal ta byed pa'i gan du song la tshe dang ldan pa zhal ta byed pa bdag gos 'dod do/ /tshe dang ldan pa zhal ta byed pa bdag gos 'dod do zhes lan gnyis lan gsum du bskul bar bya/ dran par bya'o//lan gnyis lan gsum du bskul zhing dran par byas pa na gal te gos de grub na de lta na legs/</p>
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<p>ker be ese bütügesü: dörben te tabun ta jiryuyan ta kürtele jüg-tür yayun ba ülü ügülen sayuydaqui: dörben te tabun ta jiryuyan ta kürtele jüg-tür yayun ba ülü ügülen sayubasu kerbe tere degel-i bütügesü: tegüber sayin: ker be ese bütügesü tegün-ü qoyina degel-i bütügeküi-yin tula: kiçiyeged: degel-i bütügesü: tebçikü-yin aldal bolumui: ker be ese bütügesü ali jüg-eçe tedeger degel-ün ünesi iregsen tede bi odqui</p> <p>ese bügesü itegemjitü elçi-eçe amin qabiy-a-tu ber eyimü neretü simnanča-yin tula degel-ün üne alimad tedeger ögçü ilegegsen inu tere simnanča-yin uday-a yayun ber ese</p>	<p>ker be ese bütügesü: dörben de tabun da jiryuyan da kürtele jüg-dür yayun ba ülü ügülen sayuydaqui: dörben de tabun da jiryuyan da kürtele jüg-dür yayun ba ülü ügülen sayubasu: kerbe degel-i bütügesü: tegüber kü sayin: kerbe ese bütügesü tegünü qoyina degel-i bütügekü-yin tula: kiçiyeged degel-i bütügesü: tebçikü-yin aldal bolumui: ker be ese bütügesü: ali jüg-eçe tedeger degel-ün ünesi iregsen tende bi odqui</p> <p>ese bügesü itegemjitü elçi-eçe amin qabiy-a-tu ber eyimü neretü simnanča-yin tula degel-ün ün-e alimad tedeger ögçü ilegegsen inu tere simnanča-yin udq-a yayun ber ese</p>	<p>kerbe ese bütügesü: dörben de tabunta jiryuyan da kürtele jüg-tür yayun ba ülü ügülen sayuydaqui: dörben de tabun da jiryuyan da kürtele jüg-dür yayun ba ülü ügülen sayubasu kerbe degeli bütü/gesü: tegüber kü sayin: kerbe ese bütügesü tegün-ü qoyina degeli bütügeküyin tula: kiçiyeged degeli bütügesü: tebçiküyin aldal bolumui: kerbe ese bütügesü: tebçiküyin aldal bolumui: kerbe ese bütü/ge(be)sü ali jüg-eçe tedeger degel-ün ünesi ireged tende bi odqui</p> <p>ese bügesü itegemjitü elçi-eçe amin qabiy-a-tu ber eyimü neretü simnanča-yin tula degel-ün ünen alimad tedeger ögçü ilegegsen inu tere simnanča-yin yayun ber ese bütügsen-</p>	<p>ked ba ese bütübesü dörben tabun jiryuyan ta kürtele jüg-tür yayuba ülü ügülen sayuydaqui bui: dörben tabun jiryuyan ta kürtele yayuba ülü ügülen sayubasu ele: ked ba debel bütübesü teyin ele jokistu: ked ba ese bütübesü tegün-ü qoyin-a debel bütükü-yin tula ögçü debel bütübesü tebçikü-yin aldal bolqu bolai: ked ba ese bütübesü ali ba jüg-tür tedeger debel-ün ün-e bolqui tende bi oduydaqui bui: ese bügesü orosingqui sedkil-tü elçi-eçe amin qabiy-a tan-a bar eyimü eke ayay-q-a tegimlig-ün tula debel-ün ün-e ögküi: tedeger anu tere eke ayay-q-a tegimlig-i-yin kereg yayun ber ese</p>	<p>gal te ma grub na lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad par bya'o/ /lan bzhi lan lnga lan drug gi bar du phyogs su cang mi smra bar bsdad pa na gal te gos grub na de lta na legs/ gal te ma grub na de'i 'og tu gos grub pa'i phyir rtsal te gos grub na spang ba'i ltung byed do/ /gal te ma grub na phyogs gang na gos kyi rin de dag 'ongs pa der bdag 'gro bar bya'o/ /yang na yid brtan pa'i pho nya las tshe dang ldan pa dag gis dge slong ma che ge mo'i phyir gos kyi rin bskur ba de dag ni dge slong ma de'i don ci yang ma grub kyis shes par gyis</p>
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	bütügsen-iyer medetügei: amin qabiy-a-tu ber öber-iyen ed-i qoor qomsa ülü bolyaydaqui kemen ügülegedküi buyu: tegün-tür tere kü tegün-tür tere kü büged jang üiles bolai:	bütügsen-iyer (356a) medetügei: amin qabiy-a-du ber öber-iyen ed-i qoor qomsa ülü bolyaydaqui kemen ügülegedküi buyu: tegün-dür tere kü büged jang üile bolai:	iyer medetügei: amin qabiy-a-du ber ed-i qoor qomsa ülü bolyaydaqui kemen ügülegedküi buyu: tegün-dür tere kü büged jang üile bolai: : ::	bütügsen-iyer meden üiletügei: amin qabiy-a tan bar öber-ün ed-i buu qomsaday-a kemen jakiy-a ilegekü buyu tegün-dür tere anu jang üile bolai:	shig/ /tshe dang ldan pa dag gis rang gi nor chud ma gsan cig ces spring bar bya ste/ de la de ni cho ga yin no// //(11b:8)
PĀYANTIKA DHARMAS 40-45, 112-118					
	PBPr	UUBPr	HHBPr	MBPr	KBPr
BP.40	basa ali tere simnanča yambar ilaju tegüs nögčigsen todqoridugči nom-i nomlaysan ali bügesü tedeger-i dulduyidču: todqoridqui ülü boluyad: tere metü ilaju tegüs nögčigsen üjügülügßen nom-i bi medemüi: kemen ügülebesü tere simnanča-tur simanča-nar eyin kemen qutuy-tai-a či yambar	basa ali tere simnanča yambar ilaju tegüs nögčigsen todqoridugči nom-i nomlaysan ali bügesü tedeger-i dulduyidču todqoridqui ülü boluyad: tere metü ilaju tegüs nögčigsen üjegülügßen nom-i bi medemüi: kemen ügülebesü: tere simnanča-dur simanča-nar eyin kemen qutuy-dai-a či yambar	basa ali tere simnanča yambar ilaju tegüs nögčigsen tod/qaridugči nom-i nomlaysan ali bügesü tedeger-i dulduyidču (343b) todqaridqui ülü boluyad tere metü ilaju tegüs nögčigsen üjügülügßen nom-i bi medemüi: kemen ügülebesü: tere simnanča-tur simnanča-nar eyin kemen qutuy-dai-a či yambar	basa alimad eke ayay-q-a tegimlig eyin kemen yambar ilaju tegüs nögčigsen-ber jabsar-a tasulqui nom-dur nomlaysan alimad bükü tedeger-i sitübesü ber jabsar-a tasulqui ülü bolomui: tere metü ilaju tegüs nögčigsen-ber uqayuluysan nom-i biber medemüi kemen ügülebesü: tere eke ayayq-a-a tegimlig tegün-e eke ayay-q-a tegimlig-nuyud ber eyin kemen qutuy-tai-nuyud-a	(15a:5) /yang dge slong ma gang 'di skad ces ji ltar bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/ de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na dge slong ma de la dge slong ma rnams kyis 'di skad ces 'phags ma dag ji ltar

<p>ilaju tegüs nögčigsen todqoriduyči nom-i nomlaysan ali bügesü tedeger dulduyidču ber todqor-i ülü tasulqui boluyad:</p> <p>tere metü ilaju tegüs nögčigsen üjügülügsen nom-i bi medemüi: kemen teyin ülü ügülegdeküi:</p> <p>ilaju tegüs nögčigsen-i dayariydaqui:</p> <p>ilaju tegüs nögčigsen-i dayarigsan-iyar sayin ülü bolumui:</p> <p>ilaju tegüs nögčigsen inu teyin kemen ülü nomlamui:</p> <p>qutuy-tai-a todqoriduyči nom-ud kemebesü todqoriduyči büged bolai:</p> <p>ilaju tegüs nögčigsen neng olan jüil nomlayad</p> <p>tedeger-i sitübesü ü todqoridqui bolumui-y-</p>	<p>ilaju tegüs nögčigsen todqoriduyči nom-i nomlaysan ali bügesü tedeger dulduyidqu ber todqor-i ülü tasulqui boluyad:</p> <p>tere metü ilaju tegüs nögčigsen üjegülügsen-i bi medemüi: kemen teyin ülü ügülegdeküi:</p> <p>ilaju tegüs nögčigsen-i dayariydaqui</p> <p>ilaju tegüs nögčigsen-i dayariysan-iyar sayin ülü bolumui:</p> <p>ilaju tegüs nögčigsen inu teyin kemen ülü nomlamui:</p> <p>qutuy-dai-a todqoriduyči nom-ud kemebesü todqoriduyči büged bolai: kemen ilaju tegüs nögčigsen eng olan jüil nomlayad</p> <p>tedeger-i sitübesü ü todqoridqui bolumui-j-</p>	<p>ilaju tegüs nögčigsen todqariduyči nom-i nomlaysan ali bügesü tedeger duldu(yi)dqu (ber) todqori ülü tasulqui bolu/yad:</p> <p>tere metü ilaju tegüs nögčigsen üjügülügsen nom-i bi medemüi: kemen (teyin) ülü ügülegdeküi:</p> <p>ilaju tegüs nögčigsen-i dayariydaqui (:)</p> <p>ilaju tegüs nögčigsen-i dayariysan-iyar sayin ülü bolumui:</p> <p>ilaju tegüs nögčigsen inu teyin kemen ülü nomlamui:</p> <p>qutuy-dai-a todqariduyči</p> <p>_____</p> <p>büged bolai:</p> <p>ilaju tegüs nögčigsen eng olan jüil nomlayad</p> <p>tedeger-i sitübesü ü todqoridqui bolumui-j-</p>	<p>yambar ilaju tegüs nögčigsen-ber jabsar-a tasulqui nom-i nomlaysan alimad büküi tedeger-i sitübesü ber jabsar-a tasulqui ülü bolomui:</p> <p>tere metü ilaju tegüs nögčigsen burqan-bar uqayuluysan nom-i biber medemüi kemen teyin buu ügületügei:</p> <p>ilaju tegüs nögčigsen-i üteger-ün ülü basuydaqui:</p> <p>ilaju tegüs nögčigsen-i ütegerügsen-iyer sayin bolqu ülü boloyu:</p> <p>ilaju tegüs nögčigsen kemebesü teyin ülü (22a) nomlamui:</p> <p>qutuy-tai-a jabsar-a tasulqui nom-ud kemebesü jabsar-a tasulqui büged buyu kemen</p> <p>ilaju tegüs nögčigsen burqan-bar neng olan jüil-iyer nomlaysan buyu:</p> <p>teden-i sitübesü jabsar-a tasulqui bolqu ber:</p>	<p>bcom ldan 'das kyis bar du bcod pa'i chos su gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te/</p> <p>de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes de skad ma zer cig</p> <p>/bcom ldan 'das la skur ba ma 'debs shig</p> <p>/bcom ldan 'das la skur pas legs par mi 'gyur ro//</p> <p>bcom ldan 'das ni de skad mi gsung ngo/</p> <p>/'phags ma bar du gcod pa'i chos rnam ni bar du gcod pa nyid do zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/</p> <p>de dag bsten na bar du gcod par 'gyur gyis</p>
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	<p>a: qutuy-tai-a ta kilinçe-tü üjel-ün jüil-yin metü egüni talbiydaqui kemen soyuydaqui tere simnanča-tur simnanča-nar teyin kemen soyubasu ele: kerbe siltayan-i talbibasu tegüber sayin:</p> <p>tegüber ese talbibasu: tere siltayan-i talbiyulqui-yin tula: qoyar ta yurban ta ber üneker soyuydaqui: üneker</p> <p>ülügüldeküi: qoyar da : qoyar da yurban da üneker soyun: üneker üjügülbesü ele: tere siltayan-i talbibasu tegüber kü sayin kerbe ese talbibasu:</p> <p>_____</p>	<p>a: qutuy-dai-a ta kilinçe-dü üjel-ün jüil ene metü egüni talbiydaqui kemen soyuydaqui: tere simnanča-dur simnanča-nar teyin kemen soyubasu ele: ker be siltayan-i talbibasu tegüber sayin:</p> <p>tegüber ese talbibasu tere siltayan-i (360a) talbiyulqu-yin tula: qoyar da yurban da ber üneker soyuydaqui: üneker</p> <p>üjegüldeküi: qoyar da yurban da üneker soyun: üneker üjegülbesü ele: tere siltayan-i talbibasu tegüber kü sayin: ker be ese talbibasu:</p> <p>_____</p>	<p>a: qutuy-dai-a ta kilinçe-tü üjel-ün jüil ene metü egüni talbiydaqui kemen soyuydaqui tere simnanča-tur simnanča-nar teyin kemen soyu/basu ele: kerbe siltayan-i talbibasu tegüber sayin:</p> <p>tegüber ese talbibasu: tere siltayan-i talbiyulquyin tula: qoyar da yurbanta ber üneker soyuydaqui: üneker</p> <p>üjügüldeküi: qoyar da yurbanta üneker soyun: üneker üjügülbesü (ele): tere siltayan-i talbibasu tegüber kü sayin: kerbe ese tal/bibasus:</p> <p>_____</p>	<p>qutuy-tai-a ta nigül kilinçe-tü üjel-ün duri-yi ene metü egün-i talbituyai kemen soyuydaqui bui: tere eke ayay-q-a tegimlig-tür eke ayay-q-a tegimlig-üd ber teyin kemen soyubasu ked ba tere sitügen-i tebčibesü teyin ele sayin: ked ba ülü tebčikü bügesü tere sitügen-i tebčigülkü-yin tula qoyar yurban ta üneker soyuydaqui: üneker uqayuluydaqui soyuju üneker</p> <p>_____</p> <p>uqayulbasu tere sitügen-i tebčibesü teiyn ele jokistu: ked ba ülü tebčikü bügesü aldal bolqu bolai:</p>	<p>'phags ma (15b) khyod sdig pa can gyi lta ba'i rnam pa 'di lta bu 'di thong shig ces bsgo bar bya'o/ /dge slong ma de la dge slong ma rnams kyis de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par</p> <p>bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs/ gal te mi gtong na</p> <p>ltung byed do/</p>
BP.41	<p>basa ali tere simnanča medegseger kü teyin ügüleküi bodgali ene nom-un yosuyar kü ülü üiledün üjel-ün jüil-i</p>	<p>basa ali tere simnanča medegseger kü teyin ügüleküi bodgali ene nom-un yosuyar kü ülü üiledün üjel-ün jüil-i</p>	<p>basa ali tere simnanča medegseger (kü) teyin ügüleküi bodgali ene nom-un yosuyar kü ülü üiledün üjel-ün jüil-i</p>	<p>basa alimad eke ayay-q-a tegimlig medegseger kü teyin kemen ügüleküi nomčilan ese üiledügsen bodgali:</p>	<p>/yang dge slong ma gang shes bzhin du de skad zer ba'i gang zag chos bzhin du ma byas pa'i sdig pa can gyi lta</p>

	<p>tere ülü tebčiküi kiged ügüledün</p> <p>bayulqan ügüleküi qotala orosiqui bolun: qotala üiledküi boluyad: degen-luy-a qamtu nigen-e oron-tur kebtebesü aldai bolai:</p>	<p>tere ülü tebčiküi kiged ügüledün</p> <p>bayulqan ügüleküi qotala orosiqui bolun: qotala üiledküi boluyad: degen-lüge qamtu nigen oron-dur kebtebesü aldai bolai:</p>	<p>tere ülü tebčiküi kiged ügüledün</p> <p>bayulqan ügü/leküi qotala orosiqui bolun: qotala üiledküi boluyad: tegün-luy-a qamtu nigen oron-tur kebtebesü aldai bolai:</p>	<p>nigül-tü üjel-ün duri tedeger-i ülü tebčigči ba: üge-yi asuyad üileddüyü:</p> <p>ügede bolbasu kemen ügülegdeküi: qamuy-a orosin üiledügči qamuy-a edlen üiledüged tedeger-lüge qamtu nigen-e orosin kebtebesü aldai bolqu bolai:</p>	<p>ba'i rnam pa de dag ma spangs pa dang gтам 'dre bar byed/</p> <p>phebs par smra bar byed/ kun tu gnas par byed/ kun tu longs spyod par byed cing de dag dang lhan cig gnas gcig tu nyal na ltung byed do/</p>
BP.42	<p>siramani γayča ber eyin kemen yambar ilaju tegüs nögčigsen-ü taylal inu todqor-i tuyči bolai: kemen nomlaysan ali bügesü tedeger sitübesü ber todqariduyči ülü boluyad:</p> <p>tere metü ilaju tegüs nögčigsen üjügülügsen nom-i bi medemüi: kemen ügülebesü</p> <p>tere siramiri-tur simnanča-nar eyin kemen siramir-i-a či ker ilaju tegüs nögčigsen-ü taylal-ud todqor bolai:</p>	<p>sirmiri-yi γayča ber eyin kemen yambar ilaju tegüs nögčigsen-ü taylal inu todqar-i duyči bolai: kemen nomlaysan ali bügesü tedeger sitübesü ber todqoridqui ülü boluyad:</p> <p>tere metü ilaju tegüs nögčigsen üjegülügsen nom-i bi medemüi: kemen ügülebesü</p> <p>tere sirmiri-dur simnanča-nar eyin kemen sirmiri-a či ker ilaju tegüs nögčigsen-ü taylal-un todqar bolai:</p>	<p>sirimiri-yi γayčaber eyin kemen yambar ilaju tegüs nögčigsen-ü taylal inu todqoriduyči bolai: kemen nomlaysan ali büge/sü tedeger sitübesü ber todqoridqui ülü boluyad:</p> <p>tere metü ilaju tegüs nögčigsen üjegülügsen nom-i bi medemüi: kemen ügülebesü</p> <p>tere sirimiri-tur simnanča-(nar) eyin kemen sirimir-i-a či ilaju tegüs nögčigsen-ü taylal-ud todqor bolai:</p>	<p>nigen šigym-a ber eyin kemen: ene metü ilaju tegüs nögčigsen burqan-bar küseküi-nügüd anu jabsar-a tasuluyči buyu kemen nomlaysan alimad бүкү tedeger-i sitübesü ber jabsar-a tasuluyči ülü bolomui: tere metü ilaju tegüs nögčigsen burqan-bar uqayuluysan nom-i biber medemüi kemen ügülebesü: tere sigym-a-yi eke ayay-q-a tegimlig-üd ber eyin kemen šigym-a tegün-e či yambar ilaju tegüs nögčigsen</p>	<p>/dge tshul ma zhig kyang 'di skad ces/ 'di ltar bcom ldan 'das kyis 'dod pa rnams ni bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bsten kyang bar du gcod par mi 'gyur te//</p> <p>de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes zer na/</p> <p>dge tshul ma de la dge slong ma rnams kyis 'di skad ces dge tshul ma khyod ji ltar bcom ldan 'das kyis 'dod pa dag ni</p>

<p>kemen nomlaysan ali bügesü tedeger-i sitübesü ber todqoridqui ülü boluyad:</p> <p>tere metü ilaju tegüs nögčigsen-ü üjügülügsen nom-i bi medemüi: teyin kemen ügülegdeküi: ilaju tegüs nögčigsen-i ülü dayariydaqui ilaju tegüs nögčigsen-i dayarigsan-iyar sayin ülü bolumui: ilaju tegüs nögčigsen kemebesü teyin ülü nomlamui: siramir-a tayalal-i todqoridduyčid inu todqoridugči bolai: kemen ilaju tegüs nögčigsen neng olan jüil nomlayad</p> <p>tedeger-i dulduyidbasu totquridqui bolumui: siramir-i-a kilinčetü üjel-tür teyin büged</p>	<p>kemen nomlaysan ali bügesü tedeger-i sitübesü ber todqoridqui ülü boluyad:</p> <p>tere metü ilaju tegüs nögčigsen-ü üjegülügsen nom-i bi medemüi: teyin kemen ügülegdeküi: ilaju tegüs nögčigsen-i ülü dayariydaqui ilaju tegüs nögčigsen-i dayariysan-iyar sayin ülü bolumui: ilaju tegüs nögčigsen kemebesü teyin ülü nomlamui: sirmiri-a tayalal-i todqoriduyčid inu todqoriduyči bolai: kemen ilaju tegüs nögčigsen eng olan jüil nomlayad</p> <p>tedeger dulduyidbasu totquridqu bolumui: sirmiri-a kilinče-dü üjel-dür teyin büged</p>	<p>kemen nomlaysan ali bügesü tedeger-i sitübe/sü ber todqoridqui ülü boluyad:</p> <p>tere metü (344a) ilaju tegüs nögčigsen-ü üjügülügsen nom-i bi medemüi: teyin kemen ügülegdeküi: ilaju tegüs nögčigsen-i ülü dayariy/daqui: ilaju tegüs nögčigsen-i dayariysan-iyar sayin ülü bolumui: ilaju tegüs nögčigsen teyin ülü nomlamui: sirmiri-i todqoriduyčid inu todqoridugči bolai: kemen ilaju tegüs nögčigsen eng olan nomlayad</p> <p>tedeger-i dulduyidbasu tot/quridqui bolumui: sirimiri-i-a kilinčetü üjel-tür teyin büged</p>	<p>burqan-i küseküi-nügüd anu jabsar-a tasulbai kemen nomlaysan alimad бүкү tedeger-i (22b) sitübesü ber jabsar-a tasulqui ülü bolomui: tere metü ilaju tegüs nögčigsen burqan-u uqayuluysan nom-i biber medemüi kemen buu ügületügei: ilaju tegüs nögčigsen-e buu ütegetügei: ilaju tegüs nögčigsen-i ütegerügsen-iyer sayin busu boloyu: ilaju tegüs nögčigsen kemebesü teyin ülü nomlaqu bolai:: šigym-a küseküi anu jabsar-a tasulqui-nuyud kemebesü jabsar-a tasulqui büged buyu kemen ilaju tegüs nögčigsen burqan-bar neng olan jüil-iyer nomlaysan buyu: tedeger sitübesü jabsar- a tasulqui bolomui-j-a: šigym-a či kilinče-tü üjel-ün ene metü duri-yi</p>	<p>bar du gcod pa'o zhes gsungs pa gang dag yin pa de dag bstan kyang bar du gcod par mi 'gyur te/</p> <p>de ltar bcom ldan 'das kyis chos bstan pa bdag gis shes so zhes ma zer cig /</p> <p>bcom ldan 'das la skur ba ma 'debs shig/ bcom ldan 'das la skur bas legs par mi 'gyur ro/</p> <p>/bcom ldan 'das ni de skad mi gsung ngo/</p> <p>/dge tshul ma 'dod pa bar du gcod pa dag ni bar du gcod pa nyid do zhes bcom ldan 'das kyis rnam grangs du mar gsungs te/</p> <p>de dag bstan na bar du gcod par 'gyur gyis dge tshul ma khyod sdig pa can gyi lta ba'i rnam pa</p>
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<p>odqui ene metü egüni talbituyai: kemen soyuydaqui: tere siramir-tur simnanča-nar teyin büged soyubasu kerbe tere siltayan-i talbibasu tegüber kü sayin:</p> <p>ker be ese talbibasu tere siltayan-i talbiyulqui-yin tula qoyar ta yurban da üneker soyuydaqui: üneker üjügüldeküi:</p> <p>qoyar ta yurban da üneker soyun: üneker üjügülbesü tere siltayan-i talbibasu tegüber sayin:</p> <p>ker be es-e talbibasu ter-e sarimir-i ni-tur simnanča-nar egün-eče qoyinaysida sarmir-i ni-e či ilaju tegüs nögčigsen tegünçilen yaragsan dayin-i darugsan (99b) üneker tuyuluysan tere burqan-i üjügülügçi kemen ügülegdeküi:</p> <p>adali ariyun yabudal tan</p>	<p>odqui ene metü egüni talbituyai: kemen soyuydaqui: tere sirmiri-dur simnanča-nar eyin kemen soyubasu ker be tere simnanča-yi talbibasu tegüber kü sayin:</p> <p>ker be ese talbibasu tere siltayan-i talbiyulqu-yin tula qoyar da yurban da üneker soyuydaqui: üneker üjegüldeküi:</p> <p>qoyar da yurban da üneker soyun: üneker üjügülbesü: tere siltayan-i talbibasu tegüber (360b) sayin:</p> <p>ker be ese talbibasu tere sirmirini-dur simnanča-nar egün-eče qoyinaysi da sirmirini-e či ilaju tegüs nögčigsen tegünçilen iregsen dayini daruysan üneker tuyuluysan tere burqan-i üjegülügçi kemen ügülegdeküi:</p> <p>adali ariyun yabudal</p>	<p>odqui ene metü egüni talbituyai: kemen soyuydaqui: tere sirmiri-tur simnanča-nar teyin büged soyubasu kerbe tere simnanča-i talbibasu tegü ber kü sayin:</p> <p>kerbe ese talbibasu tere siltayan-i talbiyulqu-yin tula qoyar da yurbanta üneker soyuydaqui: üneker üjügüldeküi:</p> <p>qoyar da yurbanta üneker soyun: üneker üjügülbesü tere siltayan-i talbibasu tegüber sayin:</p> <p>kerbe ese talbibasu tere sirimiri-yi-tur simnanča-nar egün-eče qoyinay(si)da sirimiri-yi-e či ilaju tegüs nögčigsen tegünçilen iregsen dayini daruysan üneker tuyu/luysan tere burqan-i üjegülügçi kemen ügülegdeküi:</p> <p>adali ariyun yabudaldan</p>	<p>egün-i talbituyai kemen soyuydaqui: buyu:</p> <p>tere şigym-a-dur: eke ayay-q-a tegimlig-üd teyin kemen soyuqui-dur ked ba tere sitügen-i tebçibesü teyin ele jokistu:</p> <p>ked ba ülü tebçikü bügesü tere sitügen-i tebçigülkü-yin tula qoyar yurban ta üneker soyuydaqui: üneker uqayuluuydaqui bui:</p> <p>qoyar yurban ta üneker soyuju: üneker uqayulbasu: tere sitügen tebçikü bügesü teyin ele jokistu:</p> <p>ked ba ülü tebçikü bügesü şigym-a tegün-i eke ayay-q-a tegimlig-üd ber edüge qoyinaysida şigym-a-a či ilaju tegüs nögčigsen tegünçilen iregsen dayini daruysan üneker tuyuluysan tere burqan-i bayı buyu kemen buu ügületügei:</p> <p>adali ariyun yabudal-tu</p>	<p>'di lta bu 'di thong shig ces bsgo bar bya'o/</p> <p>/dge tshul ma de la dge slong rnams kyi de skad bsgo ba na gal te gzhi de gtong na de lta na legs/</p> <p>gal te mi gtong na gzhi de gtong bar bya ba'i phyir lan (16a) // gnyis lan gsum du yang dag par bsgo bar bya/ yang dag par bstan par bya'o/ /lan gnyis lan gsum du yang dag par bsgo/ yang dag par bstan pa na gzhi de gtong na de lta na legs /</p> <p>gal te mi gtong na dge tshul ma de la dge slong ma rnams kyi deng phyin chad dge tshul ma khyod bcom ldan 'das da bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de la ston pa'o zhes ma zer cig /</p> <p>tshangs pa mtshungs</p>
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	<p>mergen lam-a-yin oron metü ali bolqui: qoyina-ača kü ber ülü oduydaqui:</p> <p>simnača-nar-luy-a sirmiri-ni nigen-e qoyar söni-eče qoyinaysida nigen oron-tur erkisiyegči ali bügesü tere ber tere ber tegün qoyinaysi ta čimadur ülmbei mungqay-tu qutuytai či qaturiqui bar busud ta odqui kemen soyuydaqui</p> <p>basa ali tere simnanča-nar tere metü embüregülügsen sirmirini čiqula ayulqui ba čiqula üjügülküi ba</p> <p>tegün-luy-a qamtu nigen oron-tur kebtebesü aldal bolai:</p>	<p>dan mergen lam-a-yin oron metü ali bolqui: qoyina-ača qoyina-ača kü ber ülü oduydaqui:</p> <p>simnača-nar-luy-a sirmirini nigen-e qoyar söni-eče inaysi da nigen oron-dur erkesigči ali bügesü tere ber tegün-eče qoyinaysida čimadur ügei mungqay-du qutuytai či anduriqui bar busud da odqui kemen soyuydaqui:</p> <p>basa ali tere simnanča-tere metü embüregülügsen sirmirini čiqula ayulqui ba: čiqula üjegülküi ba:</p> <p>tegün-lüge qamtu nigen oron-dur kebtebesü aldal bolai:</p>	<p>mergen lam-a-yin oron metü ali bolqui: qoyina-ača qoyina-ača kü ber ülü oduydaqui:</p> <p>simnača-nar-luy-a sirmiri-ni nigen-e qoyar söni-eče qoyinaysida nigen oron-(tur) erkesigči ali bügesü tere ber tegün-eče qoyinaysida čimadur ügei mungqay-tu qutuytai či qaduriqui bar busudda odqui kemen soyuydaqui</p> <p>basa ali tere simnanča-tere metü embüregülügsen sirmirini čiqula ayulqui ba čiqula üjügülküi ba</p> <p>tegün-luy-a qamtu nigen oron-tur kebtebesü aldal bolai:</p>	<p>mergen blam-a-yin oron metü: alimad bolqu-yi dayaqi-dur ber buu yabuydaqui:</p> <p>eke ayay-q-a tegimlig-nuyud ba šigym-a qamtu qoyar söni-yin inaysi nigen-e orosin kebteküi-dür: erke-ber ali бүкү edüge ene inaysida tan-dur ügei: edüge ekener (23a) mungqay-tu tan-i umartaysan-iyar busud-ta odudqun kemen soyuydaqui bui::</p> <p>basa alimad eke ayay-q-a tegimlig medegseger kü tere metü umartaqu: šigym-a čiqula ayul-un üiledküi ba: čiqula üjügül-ün üiledküi ba: qamuy-a edlen üiledküi ba : qamuy-a orosin üiledküi ba:</p> <p>tegün-lüge qamtu nigen-e orosin kebtebesü aldal bolqu bolai:</p>	<p>par spyod pa mkhas pa bla ma'i gnas lta bu gang yang rung ba'i phyi bzhin du 'ang ma 'gro shig /</p> <p>dge slong ma rnams dang/ dge tshul ma lhan cig nub gnyis tshun chad gnas gcig tu nyal du dbang ba gang yin pa de tshun chad khyod la med de bud med gti mug can khyod bsnyil gyis gzhan du song shig ces bsgo bar bya'o/</p> <p>/yang dge slong ma gang shes bzhin du de ltar bsnyil ba'i dge tshul ma nye bar 'jog par byed dam/ nye bar ston par byed dam/ kun du longs spyod par byed dam/ kun du gnas par byed dam/ de dang lhan cig gnas gcig tu nyal na ltung byed do/</p>
BP.43	simnanča-nar nigen sine degel-i olbasu öngge-yi	simnanča-nar nigen sine degel-i olbasu öngge-yi	simnanča-nar nigen sine degel-i olbasu öngge-yi	basa eke ayay-q-a tegimlig nigen sin-e	/yang dge slong ma gang gos sar pa zhig

	<p>urbayul-un yurbayula köke ba ulayan ba yal sir-a bar ali bügesü öngge-yi urbayuldaqui bolai:</p> <p>ker be simnanča-nar sine degel-ün öngge-yi yurbalqan yurbayula köke ba: ulayan ba: yal sir-a bar amin bar bolqui öngge-yi qubilya üiledbesü</p> <p>_____</p> <p>aldal bolai:</p>	<p>urbayul-un yurbayula köke ba: ulayan ba al sir-a bar ali bügesü öngge-yi urbayuldaqui bolai:</p> <p>ker be simnanča-nar sine degel-ün öngge-yi qubilqan yurbayula köke ba: ulayan ba: al sir-a bar alin bar bolqui öngge-yi qubilqan üiledbesü</p> <p>_____</p> <p>aldal bolai:</p>	<p>urbiyulun yurbayula köke ba ulayan ba al sira bar ali bügesü öngge-yi urbayuldaqui bolai</p> <p>kerbe simnanča sine degel-ün öngge-yi qubilqan yurbayula köke ba: ulayan ba: al sira bar alin bar bolqui öngge-yi qubilqan üiledbesü</p> <p>_____</p> <p>aldal bolai:</p>	<p>debel olbasu öngge qubilyaqui yurban buyu köke ba: ulayan ba: al sir-a-ača ali bolqui öngge qubilyaydaqui:</p> <p>ked ba eke ayay-q-a tegimlig-üd-ber sin-e debel-ün öngge qubilyaqui yurban anu köke ba: ulayan ba: al sir-a-ača ali boldaqun-i öngge-yi qubilyal ügegüi-e qamuγ-a edlen üileddüyü: qamuγ-a orosin üiledbesü</p> <p>aldal bolqu bolai:</p>	<p>rnyed na kha sgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha bsgyur bar bya'o/</p> <p>/gal te dge slong mas gos sar pa kha bsgyur ba gsum po sngon po 'am/ dmar po 'am/ ngur smrig las gang yang rung bar kha ma bsgyur bar</p> <p>kun tu longs spyod par byed/ kun du gnas par byed na</p> <p>ltung byed do/</p>
BP.44	<p>basa ali tere simnanča</p> <p>_____</p> <p>erdeni kemen sedkijü: öber-ün yar-iyar abqui ba abqayulbasu qotala-yi bayasqaqui qoriyan-tur qariy-a-tu aqui ba keyid-ün oron-tur qariyatu-ta aqui-ača busu qariyatu ta aldal bolai:</p> <p>simnanča-nar qotala-yi bayasqaqui qoriyan-tur</p>	<p>basa ali tere simnanča</p> <p>erdeni ba:</p> <p>erdeni kemen sedkijü öber-ün yar-iyar abqui ba: abqayulbasu qotala-yi bayasqaqui qoriyan-tur qariyatu-da aqui ba keyid-ün oron-dur qariyatu da aqui-ača busu qariyatu da aldal bolai:</p> <p>simnanča-nar qotalayi bayasqaqui qoriyan-dur</p>	<p>basa ali tere simnanča</p> <p>_____</p> <p>erdeni kemen sedkijü öberün yar-iyar abqui abqayulbasu qotala-yi bayasqaqui qoriyan-tur) (344b) qariyatuda aqui ba keyid-ün oron-tur qariyatuda aqui-ača busu qariyatu-da aldal bolai:</p> <p>simnanča-nar qotala-yi bayasqaqui qoriyan-tur</p>	<p>basa alimad eke ayay-q-a tegimlig erdeni ba erdeni-dür ügülegçi öber-ün yar-iyar abqui ba: abqayulqui-dur: qotala bayasqui qoriyan-dur anggida sayuqui ba: oron bayising-dur qariy-a-tu-da sayuqui-ača busu aldal bolqu bolai:</p> <p>eke ayay-q-a tegimlig-ber qotala bayasqui</p>	<p>/yang dge slong ma gang rin po che 'am/ rin po cher smos pa rang gi lag gis len tam/ len du 'jug na kun dga' ra bar gtogs pa na 'dug gam/ gnas khang du gtogs pa na 'dug pa ma gtogs te ltung byed do/</p> <p>/dge slong mas kun dga' ra bar gtogs pa na</p>

	qariyatu ba keyid-ün oron-tur qariyatu-ta erdeni ba erdeni-yi kemen sedkijü: sayuysan-i ene ken buyu: tere abumui uu: kemen sedkijü tere metü sedkil-iyer jabdaqui buyu: tegün-tür tere büged jüg üile bolai:	qariyatu ba: keyid-ün oron-dur qariyatu da erdini ba: erdini-yi kemen sedkijü: sayuysan-i ene ken buyu: tere abumui uu: kemen sedkijü: tere metü sedkil-iyer abtaqui buyu: tegün-dür tere büged jang üile bolai:	qariyatu ba keyid-ün oron-tur qariyatu erdeni ba: erdeni-yi kemen sedkijü sayuysan-i ene ken buyu : tere abumui uu: kemen set(ki)jü tere metü sedkil-iyer abtaqui buyu: tegündür tere büged jang üile bolai:	qoriyan-dur qariy-a-tu ————— erdni-dür ügülen açi- dur ene kenügei bui tegün-i abçu bolomui-j- a: tegün-i abçu bolomui uu kemen ene metü sedkil-iyer abuydaqu büged tegün-dür tere anu jang bolai::	————— rin po cher smos pa 'dug pa la 'di su'i yin pa de len par 'gyur grang snyam pa de lta bu'i sems kyis blang bar bya ste/ de la de ni cho ga yin no/
BP.45	ilaju tegüs nögčigsen jarim jarim sara boluyad: ukiyaqui nomlaysan tere tegün- eče jokilduyul-un üiledbesü çay-aça busu aldal-tu bolai: tegün-tür çag inu ene buyu: qabur-un ilegü sara-yin jarim kiged qoyar-un-u uridu sara-yin jarim kiged edeger yurbayula inu qalayun-u çay bolai: ülemji inu ebdügsen çay bolai: üiles-ün çay bolai: mör-ün çay bolai:	ilaju tegüs nögčigsen jarim jarim sara boluyad ukiyaqui nomlaysan tere tegün- eče jokilduyul-un üiledbesü çay-aça busu aldal-du bolai: tegün-dür çay inu ene buyu: qabur-un ilegü sara-yin jarim kiged qoyar jun-u uridu sara-yin jarim kiged edeger yurbayula inu qalayun-u çay bolai: ülemji inu (361a) ebdügsen çay bolai: üiles-ün çay bolai: mörün çay bolai:	ilaju tegüs nögčigsen jarim jarim sara boluyad ukiyaqui nomlaysan tere tegünče jokilduyulun üiledbesü çay-aça busu aldal-tu bolai: tegündür çay inu ene buyu: qaburun ilegü sara-yin jarim kiged qoyar jun-u urtu sara-yin jarim kiged edeger yurbayula inu qalayun-u çay bolai: ülemji inu ebdügsen çay bolai: üiles-ün çay bolai: mörün çay bolai:	ilaju tegüs nögčigsen burqan-bar jarim jarim sar-a boluyad ukiyan üiledküi-yi nomlaysan tegün-eče çay busu-dur ukiyabasu çay-aça anggida aldal bolqu bolai: tegün-dür çay anu ene bui: qabur-un jarim ülegü qoyar sar-a : jun-nuyud- un (23b) uridu ba: jarimdus-luy-a yuban sar-a ene kemebesü qalayun-u çay bolai: ülegsene inu ebedküi çay bui: üile-yin çay mör-ün çay:	/bcom ldan 'das kyis zla ba phyed phyed cing khrus bya bar gsungs pa de las dus ma yin par byed na dus ma gtogs te ltung byed do/ /de la dus ni 'di yin te/ so ga rnams kyi (16b) zla ba lhag ma phyed dang gnyis/ dbyar rnams kyi dang po dang zla ba phyed dang gsum po 'di ni tsha ba'i dus so/ /lhag ma ni na ba dus so/ /las dus so/ /lam dus so/

	keyin čaj bolai: qurayin čaj buyu: _____	key-yin čaj bolai: qor-a-yin čaj buyu: _____	keyin čaj bolai: qora-yin čaj bolai: _____	kei-yin čaj: qur-a-yin čaj: salkin qur-a-yin čaj buyu: tegün-dür ene anu čaj bolai:	/rlung dus so/ /char dus so/ /rdzi char dus te/ de la de ni dus yin no/(16b:1)
BP.112	basa ali tere simnanča- nar busud ügei aqui keyid-tür söni kebtbesü aldal bolai: _____	basa ali tere simnanča- nar busud ügei aqui keyid-dür söni kebtbesü aldal bolai: _____	basa (ali) tere simnanča-nar busud ügei aqui keyid-tür söni kebtbesü aldal bolai: basa ali tere simnanča- nar busud ügei aqui keyid-tür söni kebtbesü aldal bolai	basa ali eke ayay-q-a tegmilig-üd busu eke ayay-q-a tekimlig ügei oron ger-tür söni kebtbesü aldal bolqu bolai: _____	(19a:7) /yang dge slong ma gang dge slong ma gzhan med par gnas khang du mtshan mo nyal na ltung byed do/ _____
	janggi-tur inu nigen siregen-tür kebteküi kiged: ögčijü jirjaqui tabun jüil: jayilun ukiyaqui kiged: sayin ünür ür-e-(yin) tosun kiged usun-iyar ukiyaqui bolai:	janggi-dur inu nigen siregen-dür kebteküi kiged: ögčijü arčiqui tabun jüil: jayil-un ukiyaqui kiged sayin ünür ür-e-yin tosun kiged usun-iyar ukiyaqu bolai:	janggi-tur inu nigen siregen-tür kebteküi kiged: ögčijü arčiqui tabun jüil: jayilad ukiyaqui kiged: sayin ünür ür-e-yin tosun kiged usun-iyar ukiyaqu bolai:	janggi-dur: nigen (28a) siregen-dür anu kebteküi: kkir arčin üiledküi: tabun jüil ba: jayilqu ukiyan üiledküi kiged: sayin ünür ba ür-e-yin tosun kiged anu usun ukiyaqu bolai:	/sdom la/ khri gcig la ni nyal ba dang/ /dril phyi byed pa rnam lga dang / /bkru bshal byed dang dri zhim dang / /'bru mar dang ni chu khrus so/
BP.113	basa ali tere simnanča- nar qamtu nigen-e siregen deger-e kebtbesü aldal bolai:	basa ali tere simnanča- nar qamtu nigen-e siregen deger-e kebtbesü aldal bolai:	basa ali tere simnanča- nar qamtu nigen-e siregen degere kebtbesü aldal bolai:	basa ali eke ayay-q-a tegmilig eke ayay-q-a tegmilig-üd-luy-a qamtu nigen-e nigen	/yang dge slong ma gang dge slong ma dang lhan gcig khri gcig gi steng du nyal na ltung

				siregen-ü deger-e kebtibesü aldal bolqu bolai:	byed do/
BP.114	basa ali tere simnanča öber-ün bey-e-yi simnanča-nar-iyar öggün arčiyulbasu aldal bolai:	basa ali tere simnanča- nar-un ¹⁴ öber-ün bey-e- yi simnanča-nar-iyar öggün arčiyulbasu aldal bolai:	basa ali tere simnanča- nar-un öber-ün bey-e-yi simnanča-nar-iyar öggün arčiyulbasu aldal bolai:	basa eke ayay-q-a tegimlig öber-ün bey-e- yin kkir-i eke ayay-q-a tegimlig ber arčiyulbasu aldal bolqu bolai:	/yang dge slong ma gang rang gi lus la (19b) dge slong ma dril phyi byed du 'jug na ltung byed do/
BP.115	basa ali tere simnanča- nar öber-ün bey-e-yi buyan-u soyuŋči üge ber öggün arčayulbasu aldal bolai:	basa ali tere simnanča- nar (364b) öber-ün bey- e-yi buyan-u suruŋči üge ber öggün arčiyulbasu aldal bolai:	basa ali tere simnanča- nar öber-ün bey-e- buyan-u suruŋči ügeber öggün arčiyulbasu aldal bolai:	basa eke ayay-q-a tegimlig öber-ün bey-e- dür ŋigym-a ber arčiyulbasu aldal bolqu bolai::	/yang dge slong ma gang rang gi lus la dge slong ma gdri la phyi byed du bcug na ltung byed do/
BP.116	basa ali tere simnanča- nar öber-ün bey-e-yi sarmiri-i ber öggün arčayulbasu aldal bolai:	basa ali tere simnanča- nar öber-ün bey-e-yi sirmiri ber öggün arčiyulbasu aldal bolai:	basa ali tere simnanča- nar öberün beyeyi sirimiri-yi ber öggün arčiyulbasu aldal bolai:	————	————
BP.117	basa ali tere simnanča- nar öber-ün bey-e-yi gergei ten-ü amabar öggün arčiyulbasu aldal bolai:	basa ali tere simnanča- nar öber-ün bey-e-yi gergei denü amabar öggün arčiyulbasu aldal bolai:	basa ali tere simnanča- nar öberün beyeyi gergei den-ü amabar öggün arčiyulbasu aldal bolai:	basa ali eke ayay-q-a tegimlig öber-ün bey-e- dür egil ekener-iyar kkir-i arčiyulbasu aldal bolqu bolai:	/yang dge slong ma gang rang gi lus la khyim pa mo dril phyi byed du bcug na ltung byed do/
BP.118	basa ali tere simnanča- nar öber-ün bey-e-yi qotala bitügči gergei ber öggün arčayulbasu aldal bolai:	basa ali tere simnanča- nar öber-ün bey-e-yi qotala bitügči gergei ber öggün arčiyulbasu aldal bolai:	basa ali tere simnanča- nar öberün beyeyi qotala bitügči gergei ber öggün arčiyulbasu aldal bolai:	basa ali eke ayay-q-a tegimlig-üd öber-ün bey-e-yi bariyaračvaki bar kkir-i arčiyulbasu aldal bolqu bolai:	/yang dge slong ma gang rang gi lus la kun tu rgyu mo dril phyi byed du bcug na ltung byed do/

¹⁴ Marked by across from the left and from the right.

	_____	_____	basa ali tere simnanča- nar öberün beyeyi qotala bitügçi gergei ber öggün a(r)çiylbasu aldal bolai	_____	_____
PRATIDESANĪYA DHARMAS 2-10					
	PBPr	UUBPr	HHBPr	MBPr	KBPr
BPrd.2-10	basa ali tere simnanča ese ebedtele busud-un ger-eçe öber-ün tulada taray tosun _____ _____ _____ ür-e-yin tosun-u kügesün jiyasun-u miqan kiged miqa qarayaysan miqan-i abuyad uququi ba: idebesü tere simnanča yadayata jun-u keyid-tür oduyad: simnanča-nar-tur qutuy- tai (?) nadur mayusiyaqui-yin oron	basa ali tere simnanča ese ebedtele busud-un ger-eçe öber-ün tulada taray tosun _____ ür-e-yin tosun bal ür-e-yin tosun-u kügesün jiyasun-u miqan kiged miq-a qatayaysan miqan-i abuyad uuqubasu ba: idebesü tere simnanča yadayun jun-u keyid- dür oduyad: simnanča-nar-dur qutuy-dayis-a nadur mayusiyaqui-yin oron	basa ali tere simnanča ese ebedtele busud-un ger-eçe öber-ün tula/da tara: tosun : _____ _____ _____ ür-e-yin tosun-u kügesün jiyasun miqan kiged miq-a qatayaysan miqan abuyad uqu/qui ba: idebesü tere simnanča yadayun jun-u keyid-tür _____ qutuy-dayis-a nadur mayusiyaqu-yin oron yosutu busu bolai:	basa alimad eke ayay-q- a tegimlig ebedküi ügei busud-un ger-eçe öber- ün tula taray kiged tosun ba qayilumal tosun kiged ür-e-yin tosun: bal kiged buram-un kügesün: jiyasun-u miy-a: miy-a kiged qataysan miy-a-yi abču uuqui ba: idebesü tere eke ayay-q-a tegimlig ber yadayadu jun-u bayising-dur odqu buyu: eke ayay-q-a tegimlig- nuşud ta qutuy-tai- nuşud öber-i mayusiyaqu-yin ? ügei	(21a:8)/yang dge (21b) slong ma gang mi na bar gzhan gyi khyim nas bdag gis don du zho dang / mar dang / zhun mar dang / 'bru mar dang / sbrang rtsi dang / bu ram gyi dbu ba dang / nya sha dang/ sha dang / sha skam blangs te 'thungs sam zos na dge slong ma das phyi rol dbyar khang du song ste/ dge slong ma rnams la 'phags ma dag bdag la smad pa'i gnas mi rigs pa so sor bshags par

	yosutu busu bolai: öber-e öber-e namančilaqui boluysan-iyar tere nom-i namančilasuylai kemen öber-e öber-e namančilaydaqui buyu: edeger nom ber öber-e öber-e namančilaydaqui bolai:	yosutu busu bolai: öber-e öber-e namančilaqui boluysan-iyar tere nom-i namančilasuylai kemen öber-e öber-e namančilaydaqui buyu: edeger nom ber öber-e öber-e namančilaydaqui bolai:	öbere namančilaqui boluysan-iyar tere nom-i namančilasuylai kemen öbere öbere (350a) öbere öbere namančilaydaqui buyu: edeger nom ber öbere öbere namančilaydaqui bolai:	oron-dur öber-e öber-e namančılan üiledküi boluysan-iyar: tere nom-dur öber-e öber-e namančilaqui buyu kemen öber-e öber-e namančilaydaqui buyu: basa ene nom-dur öber-e öber-e namančilaydaqui bui:	bya ba byung gis chos de so sor bshags so zhes so sor bshags par bya ste/ chos 'di yang so sor bshags par bya'o/ (21b:3)
SUMMARY					
	qutuy-tayis-a öber-e öber-e tonilyayči-yin sudur-i ungsin barabai:	qutuy-dayis-a öber-e öber-e tonilyaqu-yin sudur-i ungsin baribai:	qutuy-dayis-a öbere öbere tonilyaqui-yin suduri ungsin barabai:	qutuy-tai-nuyud öber-iyen anggida tonilqu-yin sudur ungsiqui terigülen ügülküi ungsin baribai::	(24a:1) /'phags ma dag bdag gis so sor thar pa'i mdo gdon pa'i gleng gzhi bton zin to/
	činedüs-e ilaydaqui: boluysan arban naiman nom kiged quvaray-ud-un qorin ülejü qoçorugsan yučin yurban tebčiküi aldal-un jayun nayan aldal-un nom: öber-e öber-e namančilaqui-yin arban nigen nom surtayun-u olan nom kiged:	činedüs-e ilaydaqui boluysan arban naiman nom kiged quvaray-ud-un qorin ülejü qoçoruysan yučin yurban tebčiküi aldal-un nom jayun nayan aldal-un nom: öber-e öber-e namančilaqu-yin arban nigen surtayun-u olan nom kiged:	čidüs-e ilaydaqui boluysan arban naiman nom kiged quvaray-ud-un qorin ülejü qoçoruysan yučin yurban tebčiküi aldal-un jayun nayan aldal-un nom: öbere öbere namančilaqu-yin arban nigen nom surtayun-u olan nom kiged:	doroyiddayulqu-yin naiman nom kiged: quvaray-un ülegsén qorin nom kiged: tebčiküi aldal-un yučin yurban nom ba: aldal-un jayun naiman nom kiged: öber-e öber-e namančilaqu-yin arban nigen nom ba: surtayun-u olan nom kiged:	/pham par 'gyur ba'i chos brgyad dang / dge 'dun lhag ma'i chos nyi shu dang / spang ba'i ltung byed kyi chos sum bcu rtsa gsum dang / ltung byed kyi chos brgya brgyad bcu dang / so sor bshags par bya ba'i chos bcu gcig dang / bslab pa'i chos mang po dang

	temeçel-i amurliyulqu- yin doloğan nom-i ungsin baribai:	temeçel-i amurliyulqu- yin doloğan nom-i ungsin baribai:	temeçeli amurli/γulqui- yin doloğan nom-i ungsin barabai:	temeçel-i amurliyulqu- yin doloğan nom-i ungsin baribai:	rtsod pa zhi bar bya ba'i chos bdun po dag bton zin to/
CONCLUSION					
	ilaju tegüs nögçigsen tegünçilen iregsen dayin-i daruysan üneker tuγuluyusan burqan tegünü sudur-tur qariyatu boluyad: üçüken quriyaysan inu edeger bolai:	ilaju tegüs nögçigsen tegünçilen iregsen dayini daruysan üneker tuγuluyusan burqan tegünü sudur-dur qariy- a-du boluyad: üçüken quriyaysan inu edeger bolai:	ilaju tegüs nögçigsen tegünçilen iregsen dayini daruysan üneker (352b) tuγuluyusan burqan tegünü sudur-tur qariyadu boluyad: üçüken quriyaysan inu edeger bolai:	ilaju tegüs nögçigsen tegünçilen iregsen dayini daruysan üneker tuγuluyusan tere burqan- u sudur-tur qariy-a-tu boluyad quriyaysan anu edeger buyu:	/bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de'i mdor gtogs shing bsdus pa ni 'di dag go/
	ali tere busud-aça boluysan nom-tur dayan adali tere nom-i ber tan- tur jokilduγulun adali bayasqan ülü temeçen sedkil-i qotala-aça sakiqi duradqui kiged serel бүкүи ber жүкеçiri bolaydaqui:	ali tere busud-aça boluysan nom-dur dayan adali tere nom-i ber tan-dur jokilduγul- un adali bayasqan ülü temeçen sedkil-i qotala- aça sakiqi duradqui kiged: serel бүкүи ber jokaçari bolaydaqui:	ali tere busud-aça boluysan nom-tur dayan adali tere nom-i ber tan- tur jokilduγulun adali bayasqan ülü temeçen sedkil-i qotala-aça sakiqi duradqui kiged serel бүкүи ber jokaçari bolaydaqui:	ta busud-aça bolqui nom-i dayan jokilduqi tere nom-dur ber ta bükün neyisiküi ba: jokilduqi ba: bayasqui ba: ülü temeçen qamuy amitan- i sakiqi ba: duradqui kiged sereküi- tü ber bisilaydaqu bui:	/gang gzhan nas 'byung ba'i chos kyi rjes su 'thun pa'i chos de la yang khyed rnams 'dum pa dang / 'thun pa dang / dga' ba dang / mi rtsod par sems kun tu bsrung ba dang / dran pa dang / bag yod pas rnal 'byor du bya'o/
	küliküi-e berke degedü küliçel inu γasalang-aça nögçigsen-i degedü kemen burqan nomlabai::	küliçeküi-e berke degedü küliçel inu γasalang-aça nögçigsen-i degedü kemen burqan nomlabai:	küliküi-e berke degedü küliçel inu γasalang-aça nögçigsen-i degedü kemen burqan nomlabai::	küliçenggüi qatayujil- un degedü küliçenggüi ber: nirvan-i degedü kemen burqan nomlabai:	/bzod pa dka' thub dam pa bzod pa yis / /mya ngan 'das pa mchog ces sangs rgyas gsung /

	mayad yarču busud-i künügegči simnanča bolai:	mayad yarču busud-dur qoor boluyad busud-i künügegči simnanča bolai:	mayad yarču busud-tur qoor boluyad: busud-i künügegči simnanča bolai:	mayad yaruysan busud-ta qoorlaqui ba: busud-i künügegči toyin busu bolai::	/rab tu byung ba gzhan la gnod pa dang gzhan la 'tshe ba dge sbyong ma yin no/
	nidün tegüsügsen činedüs-i darui bügesü:: küčün üčügükede yambar бүкүи метү merged ene yirtinčü-tür amiduraqui ber: kilinčes-i oγoyata tebčiküi: dayarin qoor ülü üiledügdeküi:	nidün tegüsügsen činedüs-i darui bügesü: küčün üčügüketen yambar бүкүи метү (369b) merged ene yirtinčü-dür amiduraqui ber: kilinčes-i oγoyata tebčimüi: dayarin qoor ülü üiledügdeküi:	nidün tegüsügsen činedü/si darui bügesü: küčün üčügüketen yambar бүкүи метү merged: ene yirtinčü- dür amiduraqui ber: kilinčesi ülü tebčiküi: dayarin qoor ülü üiledüg/deküi:	nidü tan amitan бүкүи ber (34b) dayusqar ügei nuγud ker metü merged ber ene yirtinčü-dür amiduran: nigül-nügüd-i oγoyata tebčijü: ülü üteger-ün qoor ülü üiledküi:	/mig ldan 'gro ba yod pa yis/ /nyam nga ba dag ji bzhin du/ /mkhas pas 'tsho ba'i 'jig rten 'dir/ /sdig pa dag ni yongs su spang / /skur pa mi gdab gnod mi bya//
	brati moyča-yi-ber bekelegdeküi ene idegen-ü činegen-i ber uqaydaqui: masi bütege oron-tur surulčaydaqui: ülemji te sedkil-iyen üneker barilduγulqu kemebesü burqan-u sasin bui:	brati mogča-yi-ber bekilegdeküi: ene idegen-ü činegen-i ber uqaydaqui: masi kütege oron-dur surulčaydaqui: ülemji de sedkil-iyen üneker barilduγuldaqui kemebesü: burqan-u sasin bui:	brati moyča-yi-ber bekilegdeküi: ene idegen-i činegen-i ber uqaydaqui: masi kütege oron-tur surulčaydaqui: ülemji de sedkil-iyen üneker barilduγuldaqui kemebesü burqan-u sasin bui:	anggida tonilqui ču külin üiledküi: idegen činege ber uqaydaqui: aqalay kijayar oron-dur orosiγdaqui: ülemji sedkil-i üneker barildubasu: ene anu burqan-u šasin bolai:	so sor thar pa 'ang bsdam par bya/ /zas kyi tshod kyang rig par bya/ /bsam mtha'i gnas su gnas par bya/ /lhag pa'i sems la yang dag sbyor/ 'di ni sangs rgyas bstan pa yin/
	yambar jügei-yin čečeg- eče: öngge ünür-tü qanul ügei-e: simq-i simejü niseküi metü:	yambar jügei-yin čečeg- eče öngge ünür-dü qanul ügei-e simas-i simejü niseküi metü:	yambar jügei-yin čečeg- eče öngge ünür-dü qanul ügei-e : simas-i simejü nisküi metü:	yambar jügei čečeg-eče : öngge ünür-tür ülü qoorlan:: sim-a-yi simejü nisküi metü:	/ji ltar bung ba me tog (24b) las/ /kha dog dri la mi gnod par/ /khu ba bzhibs nas 'phur ba ltar/

	tegünčilen čidayči-yin balyasun bitümüi:	tegünčilen čidayči-yin balyasun bitümüi:	tegünčilen čidayči-yin balyasun bitümüi::	tegünčilen čidayči balyasun-dur bitüküi:	/de bzhin thub pa grong du rgyu/
	bi yosutu kiged yosun öggün-i belgeten üiledüged: busud inu ülü jokildugči kiged busud-i: egüdüksen kiged ese egüdügse(d)-tür busu:: ülemji sedkil-iyen seregdeküi buyu:	bi yosutu kiged yosun ügegün-i belgeten üiledüged: busud inu ülü jokilduyčın kiged busud-i egüdüksen kiged ese egüdüksed-dür busu: ülemji sedkil-iyen seregdeküi buyu:	bi yosu-du kiged yosun- i ügegü/ni belge ten üilegdüged: busud inu ülü jokil/duyčın kiged busud-i: egüdüksen kiged ese egüdüksed-tür busu:: ülemji sedkil-iyen serigdeküi buyu:	öber-iyen ijayur kiged kümün-ü ijayur ba: onoydaqu büged busud- un: ülü jokilduqui-luy-a busud-un üiledküi ba ese üiledüksed-te busu: ülemji sedkil-dür seregdeküi buyu:	/bdag gis rigs dang mi rigs la/ /brtag par bya ste gzhan rnams kyi/ /mi mthun pa dang gzhan rnams kyi// byas dang ma byas rnams la min/ /lhag pa'i sems la bag bya ste/
	čidayči-yin čidayun-i siltayan-tur surulčaydaqui: ooyata amurilan nasuda duridqal tegüsügsen: aburagči yasalang ügei buyu:: öglige ber buyan-i sayitur nemegülüyü: sayitur quriyan dayisun terigüten ülü bolumui:	čidayči-yin čidayun-u siltayan-dur surulčaydaqui: ooyata amurlin naquda duridqal tegüsügsen: ibegegči yasalang ügei buyu: öglige ber buyan-i sayitur nemegülüyü: sayitur quriyan dayisun terigüten ülü bolumui:	čidayči-yin čidayun-u siltayan-tur surulčaydaqui: ooyata amurlin nasuda duradqal tegüsügsen: ibegegči yasalang ügei buyu: : öglige ber buyan-i sayitur nemegülüyü sayitur quriyan dayisun terigüten ülü bolumui:	čidayčın surtayun sitügen-nügüd-i suruydaqui:: čiqula amurliysan-i nasuda duradqui: aburayči yasalang ügei bui: öglige-ber buyan-i sayitur nemegülüyü: sayitur bekelebesü dayisun terigüten ülü boluyu:	/thub pa'i bslab gzhi rnams la bslab/ /nyer zhi rtag tu dran ldan pa'i/ /skyes pa mya ngan med pa yin/ /sbyin pas bsod nams rab tu 'phel// legs bsdams dgra sogs mi 'gyur ro/
	buyan-luy-a tegüsügsen-iyer kilinče- yi tebčiyü: nisvanis bariydagsan- iyar yasalang-ača nögčimüi:	buyan-luy-a tegüsügsen-iyer kilinče- yi tebčiyü: nisvanis baraydaysan- iyar yasalang-ača nögčimüi:	buyan-u-luy-a tegüsügsen-iyer kilinče- yi tebčiyü: nisvanis baraydaysan- iyar yasalang-ača nögčimüi:	buyan tegüsügsen-iyer nigül tarqayu: nisvanis baraysan-iyar nirvan boloyu:	/dge dang ldan pas sdig pa spong / /nyon mongs zad pas mya ngan 'da'/

	qamuy kilinče-i ülü üileddeküi buyu: tere çiyulıyan qotala tegüsgegdeküi: öber-ün sedkil inu oıoyata nomoyadqayçi: ene kemebesü burqan-u sasin buyu:	qamuy kilinçes-i ülü üileddeküi buyu: buyan çiyulıyan qotala tegüsgegdeküi: öber-ün sedkil inu oıoyata nomoyadqayçi: ene kemebesü burqan-u sasin buyu:	qamuy kilinçe-u ülü üileddeküi buyu: buyan çiyulıyan qotala tegüsgegdeküi: öber-ün sedkil inu oıoyata nomoyadqayçi: ene kemebesü burqan-u sasin buyu:	qamuy kilinče-i ülü üiled-ün: buyan-u çiyulıyan-i tegüsken üiledüged: öber-ün sedkil-i oıoyata nomoyadqan: ene kü burqan-u šasin bolai:	/sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par spyad/ /rang gi sems ni yongs su gdul/ /'di ni sangs rgyas bstan pa yin/
	bey-e-yin sanvar sayin boluyad: kelen-ü sanvar sayin buyu: sedkil-ün sanvar ber sayin boluyad: qamuy sanvar kemebesü sayin bolai:: qotala bikelegçi ayay-q- a tegimlig inu qamuy jobalang-ača sayitar toniluyu: kelen-i sakiyad sedkil-i sayitur bisiljü bey-e ber buyan busud-i ülü üiledüged: edeger yurban jüil üiles- ün mör-i sayitur bekilejü: arsi nomlaysan mör-i olqui boluyu:	bey-e-yin sanvar sayin boluyad: kelen-ü sanvar buyu: sedkil-ün sanvar ber sayin boluyad: qamuy sanvar kemebesü sayin bolai: qotala bekilegçi ayay-qa tegitimlig inu: qamuy jobalang-ača sayitur toniluyu: kelen-i sakiyad sedkil-i sayitur bisiljü: bey-e ber buyan busud-i ülü üiledüged: edeger yurban jüil üiles- ün mör-i sayitur bekilejü: arsi nomlaysan mör-i olqui boluyu:	bey-e-yin sanvar sayin boluyad: (353a) kelen-ü sanvar buyu: sedkil-ün sanvar ber sayin boluyad: qamuy sanvar kemebesü sayin bolai: qotala bekilegçi ayay-a- qa tegimlig inu qamuy jobalang-ača sayitur toniluyu: kelen sakiyad sedkil-i sayitur bisiljü bey-e ber buyan busud-i ülü üiledüged: edeger yurban jüil üiles- ün mör-i sayitur bekilejü: arsi nomlaysan mör-i olqui buyu:	bey-e-yin sanvar sayin bolun: kelen-ü sanvar sayin buyu: sedkil-ün sanvar ber sayin boluyad: qamuy sanvar anu sayin buyu: qamuy-i bekilegçi ayay- q-a tegimlig büged bükü jobalang-ača sayitur toniluysan: kelen-i sakiyad sedkil- iyer sayitur bekilejü: bey-e-yin nigül-nügüd-i ülü üiled-ün:: edeger sayin mör-i masida besilbesü: arsi-yin jarliy boluysan mör-i olqui boluyu:	/lus kyi sdom pa legs pa ste/ /ngag gi sdom pa legs pa yin/ /yid kyi sdom pa'ang legs pa ste/ /thams cad du ni sdom pa legs/ /kun du bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu grol/ /ngag rnams bsrung zhing yid kyis rab bsdams te/ /lus kyi mi dge ba dag mi byed cing / /las lam bcu po 'di dag rab sbyangs nas/ /drang srong gsungs pa'i lam ni thob par 'gyur/
	bibasi siki jisbibu:	(370a) bibasi: siki:	yibasi: siki: jisbabu:	burqan bibasi siki:	/sangs rgyas rnam gzigs

<p>karkasunti kiged kanagamuni kasab: sigemuni gautam-i tengri-yin tengri:</p> <p>tengsel ügei kümün-i nomoyadqan (?) yirtinçü-yin itegel degedü abural:</p> <p>doloyan bayatur burqad- un aldari tegüsügsed-ün brati moyça: egüni büged masi delgerenggüi-e ügülemüi:</p>	<p>jisbabu: karkasunti kiged: kanagamuni: kasib: sigemuni: gautam-i tengri-yin tengri:</p> <p>tengsel ügei kümün-i nomoyadqan jiluyaduçı: yirtinçü-yin itegel degedü abural:</p> <p>doloyan bayatur burqad- un aldar tegüsügsed-ün brati mogça egüni büged masi delgerenggüi-e ügülemüi:</p>	<p>karkasunti kiged: kanagamuni: kasib: sigemuni gautam-i : tengri-yin tengri:</p> <p>tengsel ügei kümün-ü nomoyadqan jiluyaduçı: yirtinçü-yin itegel degedü aburil</p> <p>doloyan bayatur burqad- un aldar tegüsügsed-ün brati moyça : egüni büged masi delgerenggüi-e ügülemüi:</p>	<p>bisbebü: kergesunti kenegemuni kesig kiged: şakinmuni küyetem tngri-yin tngri burqan:</p> <p>kümün-i nomoyadqayçı tengsel ügei (35a) seredi: yirtinçü-yin itegel aburayçı degedü: doloyan bayatur burqan- nuşud: tegün aldar tan-nuşud anggida tonilqui: egün-i sayitur delgeregöl-ün ungsiydaqui::</p>	<p>gtsug tor thams cad skyob/ /'khor ba 'jig dang gser thub 'od srung dang / /shAgkya thub pa gau ta ma lha'i lha/ /mi 'dul kha lo sgyur ba bla na med/ /'jig rten mgon po skyob pa mchog</p> <p>/sangs rgyas dpa' bo bdun po dag /grags ldan rnam kyi so sor thar/ /'di ni rab tu rgyas par bton//</p>
<p>egün-tür ali tere burqan-nuşud: siravang bratikabud ber bisireyü: egün-tür bisirel seltes- iyer: ese egüdüksen-i olqui-a bolumui-j-a: tuşurgen üiledün yaryaydaqui:</p>	<p>egün-dür ali tere burqan-nuşud siravag bratikabud ber bisireyü: egün bisirel seltes-iyer ese egüdüksen-i olqui bolumui-j-a: tuşurbın üiled-ün yaryaydaqui:</p>	<p>egün-dür ali tere burqad-nuşud : siravang bratikabud ber bisireyü: egün-dür bisirel seltes- iyer ese egüdüksen-i olqui-a bolumui-j-a: tuşurbın üiled-ün yaryaydaqui:</p>	<p>egün-dür qamuy burqad ali bügesü: burqan-u siravag-nuşud ber bisiremüi: egün-dür bisireküi-lüge nige-e boluşsan-iyar : ese egüdüksen-i olun üiledüyü: tuşurban üiledüged yarun üiledüyü:</p>	<p>'di la sangs rgyas rnam dang gang / /sangs rgyas nyan thos rnam kyang gus/ /'di la gus dang bcas gyur pa[s]/ /'dus ma byas pa thob par gyis/ /brtsam par bya zhing 'byung bar bya/ / (25a)</p>
<p>buyan-u sasin-tur oroyuldaqui: qolosun-u ger-tür jayan</p>	<p>burqan-u sasin-tur oroyuldaqui: qolosun-u ger-dür jayan</p>	<p>burqan-u sasin-dur oroyuldaqui: qolosun-u ger-dür jayan</p>	<p>burqan-u sasin-dur oroydaqui: qulosun-u ger-tür jayan</p>	<p>//sangs rgyas bstan la 'jug par bya/ /'dam bu'i khyim la</p>

	metü : ükülün ejen-ü ayımay-i ebdegdeküi: alimad sayitur seril büküi-tü ene vinai-yin nom-tur yabuqui bolbasu: töröl-ün orčilang-i sayitur tebčikü: jobalang-i ečüs-tür üiledkü boluyu::	metü ükül-ün ayımay-i ebdegdeküi: alimad sayitur seril büküi-dü: ene vinai-yin nom-dur yabuqui bolbasu: töröl-ün orčilang-i sayitur tebčikü: jobalang-i ečüs-dür üiledkü boluyu:	metü ükülün ejen-ü ayımay-i ebdegdeküi: alimad sayitur seril büküi-dü ene vinai-yin nom-dur yabuqui bolbasu: töröl-ün orčilang-i sayitur tebčikü: jobalang-i ečüs-tür üiledkü bolu/yu:	metü: ükül-ün ejen-ü ayımay-i darıydaqui: alimad sayitur sereküi- tü-dür vinai-yin ene nom-dur yabuqui bolıysad: arad orčilang-i sayitur tebčijü: jobalang-un ečüs bolqu boloyu::	glang chen bzhin/ /'chi bdag sde ni gzhom par bya/ /gang zhig rab tu bag yod par/ /chos 'dul 'di la spyod gyur pa/ /skye ba'i 'khor ba rab spangs nas/ /sdug bsngal tha mar byed par 'gyur/
	esergü tesergü saysabad-i sakiqui kiged sasin-i nemegülün üiledkü-yin tula ene brati moçä-yi üjügülügsen-iyer quvaray-ud inu baçay-yi selbegdeküi:	esergü tesergü saysabad-i sakiqui kiged: sasin-i nemegül ün üiledkü-yin tula ene brati mogçä-yi üjegülügsen-iyer quvaray-ud inu baçay-i salbiydaqui:	esergü tesergü saysabad-i sakiqui kiged: sasin-i nemegül-ün üiledkü-yin tula ene brati moçä-yi üjegü/lügsen-iyer quvaray-ud inu baçay-i selbigdeküi:	esergü tesergü şayşabad sakiqui ba: sasin-i nemegülkü-yin tula: ene anggida tonilqu-yi ungsiysan-iyar quvaray-ud bar tejigen arilaydaqui::	/phan tshun tshul khrims srung ba dang / /bstan pa 'phel bar bya ba'i phyir/ /so sor thar pa 'di sten pas/ /dge 'dun gyis ni gso sbyong byas/
	alin-u tula sudur-i ungsiqui kiged alin-u tula bajay-i selbin üiledügči inu: tere çayşabad-i büged sakiydaqui buyu: sarlug üker-ün segül-ün üjügür metü :	alin-u tula sudur-i ungsiqui kiged: alin-u tula baçay-i selbin üiledügčün inu tere çayşabad-i büged sakiydaqui buyu: sarlug üker-ün segül-ün üjügür metü bolai:	alin-u tula sudur-i ungsiqui kiged: alin-u tula baçay-i selbin üiledügčün inu tere saysabad-i büged sakiydaqui buyu: sarlug üker-ün segül-ün üjügür metü bolai:	alin-u tula sudur-i nomlaqui kiged: alin-u tula tejigen arilayqui bolıysan-iyar: tere şayşabad-i anu sakiydaqui buyu: buq-a-yin kilıyasun-u üjügür yambar bükü bolai::	/gang gi phyir na mdo ston dang / /gang phyir gso sbyong byas gyur pas/ /tshul khrims de ni srung bya ste/ /g.yag rnga'i rtse mo ji bzhin no/
	öber-e öber-e tonilyayçı-yi ungsiysan-	öber-e öber-e tonilyayçı-yi ungsiysan-	öbere öbere tonilyayçı- yi ungsiysan-iyar	anggida tonilqui ungsiysan-iyar:	/so sor thar pa gton pa yi/

<p>iyar бүтүгсөн bü(?)ud ali бүгөсү tegün-iyer бүгөд yirtinčü deki qoçorli ügei erketü sigemuni-yin qutuγ-yi olqu boltuγai:</p> <p>simnanča-yi öber-e öber-e tonilyayči sudur tegüsbei:: : ::</p>	<p>iyar бүтүгсөн buyan-nuyud ali бүгөсү tegün-iyer бүгөд yirtinčü teki qoçorli ügei: erketü sigemuni-yin qutuγ-i olqu boltuγai::</p> <p>simnanča-yi öber-e öber-e tonilyayči sudur- i tegüsbei:: : ::</p>	<p>bütүгсөн buyan-nuyud (353b) ali bүгөсү-tür tegün-iyer bүгөд yirtinčü teki qoçorli үgei:: erketü sigemuni-yin qutuγ-i olqui boltuγai:: simnanča-yi öber-e öber-e tonilyayči sudur- i tegüsbei:: : ::</p>	<p>buyan бүтүкүи ali bүксөн бүгөсү: tegüber yirtinčü qoçorli үgegüi-e: erketü šakimuni-yin degedü qutuγ-i olqu boltuγai:: eke ayay-q-a tekimlig- ün anggida tonilqu-yin sudur tegüsbe:: : ::</p>	<p>/bsod nams grub pa gang yod pa/ /des ni 'jig rten ma lus pa/ /thub dbang go 'phangs thob par shog/ /dge slong ma'i so sor thar pa'i mdo rdzogs so //</p>
COLOPHON				
<p>_____</p> <p>kunga odser manjusiri mergen bandida guusi- tur dulduyidču: uljid</p>	<p>_____</p> <p>kunga odzir mañžušrii mergen bañdi da güsi- dur dulduyidču unžad</p>	<p>_____</p> <p>kungga odser mañjusiri mergen bañdida guusi- dur dulduyidču: umčid</p>	<p>degedü erketü erkesil- ün ejen čoytu ldabžang- u jarliγ bošoy-iyar: qutuγ-tu qamuy sitügen bүkü-yi үgүlekü-yin vinai bariγči kasmir-un ilyal-dur үgүlegči bayši žinamitr-a kiged: yekede öčigči kelemürči jogro kluui rgyal mžan ber orčiγuluyad nayirayulju orosiyulbai: nigen nayirayuluysan sayin γurban nayirayuluysan sanar tang ba bayši bolai:: _____</p>	<p>//dbang phyug dam pa'i mnga' bdag dpal lha btsan po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa kha che bye brag tu smra ba'i slob dpon 'dzi na mi tra dang/ zhu chen gyi lo ts(tsha) ba tsog ro klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab // //</p> <p>_____</p>

	blam-a orčiγulbai:: ::	:	blam-a orčiγulbai:: ::	:	blam-a orčiγul/bai:: ::	:		
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